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بسم اللہ الرحمان الرحیم

81: Kitab-ur-Riqaaq (Dil Ko Naram Karne Waali Ahadees Ka Bayaan) كِتَابُ الرِّقَاقِ

Baab 1: Sehat Aur Fursat Ki Ehmiyat, Nez Ye Bayaan Ke "Zindagi To Dar-haqeeqat Aakhirat Ki Zindagi Hai"

[6412] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Do nemate'n aisi hain ke aksar log unki qadr nahi karte: Wo sehat aur faraaghat hai*".

Abbas Anbari ne kaha: Ham se Safwaan bin Isa ne bayaan kiya Abdullah bin Saeed bin Abu Hind se, unho'n ne apne baap se, unho'n ne kaha ke maine Hazrat Ibne Abbas se suna, unho'n ne is hadees ko Nabi ﷺ se isi tarah bayan kiya hai.

[6413] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Aye Allah! Aakhirat ki zindagi ke alaawa aur koi zindagi nahi, is liye tu muhajireen aur ansaar ki islaah farma*".[1]

[6414] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke ham ghazwa-e-khandaq ke mauqa par Rasool Allah ﷺ ke hamraah the. Aap khandaq khodte the aur ham mitti uthaate the. Aap ne hame'n dekha to farmaya: "*Aye Allah! Zindagi to sirf aakhirat ki zindagi hai, is liye tu ansaar o muhajireen ko moaaf farma de*".

Is riwayat ki mataaba-at Hazrat Sahal bin Saad ﷺ ne bhi Nabi ﷺ se ki hai.

Faaeda: ye riwayat Hazrat Sahal bin Saad ﷺ se hai, is liye iske aakhir mein mataaba-at waala jumla usooli taur par durust maaloom nahi hota, jaisa ke shaareheen-e-bukhari[2] ne bhi is taraf ishaara kiya hai.

Baab 2: Aakhirat Ke Muqaable Mein Duniya Ki Misaal

Irshad-e-Baari Ta'ala hai: Khoob Jaan lo! Duniya Ki Zindagi Mahez Khel-tamaasha … Duniya Ki Zindagi To Mahez Dhoke Ka Saamaan Hai".[3]

[6415] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se suna, aap farma rahe the: "*Jannat mein ek (1) kooda rakhne ki jagah duniya o maa-feeha se behtar hai aur Allah ke raaste mein subah ko ya shaam ko chalna bhi duniya o maa-feeha se behtar hai*".[4]

Baab 3: Farmaan-e-Nabawi: "Duniya Mein Aise Raho Goya Tum Musaafir Ho Ya Raah-geer" Ka Bayaan

[6416] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mera shaana pakad kar farmaya: "*Duniya mein is tarah raho goya tum musaafir ho, ya raaste par chalne waale ho*".

Hazrat Abdulalh bin Umar ﷺ farmaya karte the: Shaam ho jaae to subah ke muntazir na raho aur subah ho jaae to shaam ka intizaar na karo. Tandrusti ki haalat mein wo amal karo jo bimaari ke dino'n mein kaam aae'n aur zindagi ko maut se pehle ghanimat khayaal karo.

Faaeda: Insaan ki sab se badi bad-bakhti ye hai ke wo Allah ke ahkaam aur anjaam-e-aakhirat se be-fikr ho kar nafsaani khwahishaat aur duniya ki faani lazzato'n hi ko apna maqsad bana le aur hamesha uske liye koshaa'n rahe, jabke Rasool Allah ﷺ ki duniya ke mutaalliq taaleem ye hai ke usey pardesi ya raah chalte musaafir ki tarah guzaara jaae. Insaan ke haalaat yaksaa'n nahi rehte, lehaaza usey chaahiye ke jab Allah Ta'ala usey kuch kaam karne ka mauqa ataa farmae to usey ghanimat khayaal karte hue ukhrawi kaamyaabi haasil karne ke liye jo kuch kar sakta ho us waqt kare. Kya kahbar ke aainda usey mauqa na mil sakey. واللہ المستعان

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[1] راجع: 2834

[2] T: Shaareh ki jamaa [RSB]

[3] Surah al Hadeed: 20

[4] راجع: 2794

Baab 4: Aarzu Aur Uski Rassi Ka Daraaz Hona

Irshad-e-Baari Ta'ala hai: "Jo Shakhs Dozakh Se Bacha Liya Gaya Aur Jannat Mein Daakhil Kar Diya Gaya To Yaqeenan Wo Kaamyaab Ho Gaya".[5]

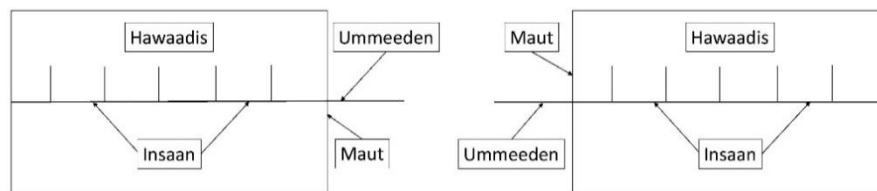
"بِمُزَحْزِحِهِ"[6] ke maane hain: "Hataane waala".

Nez, Irshad-e-Baari Ta'ala hai: "Unhe'n Unke Haal Par Chod De'n Ke Khaa-pee Le'n Aur Maze Udaa Le'n".[7]

Hazrat Ali bin Abi Taalib ﷺ ne farmaya: Duniya peeth pehrne waali hai aur aakhirat saamne aarahi hai. In dono (duniya o aakhirat) mein se har ek ke taalib hain. Tum aakhirat ke talabgaar bano, duniya ke chaahne waale na bano. Bila-shubha aaj amal ka mauqa hai, hisaab nahi aur kal hisaab hoga amal ka mauqa nahi milega.

[6417] Hazrat Abdullah bin Masood ﷺ se riwayat hai, Unho'n ne kaha ke Nabi ﷺ ne ek (1) murabba[8] khat kheencha. Phir uske darmiyan se ek (1) aur khat kheencha, jo murabba khat se baahar nikla hua tha. Uske baad aap ne darmiyane adnroni khat ke daaee'n-baae'n dono jaanib chote-chote mazeed khat kheeche, phir farmaya: "*Ye insaan hai aur ye uski maut hai, jo usey ghere hue hai*". Chote-chote khutoot uski duniyawi mushkilaat hain. Agar insaan ek (1) mushkil se bach kar nikal jaata hai to doosri mein phans jaata hai aur agar doosri se nikalta hai to teesri mein phans jaata hai.

[6418] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne chand khutoot kheenche, phir farmaya: "*Ye insaan ki ummeed hai aur ye uski maut hai. Insaan usi haalat mein rehta hai ke qareeb waala khat (muat) us tak pohonch jaata hai*".

Faaeda: Rasool Allah ﷺ ne jo khutoot kheenche unki darj-e-zel soorat banti hai:

Is tamseel[9] se Rasool Allah ﷺ ne ye baat samjhaai hai ke insaan lambi chaudi khwahishaat rakhta hai jo uski zindagi se bhi baahar nikli hoti hain. Achaanak maut aakar insaan ka khaatma kar deti hai aur uski ummeede'n dhari-ki-dhari reh jaati hain, aur wo unki takmeel se pehle hi faut ho jaata hai.

Baab 5: Jo Shakhs Saath (60) Baras Ka Ho Jaae To Allah Ta'ala ne Umar Ke Baare Mein Uske Liye Uzr Ka Koi Mauqa Baaqi Nahi Rakha

Irshad-e-Baari Ta'ala hai: "Kya Ham Ne Tumhe'n Itni Umar Nahi Di Thi Ke Us Mein Agar Koi Naseehat Haasil Karna Chaahta To Kar Sakta Tha, Aur Tumhare Paas Khaas Daraane Waala Bhi Aaya?"[10]

[6419] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "iAllah Ta'ala ne us aadmi ke uzr ke mutaalliq hujjat tamaam kardi jiski maut ko muakh-khar kiya, yahaa'n tak ke wo saath (60) saal ki umar ko pohonch gaya".

Abu Haazim aur Ibne Ajlaan ne Saeed Maqbari se riwayat karne mein Ma'n bin Yazeed (معن بن يزيد) ki mataaba-at ki hai.

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[5] Surah aale Imran: 185
[6] Surah al Baqara: 96
[7] Surah al Hijr: 3
[8] T: (مُرَبَّع) Chaukor cheez jis ki lambaai aur chaudaai baraabar ho [Rekhta] Square [RSB]
[9] T: (تَمْثِيل) Misaal, tashbeeh [Rekhta]
[10] Surah Faatir: 37

Faaeda: Insaani umar ke chaar (4) hisse hain: ❁ Sinn-e-Tafuliyat[11]: Jab tak wo baaligh nahi hota. ❁ Sinn-e-Shabaab: Jab wo jawaan hota hai. ❁ Sinn-e-Kahoolat: Jab wo Saath (60) baras ka ho jaae. ❁ Sinn-e-Shekhukhat[12]: Jab usse oopar chala jaae. Is umar mein insaan ki quwwat kamzor pad jaati hai aur wo inhetaat[13] ka shikaar ho jaata hai. Maut bhi uske sar par mandlaane lagti hai. Jab insaan saath (60) baras ka ho jaae to Allah Ta'ala uske tamaam uzr mustarad kar deta hai. Insaan ka us waqt ye uzr qubool nahi kiya jaaega ke usey tauba o istighfaar ke liye thodi umar mili hai, kyou'nke sinn-e-bulooghat se saath (60) saal tak kaafi waqt hai jis mein insaan soch-bichaar karke saheeh raasta ikhtiyaar kar sakta hai.

[6420] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Boodhe insaan ka dil do (2) cheezo'n ke baare mein hamesha jawaan rehta hai. Un mein se ek (1) duniya ki mohabbat aur doosre lambi ummeed hai*".

Lais ne Yunus se bayaan kiya aur Ibne Wahb ne bhi Yunus se bayaan kiya, unho'n ne Ibne Shihab se, unho'n ne kaha: Mujhe Saeed aur Abu Salama ne khabar di.

[6421] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Insan ki umar badhti jaati hai aur uske saath do (2) cheeze'n bhi uske andar parwaan chadhti jaati hain: Ek (1) maal ki mohabbat aur doosri daraazi umar ki khwahish*".

Baab 6: Wo Amal Jis Mein Allah Ki Raza-joi Matloob Ho

Is mein Hazrat Saad ؓ se marwi ek (1) hadees hai.

[6422] Hazrat Mahmood bin Rabee ؓ se riwayat hai, wo kehte the ke Rasool Allah ﷺ ki ye baat mere zehen mein khoob mehfooz hai, unhe'n ye bhi yaad hai ke Aap ﷺ ne unke ek (1) dol mein se paani le kar mujh par kulli ki thi.[14]

[6423] Mahmood bin Rabee ؓ ne ye bhi bayaan kiya ke maine Itbaan bin Maalik ؓ se suna, jo banu saalim ke ek (1) fard hain, unho'n ne bayaan kiye ke Rasool Allah ﷺ mere yahaa'n tashreef laae aur farmaya: "*Jab koi banda qiyaamat ke din baae'n-haalat pesh hoga ke usne kalma-e-* لَا إِلٰهَ إِلَّا اللّٰهُ *ka iqraar kiya hoga aur us iqraar se maqsood Allah ki khushnoodi haasil karna hogi to Allah Ta'ala dozakh ki aag ko us par haraam kar de ga*".[15]

[6424] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala farmata hai: Mere is momin bande ke liye mere paas jannat ke alaawa aur koi badla nahi jiski koi mehboob aur pyaari cheez main duniya se qabz kar loo'n aur wo us par sabr karke sawaab ka taalib rahe*".

Baab 7: Duniya Ki Bahaare'n Aur Un Mein Dilchaspi Lene Se Gurez Karne Ka Bayaan

[6425] Hazrat Amr bin Awf ؓ se riwayat hai, jo banu aamir bin luai ke haleef hain aur ghazwa-e-badr mein Rasool Allah ﷺ ke hamraah shareek the. Unho'n ne bataaya ke Rasool Allah ﷺ ne Hazrat Abu Obaida bin Jarraah ؓ ko Bahrain mein jiziya wasool karne ke liye rawaana kiya. Rasool Allah ﷺ ne ahle-bahrain se sulah Karli thi aur un par Hazrat A'laa bin Hadhrami ؓ ko ameer muqarrar kiya tha. Hazrat Abu Obaida ؓ bahrain se maal le kar aae to ansaar ne unke aane ki khabar suni aur namaz-e-fajr Rasool Allah ﷺ ke hamraah adaa ki. Jab aap namaz se faarigh hue to ansaar aap ke saamne aagae. Aap unhe'n dekh kar muskuraae, aur farmaya: "*Mera khayaal hai ke tum ne Abu Obaida ke aane ki khabar suni hai aur tumhe'n ye bhi maaloom hua hoga ke wo kuch le kar aae hain?*" Ansaar ne kaha: Haa'n, Allah ke Rasool ﷺ! Aap ne farmaya: "*Tumhe'n khush-khabri ho aur tum uski ummeed rakho jo tumhe'n khush kar degi. Allah ke Qasam! Mujhe tumhare foqar aur tang-dasti ka andesha nahi balke main is baat se darta hoo'n ke duniya tum par bhi isi tarah kushaada kar di jaaegi jaise tum se pehle logo'n par kushaada kardi gai thi aur tum bhi*

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[11] T: (طُفُولِيَّت) Bachpan, kam-umri ka zamaana [Rekhta]

[12] T: (شَيْخُوخَت) Budhaapa, zaeefi [Rekhta]

[13] T: (اِنْحطاط) Saabeqa soorat-e-haal se kami, pasti, kami [Rekhta]

[14] راجع: 77

[15] راجع: 424

uske husool ke liye ek (1) doosre se aage badhne ki isi tarah koshish karoge jis tarah wo karte the aur wo tumhe'n bhi isi tarah ghaafil kardegi jis tarah un logo'n ko ghaafil kiya tha".[16]

[6426] Hazrat Uqba bin Aamir ؓ se riwayat hai ke Nabi ﷺ ek (1) martaba baahar tashreef le gae aur uhud ke shuhada par is tarah namaz janaza padhi jis tarah maiyyat par padhi jaati hai. Phir aap mimbar par tashreef laae aur farmaya: "*Main tumhara "meer-e-safar" hu'nga aur tum par gawaahi du'nga. Allah ke Qasam! Main ab apna hauz dekh raha hoo'n. Mujhe zameen ke khazano'n ki kunjiyaa'n dedi gai hain. Allah ke Qasam! Mujhe tujhare mutaalliq ye andesha nahi ke tum mere baad shirk karke lagoge lekin mujhe ye khatra zaroor hai ke tum husool duniya ke liye ek-doosre se aage badhne ki koshish karoge*".[17]

Faaeda: Duniya ki bahaare'n aur uski rangini jis par khol di jaae usey chaahiye ke uske bure anjaam aur sangeen nataaej se bachne ki koshish kare. Usey dekh kar khud ko mutmaeen na kare aur na unke mutaalliq kisi doosre se aage badhne ki tag-o-dau[18] hi kare.

[6427] Hazrat Abu Saeed khudri ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Beshak mujhe tumhare muaalliq sab se ziyaada andesha is baat ka hai jab Allah Ta'ala tumhare liye zameen ki barakaat nikaal de ga*". Arz ki gai: Zameen ki barkaat kya hain? Farmaya: "*Duniya ki chamak-damak*". Us par ek (1) aadmi ne poocha; Kya bhalaai se buraai paida ho sakti hai? Nabi ﷺ ye sun kar khamosh ho gae, hatta ke maine gumaan kiya ke shayad aap par wahee naazil ho rahi hai. Uske baad aap ne peshaani se pasina saaf karte hue farmaya: "*Saail kahaa'n hai?*" Usne kaha: Main haazir hoo'n. Jab is sawaal ka hal saamne aaya to ham ne us aadmi ki taareef ki. Aap ﷺ ne farmaya: "*Bhalaai se to sirf bhalaai hi paida hoti hai, lekin ye maal sar-sabz aur meetha hota hai aur jo ghaas bhi mausam-e-bahaar mein paida hoti hai wo hirs ke saath saath ke saath khaane waalo'n ko halaak kar deti hai ya halaakat ke qareeb pohoncha deti hai. Haa'n, wo jaanwar jo pait bhar kar khaae, jab usne kha liya aur uski dono khokhe'n[19] bhar gaee'n to usne sooraj ki taraf mu'n karke jugaali karna shuru kardi. Phir leed aur peshab kiya, uske baad wo phir laut kar aaya aur ghaas khaai. Bila-shubha ye maal bohot shireen hai, lekin us shakhs ke liye jisne usey haq ke saath liya aur haq hi mein sarf kiya ye to bohot hi accha hai aur jisne usey naajaaez zaraae se haasil kiya to wo us shakhs ki tarah jo khaata to hai lekin ser[20] nahi hota*".[21]

Faaeda: Rasool Allah ﷺ ne etedaal ke saath ghaas charne waale haiwaan ki misaal de kar etedaal pasandi ki taraf ishaara farmaya hai aur jo jaanwar be-etedaali se us ghaas ko khaata hai wo bad-hazmi se halaak hota hai, ya bimaari usey daboch leti hai. Duniya ke maal o mataa ki bhi yehi misaal hai yahaa'n bhi har haal mein etedaal aur miyaana-rawi[22] bohot zaroori hai.

[6428] Hazrat Imran bin Hussain ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum mein sab se behtar zamaana mera hai, phir un logo'n ka zamaana hai jo unke baad ho'nge*" …Hazrat Imran ؓ kehte hain ke mujhe maaloom nahi ke Nabi ﷺ ne is irshad ko do (2) martaba dohraaya ya teen (3) martaba… "*Phir unke baad aise log aae'nge jo gawaahi de'nge lekin unse gawaahi talab nahi ki jaaegi. Wo khiyaanat kare'nge aur un par se etimaad jaata rahega. Wo nazr maane'nge, lekin usey poora nahi kare'nge. Aur un mein motaapa zaahir hoga*".[23]

[6429] Hazrat Abdullah bin Masood ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Behtareen log mere zamaane ke log hain, phir wo jo unse muttasil hain, phir wo jo unke baad ho'nge. Phir unke baad aise log paida ho'nge jo qasam se pehle gawaahi de'nge aur kabhi gawaahi se pehle qasam khaae'nge*".[24]

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[16] راجع: 3158
[17] راجع: 1344
[18] T: (تَگ و دَو) Sakht mehnat karna, chaaro'n taraf daudna [Rekhta]
[19] T: (کوکھ) Kokh ki jamaa, pait, shikam, batn [Rektha]
[20] T: (شِکَم سیر) Pait bhar kar, aasooda ho kar [RSB]
[21] راجع: 921
[22] T: (مِیانَہ رَوی) Etedaal, ifraat o tafreet se bachna [Rekhta]
[23] راجع: 2651
[24] راجع: 2652

[6430] Hazrat Qais kehte hain ke maine Hazrat Khabbab ﵁ se suna, unho'n ne (bimaari ki wajah se) us din apne pait par saat (7) daagh lagaae the. Unho'n ne kaha: Agar Rasool Allah ﷺ ne hame'n maut maangne se manaa na kiya hota to main apne liye maut ki dua zaroor karta. Rasool Allah ﷺ ke Sahaba Ikram ﵃ guzar gae lekin duniya ne unke sawaab mein kuch kami na ki, albatta ham ne duniya mein is qadr maal haasil kiya ke mitti ke siwa uske liye aur koi jagah nahi.[25]

[6431] Hazrat Qais se riwayat hai, unho'n ne kaha ke main Hazrat Khabbab ﵁ ke paas aaya jabke wo apne makaan ki deewaar bana rahe the, unho'n ne farmaya: Hamaare saathi jo guzar gae hain, duniya ne unke nek amaal mein kuch bhi kami nahi ki, lekin unke baad hame'n is qadr daulat mili ke hame'n kharch karne ke liye koi jagah nahi milti. Siwaae mitti ke, yaane imaraat banaane mein usey kharch kar rahe hain.[26]

[6432] Hazrat Khabbab ﵁ hi se riwayat hai, unho'n ne farmaya: Ham ne Nabi ﷺ ke hamraah hijrat ki thi … uske baad apna waaqia bayaan kiya.[27]

Baab 8: Irshad-e-Baari Ta'ala "Logo! Yaqeenan Allah Ka Waada Saccha Hai … Jahannum Ka Indhan Ban Jaae'n"[28] Ka Bayaan

"سَّعِيْرِ" ki jamaa "سُعْرٌ" hai. Aur Mujaahid ne kaha: "الْغُرُوْرُ" se muraad shaitan hai.

[6433] Hamraan bin Aabaan se riwayat hai, unho'n ne kaha ke main Hazrat Usman ﵁ ke paas wazoo ka paani le kar haazir hua, jabke wo chabootre par baithe hue the. Unho'n ne acchi tarah wazoo karne ke baad farmaya: Maine Nabi ﷺ ko usi jagah wazoo karte dekha hai, aap ne acchi tarah wazoo kiya, phir wafarmaya: "*Jisne is tarah wazoo kiya, phir masjid mein aaya aur do (2) rakate'n adaa kee'n, phir wahee'n baitha raha to uske saabeqa gunaah moaaf ho jaate hain*". Unho'n ne kaha: Nabi ﷺ ne (ye bhi) farmaya: "*Us par maghroor na ho jaao*".[29]

Faaeda: Imam Bukhari ﵀ ka is hadees se maqsood ye hai ke insaan ko dhokebaaz shaitan ki taraf se hoshiyaar rehna chaahiye, aisa na ho ke wo dil min ye daal de ke sab gunaah to moaaf kar diye gae ab fikr hi kiya hai?

Baab 9: Nek Logo'n Ka Faut Ho Jaana

"الذَّهَابُ" Baarish ko bhi kaha jaata hai.

[6434] Hazrat Mirdaas Aslami ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Nek log yeke-baad-deegare guzar jaae'nge uske baad kuch log jo-ke bhoose ya khajoor ke kachre ki tarah duniya mein reh jaae'nge jin ki Allah Ta'ala ko kuch parwa nahi hogi*".

Abu Abdullah (Imam Bukhari ﵀) kehte hain ke "حُفَالَةٌ" aur "حُثَالَةٌ" ke maane ek (1) hain.[30]

Baab 10: Maal o Daulat Ke Fitne Se Darte Rehna Chaahiye Irshad-e-Baari Ta'ala Hai: "Yaqeenan Tumhare Amwaal o Aulaad Tumhare Liye Baais-e-Aazmaaish Hain"[31]

[6435] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Dinar o dirham ke bande, umda reshmi chaadaro'n ke bande, behtareen siyaah ooni kapdo'n ke bande tabaah ho gae. Agar unhe'n diya jaae to khush ho jaate hain aur agar na diya jaae to naaraaz rehte hain*".[32]

[6436] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Agar Ibne Aadam ke paas maal o daulat ki do (2) waadiyaa'n ho'n to wo teesri waadi ki talaash mein nikal khada hoga. Insaan*

[25] راجع: 5672
[26] راجع: 5672
[27] راجع: 1276
[28] Surah Faatir: 5-6
[29] راجع: 159
[30] راجع: 4156
[31] Surah at Taghaabun: 15
[32] راجع: 2886

ka pait to qabar ki mitti hi bharegi aur Allah Ta'ala har us shakhs ki tauba qubool karta hai jo uski taraf rujoo karta hai".[33]

[6437] Hazrat Ibne Abbas ﷺ hi se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Agar Ibne Aadam ke paas maal ki bhari hui waadi ho to wo khwahish karega ke utna hi maal uske paas mazeed ho. Insaan ki aankh mitti ke alaawa aur koi cheez nahi bhar sakti. Aur jo Allah ki taraf rujoo karta hai Allah uski tauba qubool karta hai*".

Hazrat Ibne Abbas ﷺ ne farmaya: Mujhe maaloom nahi ke ye irshadaat quran se hain ya nahi. Unho'n ne bayaan kiya ke maine Ibne Zubair ﷺ ko ye irshadaat mimbar par kehte suna tha.[34]

[6438] Hazrat Abbas bin Sahal bin Saad se riwayat hai, unho'n ne kaha ke maine Abdullah bin Zubair ﷺ ko makkah mukarrama mein mimbar par dauraan-e-khutba mein bayaan karte suna, unho'n ne kaha: Aye Logo! Nabi ﷺ farmate the: "*Agar Ibne Aadam ko sone se bhari hui ek (1) waadi de di jaae to wo doosri waadi ka khwahishmand rahega. Agar doosri de di jaae to teesri ka taalib hoga, Ibne Aadam ke pait ko mitti ke alawa aur koi cheez nahi bhar sakti aur Allah Ta'ala to uski tauba qubool karta hai jo (sidq-e-dil se) uski taraf rujoo kare*".

[6439] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar insaan ke paas sone ki ek (1) waadi ho to wo chaahega ke do (2) ho jaae'n. Aur uska mu'n mitti ke alaawa aur koi cheez nahi bhar sakti. Aur Allah to uski tauba qubool karta hai, jo (dil ki gehraai se) uski taraf rujoo karta hai*".

[6440] Hazrat Ubai ﷺ se riwayat hai ke ham usey quran se khayaal karte the, hatta ke aaya: "أَلْهَاكُمُ التَّكَاثُرُ"[35] naazil hui.

Faaeda: Alfaaz-e-Hadees: "لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِّنْ ذَهَبٍ" ko kuch Sahaba Ikram ﷺ quran hi mein se khayaal karte the, lekin jab Surah Takaasur naazil hui to raaz khula ke ye quran ke alfaaz nahi, balke ye hadees-e-nabawi hai.

Baab 11: Irshad-e-Nabawi: "Ye Maal Bohot Hara-bhara Aur Shireen Hai" Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Logo'n Ke Liye Khwahishaat-e-Nafs Ki Mohabbat Bohot Dil-fareb Bana Di Gai Hai, Yaane Aurto'n Se, Beto'n Se…".[36]

Hazrat Umar ﷺ ne farmaya: Aye Allah! Ham to siwaae us cheez ke kuch taaqat hi nahi rakhte ke jis cheez ko toone hamaare liye muzaiyyan kiya hai, isse ham tab-ee[37] taur par khush ho'n. Aye Allah! Main dua karta hoo'n ke mein is maal ko uske haq mein kharch karu'n.

[6441] Hazrat Hakeem bin Hizaam ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se kuch maanga to aap ne mujhe diya. Maine phir sawaal kiya to aap ne diya. Maine teesri martaba maanga to Aap ﷺ ne ataa kiya, phir farmaya: "*Aye Hakeem! Duniya ka ye maal-e-shireen aur hara-bhara (khush-gawaar) nazar aata hai, lehaaza jo shakhs usey nek niyati se hirs ke baghair le ga, iske liye us mein barkat hogi aur jo usey laalach aur tama'[38] ke saath le ga. Iske liye us mein barkat nahi hogi, balke wo us shakhs ki tarah ho jaata hai jo khaata hai, lekin ser nahi hota. Oopar waala haath se behtar hai*".[39]

Baab 12: Aadmi Ka Maal To Wohi Hai Jo Usne Aakhirat Ke Liye Aagey Bhej Diya

[6442] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Tum mein se kaun hai jise apne maal ke bajaae apne waaris ka maal ziyaada mehboob ho?*" Sahaba Ikram ﷺ ne kaha: Allah ke Rasool ﷺ! Ham mein se har ek ko apna hi maal mehboob hai. Aap ﷺ ne farmaya: *"Phir uska maal to wohi hai jo usne aage bhej diya aur aur uske waaris ka maal wo hai jo wo (apne) peeche chod kar chala gaya*".

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[33] Dekhiye: 6437

[34] راجع: 6436

[35] Surah at Takaasur: 1

[36] Surah aale Imran: 14

[37] T: (طَبْعی) Fitri, zaati, qudrati, khalqi [Rekhta]

[38] T: (طَمَع) Laalach, hirs, bohot ziyaada khwahish [Rekhta]

[39] راجع: 1472

Baab 13: Jo Log Duniya Mein Ziyaada Maaldaar Hain Wohi Aakhirat Mein Ziyaada Naadaar Ho'nge

Irshad-e-Baari Ta'ala hai: "Jo Shakhs Duniya Ki Zindagi Aur Uski Zeenat Ka Taalib Hai…".[40]

[6443] Hazrat Abu Zar ﵁ se riwayat hai, unho'n ne kaha ke main ek (1) raat baahar nikla to dekha ke Rasool Allah ﷺ tnha hi jaa rahe hain, aur aap ke saath koi bhi nahi. Maine (dil mein) kaha ke Aap ﷺ apne saath kisi ke chalne ko pasand nahi karte ho'nge, is liye main chaand ke saae mein aap ke peeche-peeche chalne laga. Aap ne meri taraf tawajjo farmaai to mujhe dekh kar farmaya: "*Ye kaun hai?*" Maine kaha: Abu Zar hoo'n, Allah Ta'ala mujhe aap par qurban kare! Aap ne farmaya: "*Abu Zar! Aage aajaao*". Phir main thodi der tak aap ke saath chalta raha, uske baad aap ne farmaya: "*Bila-shubha jo log duniya mein ziyaada maaldaar hain wohi qiyaamat ke din naadaar ho'nge, magar jise Allah Ta'ala ne maal diya ho aur wo usey daae'n-baae'n aur aage-peeche kharch kare aur usey acche kaamo'n mein sarf kare*". Abu Zar ﵁ kehte hain ke phir main thodi der tak aap ke saath chalta raha. Aap ne farmaya: "*Yahaa'n baith jaao*". Aap ne mujhe ek (1) saaf maidaan mein bitha diya jiske chaaro'n taraf patthar the aur aap ne mujhe taakeed ki: "*Yahaa'n baithe raho, hatta ke main tumhare paas waapas aau'n*". Phir aap pathreele maidaan mein chale gae, hatta ke meri nigaaho'n se ojhal ho gae aur mujh se bohot der tak ghayab rahe. Phir maine aap se suna, aap ye kehte hue tashreef laa rahe hain: "*Agarche chori kare ya badkaari kare?*" Jab aap mere paas tashreef laae to mujhse sabr na ho saka, maine arz ki: Allah ke Rasool ﷺ! Allah Ta'ala mujhe aap par qurban kare! Us pathreele maidaan ki taraf aap kisse baate'n kar rahe the? Maine kisi ko aap se guftagu karte nahi suna. Aap ne farmaya: "*Ye Hazrat Jibraeel ﵇ the, jo pathreele maidaan ki ek (1) taraf mujhe miley aur kaha: Apni ummat ko khush-khabri sunaae'n ke jo koi is haal mein faut ho jaae ke usne kisi ko Allah ke saath shareek na banaaya ho to wo jannat mein jaaega. Maine kaha: Aye Jibraeel! Agarche usne chori ki ho aur zina kiya ho? Unho'n ne kaha: Haa'n, maine phir kaha: Agarche usne chori ki ho aur badkaari ki ho? Unho'n ne (Jibraeel ne) kaha: Haa'n, agarche usne sharaab-noshi ki ho*".

Nazr (النَّضْرُ) ne kaha: Hame'n Shu'ba ne khabar di, unhe'n Habib bin Abi Saabit, Amash (أَعْمَشْ) aur Abdul Aziz bin Rufai ne bataaya, unse Zaid bin Wahb ne isi tarah bayaan kiya.

Abu Abdullah (Imam Bukhari ﵀) ne kaha ke Abu Saaleh ne Hazrat Abu Darda ﵁ se jo riwayat bayaan ki hai wo munqata hone ki binaa par saheeh nahi. Ham ne ye bayaan kar diya, taake us hadees ka haal maaloom ho jaae. Hazrat Abu Zar ﵁ se marwi hadees hi saheeh hai. Kisi ne Imam Bukhari ﵀ se poocha: Ataa bin Yasaar ne bhi ye hadees Hazrat Abu Darda ﵁ se riwayat ki hai? Unho'n ne kaha: Wo bhi munqata hone ki wajah se saheeh nahi. Saheeh hadees Hazrat Abu Zar ﵁ hi se marwi hai, is liye Hazrat Abu Darda ﵁ se marwi hadees ko nazar-andaaz kar do.

Abu Abdullah Imam Bukhari kehte hain, Abu Zar ﵁ se marwi hadees ka matlab Abu Darda ﵁ se marwi is hadees waala hai. Jab wo marte waqt "لَا إِلٰهَ إِلَّا اللهُ" keh de, yaane tauheed par khaatma ho.[41]

Baab 14: Nabi ﷺ Ke Irshad-e-Giraami: "Mujhe Ye Pasand Nahi Ke Mere Liye Uhud Pahaad Jitna Sona Ho" Ka Bayaan

[6444] Hazrat Abu Zar ﵁ se riwayat hai, unho'n ne kaha ke main Nabi ﷺ ke hamraah madina taiyyaba ke pathrile ilaaqe mein chal raha tha ke hamaare saamne uhud pahaad numudaar hua. Aap ne farmaya: "*Aye Abu Zar!*" Maine arz ki: Allah ke Rasool ﷺ! Main haazir hoo'n. Aap ne farmaya: "*Mujhe is baat se bilkul khushi nahi hogi ke mere paas uhud pahaad ke baraabar sona ho aur us par teen (3) din is tarah guzar jaae'n ke us mein se ek (1) dinar bhi baaqi reh jaae siwaae us thodi si raqam ke jo main qarz ki adaaegi ke liye chodu'n. Magar main usey Allah ke bando'n mein is tarah, is tarah aur is tarah kharch kar du'n*". Aap ne daae'n-baae'n, aur peeche ki taraf ishaara farmaya: Phir aap kuch der chalte rahe, uske baad farmaya: "*Beshak ziyaada maal rakhne waale qiyamat ke din muflis ho'nge, siwaae us shakhs ke jisne is tarah, is tarah aur is tarah kharch kiya*" …Aap ne daae'n-baae'n aur peeche ki taraf ishaara farmaya… "*Aur aise bohot kam log hain*". Phir aap ne farmaya: "*Tum apni jagah thehro aur mere aane tak yahaa'n*

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[40] Surah Hud: 15-16

[41] راجع: 1237

hi raho". Phir aap raat ki taareeki mein chale gae, yahaa'n tak ke nazro'n se ojhal ho gae. Uske baad maine ek (1) buland aawaaz suni to mujhe khatra laahiq hua mabaada Nabi ﷺ ko koi haadisa pesh aagaya ho. Maine aap ke paas jaane ka iraada kiya to mujhe aap ka irshad yaad aagaya: "*Tum apni jagah thehro jab tak main tumhare paas na aajaau'n*". Chunache jab tak Aap ﷺ tashreef nahi laae main wahaa'n se nahi hata. (Jab Aap ﷺ mere paas tashreef laae to) Maine kaha: Allah ke Rasool ﷺ! Maine ek (1) aawaaz suni thi jisse mujhe khatra laahiq ho gaya tha, lekin aap ki baat yaad aagai. Aap ne farmaya: "*Tum ne koi aawaaz suni thi?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Wo Jibraeel* ؑ *the, jo mere paas aae the aur unho'n ne kaha: Aap ki ummat mein se jo shakhs is haalat mein faut ho jaae ke usne Allah ke saath kisi ko shareek na kiya ho to wo jannat mein jaaega. Maine poocha: Agarche usne chori aur bad-kaari bhi ki ho? Unho'n ne kaha: Haa'n, agarche wo chori aur bad-kaari ka murtakib hua ho*".[42]

[6445] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Agar mere paas uhud pahaad ke baraabar sona ho to mujhe ye pasand hai ke teen (3) raate'n bhi us par na guzarne paae'n ke us mein se mere paas kuch baaqi ho. Agar kisi ka qarz door karne ke liye kuch rakh chodu'n to alag baat hai*".[43]

Baab 15: Maaldaar Wo Hai Jo Dil Ka Ghani Ho

Irshad-e-Baari Ta'ala hai: "Kya Wo Samajhte Hain Ke Ham Unhe'n Jo Maal O Aulaad Diye Jaa Rahe Hain … Wo Unhi Ko Karne Waale Hain".[44]

Sufyan bin Uyayna ne kaha: "هُمْ لَهَا عَامِلُوْنَ" se muraad ye hai ke abhi unho'n ne wo aamaal nahi kiye lekin zaroor unko karne waale hain.

[6446] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tawangari ye nahi ke samaan ziyaada ho, balke daulatmandi ye hai ke dil ghani ho*".

Baab 16: Foqar o Faaqa Ki Fazilat

[6447] Hazrat Sahal bin Saad Saa'di ؓ se riwayat hai ke ek (1) aadmi Rasool Allah ﷺ ke paas se guzra to aap ne apne baithne waale ek (1) shakhs se farmaya: "*Is aadmi ke mutaalliq tumhari kya raae hai?*" Usne jawaab diya: Ye muazzaz logo'n mein se hai. Allah ke Qasam! Ye is laayaq hai ke agar kisi ki sifaarish kare to qubool ki jaae. Rasool Allah ﷺ ye sun kar khamosh rahe. Phir ek (1) aur aadmi wahaa'n se guzra to aap ne usse uske mutaalliq poocha: "*Iske mutaalliq tumhari kya raae hai?*" Usne kaha: Allah ke Rasool ﷺ! Ye saahab to musalmano ke gharib tabqe se hain. Ye is laayaq hai ke agar kisi ko nikah ka paighaam bheje to uska nikah na kiya jaae. Agar sifaarish kare to qubool na ki jaae, aur agar baat kare to uski baat na suni jaae. Rasool Allah ﷺ ne farmaya: "*Allah ke yahaa'n ye (mohtaaj) pehle maaldaar se behtar hai, khwah aise (maaldaar) logo'n se zameen bhari hui ho*".[45]

Faaed: Rasool Allah ﷺ ne us maaldaar ko dekh kar farmaya ke agar saari duniya aise maaldaaro'n, mutakabbiro'n se bhar jaae to un sab se ek (1) mukhlis momin shakhs behtar aur aala hai, jo ba-zaahir faqeer nazar aata hai.

[6448] Hazrat Abu Waael se riwayat hai, unho'n ne kaha: Ham ne Hazrat Khabbab bin Arat ؓ ki iyaadat ki, to unho'n ne faramya: Ham ne Nabi ﷺ ke hamraah Allah Ta'ala ki raza-joi ke liye hijrat ki, to hamaara ajar Allah ke zimme saabit ho gaya. Ham mein se kuch saathi Allah ko pyaare ho gae aur unho'n ne apne ajar se kuch na liya. Un mein se Hazrat Mus'ab bin Umair ؓ bhi hain, jo ghazwa-e-uhud mein shaheed hue the. Unho'n ne (tarke mein) sirf ek (1) chaadar chodi thi, jab ham bataur-e-kafan unka sar dhaanpte to unke paao'n khul jaate aur jab unke paao'n chupaate to sar nanga ho jaata. Chunache Nabi ﷺ ne hame'n hukum diya ke ham unka sar dhaanp de'n aur paao'n par izkhir ghaas daal de'n aur ham mein se kuch wo bhi hain jin ke pahl duniya mein khoob pakey aur wo mazey se chun-chun kar khaa rahe hain.[46]

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[42] راجع: 1237
[43] راجع: 2389
[44] Surah al Mominoon: 55-63
[45] راجع: 5091
[46] راجع: 1276

[6449] Hazrat Imran bin Hussain ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Maine jannat mein nazar daali to us mein rehne waale aksar fuqaraa aur ghareeb log the aur maine dozakh mein jhaanka to us mein aksar aurto'n ko dekha*".[47]

Ayyub aur Awf ne is hadees ke bayaan karne mein Abu Raja ki mataaba-at ki hai. Sakhr aur Hammad bin Najeeh ne Abu Raja se, unho'n ne Ibne Abbas ؓ se is hadees ko bayaan kiya hai.

[6450] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne kabhi dastarkhwan (mez) par khana nahi khaya, yahaa'n tak ke aap ki wafaat ho gai aur na faut hone tak aap ne kabhi baareek chapaati hi tanaawul farmaai.[48]

[6451] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ki wafaat hui to mere tosha-daan mein koi ghalla na tha, jo kisi jaandaar ke khaane ke qaabil hota. Albatta thode se jo mere tosha-daan mein the. Main unhi se khaati rahi. Aakhir-kaar jab bohot din guzar gae to maine unka wazan kiya, chunache wo khatam ho gae.[49]

Faaeda: Is hadees mein hai ke jab Hazrat Ayesha ؓ ne apne ghalle ka naap-tol kiya to wo khatam ho gaya, jabke ek-doosri hadees mein hai ke apna ghalla naapa karo, us mein barkat hogi.[50] Iska matlab ye hai ke khareed o farokht ke waqt naap-tol karna baais-e-barkat hai. Lekin ghar mein kharch karte waqt naap-tol karne ke bajaae Allah ka naam le kar kharch kiya jaae to barkat hogi.[51]

Baab 17: Nabi ﷺ Aur Aap Ke Sahaba Ikram Ki Maeeshat Kaisi Thi? Nez, Unka Duniyawi Lazzato'n Se Alag Rehna

[6452] Hazrat Abu Huraira ؓ se riwayat hai, wo bayaan karte hain ke Allah ke Qasam! Jiske siwa koi maabood-e-bar-haq nahi, main baaz auqaat bhok ke maare zameen par apne pait ke bal leit jaata aur bhook ki wajah se apne pait par patthar baandh leta tha. Ek (1) din aisa hua ke main us raaste par baith gaya jaha'n Sahaba Ikram ki aamad o raft thi. Hazrat Abu Bakar ؓ wahaa'n se guzre to main unse kitabullah ki ek (1) aayat ke mutaalliq poocha. Mere poochne ka maqsad sirf ye tha ke wo mujhe kuch khilaae'n-pilaae'n, lekin wo baghair kuch kiye wahaa'n se chal diye. Phir Hazrat Umar ؓ mere paas se guzre to maine unse bhi Quran-e-Majeed ki ek (1) aayat ke mutaalliq dariyaaft kiya aur dariyaaft karne ka matlab sirf ye tha ke wo mujhe kuch khlaae'n-pilaae'n lekin wo bhi kuch kiye baghair chupke se guzar gae. Unke baad Abul Qaasim ﷺ mere paas se guzre. Aap ﷺ ne ja bmujhe dekha to muskura diye. Mere chehre ko aap ne taad liya aur mere dil ki baat samajh gae, phir aap ne farmaya: "*Aye Abu Hir*" Mein kaha: Allah ke Rasool ﷺ! Main haazir hoo'n. Aap ne farmaya: "*Mere saath aajaao*". Chunache jab aap chalne lagey to main bhi aap ke peeche ho liya. Aap ghar ke andar tashreef le gae. Phir maine andar aane ki ijaazat maangi to aap ne mujhe ijaazat de di. Jab aap andar gae to aap ko ek (1) pyaale mein doodh mila. Aap ne poocha: "*Ye doodh kaha'n se aaya hai?*" Ahle khana ne kaha: Ye falaa'n mard ya aurat ne aap ke liye tohfa bheja hai. Aap ﷺ ne farmaya: "*Aye Abu Hir*" Maine arz ki: Labbaik Allah ke Rasool! Aap ne farmaya: "*Ahle Suffa ke paas jaao aur unhe'n bhi mere paas bula laao*". Ahle Suffa, ahle islam ke mehmaan the. Wo ghar-baar, ahel o ayaal aur maal waghaira na rakhte the aur na kisi ke paas jaate hi the. Jab Aap ﷺ ke paas sadqa aata to wo unke paas bhej dete aur khud usse kuch na khaate the aur jab aap ke paas hadiya aata to usse kuch khud bhi khaa lete aur unke paas bhi bhej dete the aur unhe'n us mein shareek kar lete the. Mujhe ye baat naagawaar guzri. Maine socha ke us doodh ki miqdaar kya hai, jo wo ahle suffa mein taqseem ho? Uska haqdaar to main tha, ke usey nosh karke kuch quwwat haasil karta. Jab (ahle suffa) aae'nge to (Rasool Allah ﷺ mujhe hi farmae'nge to) main un mein taqseem karu'nga. Mujhe to shayad us doodh se kuch bhi nahi milega, lekin Allah aur uske Rasool ﷺ ki itaa-at aur unke hukum ki baja-aawari[52] ke siwa koi chaara bhi na tha. Chunache main unke paas aaya aur unhe'n (aap ki) daawat pohonchaai. Wo aae aur unho'n ne andar aane ki ijaazat maangi to unhe'n ijaazat mil gai. Phir wo aap ke ghar mein apni-apni jagah par farokash ho gae. Aap ne farmaya: "*Aye Abu Hir!*" Maine arz ki: Labbaik Allah ke Rasool ﷺ! Aap ne farmaya: "*Pyaala lo aur sab haazireen ko*

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[47] راجع: 3241
[48] راجع: 5386
[49] راجع: 3097
[50] Saheeh Bukhari: Al Buyoo: H2128
[51] Fath-ul-Baari: V11 P339
[52] T: (بجا آوری) Taameel, anjaam-dahi, amali-jaama pehnaana [Rekhta]

doodh pilaao". Maine wo pyaala pakda aur ek-ek ko pilaane laga. Ek (1) shakhs jab peekar saeraab ho jaata to mujhe pyaala waapas kar deta. Phir main doosre shakhs ko deta. Wo bhi ser ho kar peeta, phir pyaala mujhe waapas kar deta, isi tarah teesra peekar phir pyaala mujhe waapas kar deta, yahaa'n tak ke main Nabi ﷺ tak pohoncha, jabke tamaam ahle suffa doodh peekar seraab ho chuke the. Aakhir mein Aap ﷺ ne pyaala pakda aur apne haath par rakh kar meri taraf dekha aur muskura kar farmaya: "*Aye Abu Hir!*" Maine arz ki: Labbaik: Allah ke Rasool ﷺ! Farmaya: "*Main aur tu baaqi reh gae hain*". Maine kaha: Allah ke Rasool ﷺ! Aap ne sach farmaya hai. Aap ne farmaya: "*Baith jaao aur ise nosh karo*". Chunache main baith gaya aur doodh peena shuru kar diya. Aap ne dobaara farmaya: "*Aur piyo*". Aap mujhe aur peene ka musalsal kehte rahe, hatta ke mujhe kehna pada: Us zaat ki qasam jisne aap ko haq ke saath mab-oos kiya hai! Ab peene ki bilkul gunjaaish nahi. Uske liye main koi raah nahi paata. Aap ﷺ ne farmaya: "*Phir mujhe de do*". Maine wo pyaala aap ko de diya. Aap ﷺ ne Allah Ta'ala ki hamd o sana ki aur *Bismillah* padh kar (ham sab ka) bacha hua doodh khud nosh farmaya.[53]

[6453] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, unho'n ne kaha ke main sab se pehla arbi hoo'n, jisne Allah ke raaste mein teer chalaaya. Ham ne is haal mein waqt guzaara hai ke ham jihaad karte the, lekin hamaare paas hubla ke patto'n aur keekar ke chilke ke alaawa doosri koi cheez khaane ke liye na thi aur hame'n bakri ki mengniyo'n ki tarah qazaa-e-haajat hoti thi. (Khushki ke sabab) Us mein kuch bhi khalat-malat na hota tha. Ab ye banu asad ke log mujhe islaam sikha kar durust karna chaahte hain. Phir to main bad-naseeb thehra aur mera saara kiya-dhara akaarat gaya.[54]

[6454] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Hazrat Muhammad ﷺ ke ahle khana ne madina taiyyaba aane ke baad Aap ﷺ ki wafaat tak kabhi teen (3) raate'n baraabar gehu'n ki roti pait bhar kar nahi khaai.[55]

[6455] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne farmaya: Hazrat Muhammad ﷺ ke gharane ne agar kabhi ek (1) din mein do (2) martaba khana khaaya to zaroor us mein ek (1) waqt sirf khajoore'n hoti thee'n.

[6456] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ka bistar chamde ka tha, jis mein khajoor ki chaal bhari hui thi.

[6457] Hazrat Qatada se riwayat hai, wo kehte hain ke ham Hazrat Anas bin Maalik ؓ ki khidmat mein haazir hote, unka naan-baai wahee'n maujood hota (jo rotiyaa'n paka-paka kar deta tha), lekin Hazrat Anas ؓ farmate: Tum khaao, maine to kabhi Nabi ﷺ ko baareek chapaati khaate nahi dekha aur na aap ne kabhi apni aankho'n se bhuni hui bakri hi dekhi, yahaa'n tak ke aap Allah ke paas pohonch gae.[56]

[6458] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Ham par mahina guzar jaata, hamaara choolha nahi jalta tha. Ham sirf paani aur khajooro'n par guzaara karte the. Haa'n, kabhi-kabhaar thoda sa gosht khaee'n se aajaata tha.[57]

[6459] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne Hazrat Urwah bin Zubair se farmaya: Aye mere bhaanje! Hamaara haal ye tha ke ham do (2) maah mein teen (3) chaand dekhte the aur Rasool Allah ﷺ ke gharo'n mein aag nahi sulagti thi. Maine poocha: Phir tumhara guzaara kaise hota tha? Unho'n ne farmaya: Do (2) siyaah cheezo'n par: Jo paani aur khajoore'n hain. Haa'n, aap ke kuch ansari padosi the, jin ke paas doodh dene waali oontniyaa'n thee'n, wo Rasool Allah ﷺ ke liye doodh bhej dete aur aap hame'n wohi doodh pila dete the.[58]

[6460] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne dua ki: "*Aye Allah! Aal-e-Muhammad ko sirf itni rozi de ke wo zinda reh sake'n*".

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[53] راجع: 5375
[54] راجع: 3728
[55] راجع: 5416
[56] راجع: 5385
[57] راجع: 2567
[58] راجع: 2567

Baab 18: Miyaanarawi Ikhtiyaar Karna Aur Nek Amal Par Hameshgi Karna

[6461] Hazrat Masrooq se riwayat hai, unho'n ne kaha ke maine Hazrat Ayesha ﵂ se poocha: Kaun si ibaadat Nabi ﷺ ko ziyaada mehboob thi? Unho'n ne farmaya: Jis ibaadat par hameshgi ho sakey. Maine poocha: Aap ﷺ kis waqt (tahajjud ke liye) bedaar hote the? Unho'n ne farmaya: Jab murgh ki aawaaz sunte.[59]

[6462] Hazrat Ayesha ﵂ se hi riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ka sab se ziyaada pasandrrda amal wo tha jise aadmi hamesha karta rahe.[60]

[6463] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se kisi shakhs ko uska amal najaat nahi dila sakega*". Sahaba ne poocha: Allah ke Rasool ﷺ! Aap ko bhi nahi? Aap ne farmaya: "*Mujhe bhi nahi, illa ye ke mujhe Allah Ta'ala apni rahmat ke saae mein le-le. Lehaaza tum durusti[61] ke saath amal jaari rakho*". Miyaana-rawi[62] ikhtiyaar karo, subah aur shaam, nez raat ke kuch hisse mein nikla karo. Etedaal ke saath safar jaari rakho, is tarah tum manzil-e-maqsood ko pohonch jaaoge.[63]

[6464] Hazrat Ayesha ﵂ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Durusti ka qasd karo, ifraat o tafreet[64] ke darmiyan etedaal ikhtiyaar karo aur yaqeen karo ke tum mein se kisi ko uska amal jannat mein daakhil nahi karega. Allah Ta'ala ke yahaa'n ziyaada pasandeeda amal wo hai jo hamesha kiya jaae, khwah wo kam ho*".[65]

[6465] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha ke Nabi ﷺ se poocha gaya: Kaunsa amal Allah ke yahaa'n ziyaada pasandeeda hai? Aap ne farmaya: "*Jis par hameshgi ki jaae, khwah wo thoda hi ho*". Nez aap ne farmaya: "*Nek kaam karne mein utni hi takleef uthaao jitni tum mein himmat hai*".

[6466] Hazrat Alqama se riwayat hai, unho'n ne kaha ke maine Hazrat Ayesha ﵂ se poocha: Aye Ummul Momineen! Nabi ﷺ kyou'nkar ibaadat karte the? Kya aap ne ayyaam mein se koi khaas din muqarrar kar rakha tha? Unho'n ne farmaya: Nahi, balke aap ke amal mein dawaam[66] hota tha. Tum mein se kaun hai jo un aamaal ki taaqat rakhta ho jinki Nabi ﷺ taaqat rakhte the.[67]

[6467] Hazrat Ayesha ﵂ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Nek amal karte waqt hadd se na badho, balke qareeb-qareeb raho, yaane miyaanarawi ikhtiyaar karo. Tumhe'n khushi honi chaahiye ke koi bhi apnea mal ki wajah se jannat mein nahi jaaega*". Sahaba Ikram ne arz kiya: "*Allah ke Rasool ﷺ! Aap bhi nahi?*" Farmaya: "*Main bhi, magar, us waqt jab Allah Ta'ala mujhe apni rahmat aur maghfirat ke saae mein dhaanp le*".

Ek-doosri riwayat Hazrat Ayesha ﵂ se marwi hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Miyaanarawi ikhtiyaar karo aur khush raho*".

Imam Mujahid ne "قَوْلًا سَدِيْدًا" ki tafseer karte hue farmaya ke: "سَدِيْدًا" aur "سَدَادًا" ke maane hain: Sacchai.[68]

[6468] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n ek (1) din namaz padhaai, phir mimbar par tashreef le gae aur apne haath se masjid ke qible ki taraf ishaara kiya aur farmaya: "*Jab maine tumhe'n namaz padhaai to us waqt mujhe is deewaar ki taraf jannat aur dozakh ki tasweer dikhaai gai. Maine aaj tak bahisht ki si khoobsoorat cheez aur jahannum ki si daraauni shakl nahi dekhi. Maine aaj ke din ki tarah khair aur shar jaisi koi cheez nahi dekhi*".[69]

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[59] راجع: 1132
[60] راجع: 1132
[61] T: (دُرُسْتی) Raast-baazi, sacchaai [Rekhta]
[62] T: (مِیانَہ رَوی) Etedaal, ifraat o tafreet se bachna [Rekhta]
[63] راجع: 39
[64] T: (اِفْراط و تَفْرِیط) Kami-beshi, ghair motadil haalat [Rekhta]
[65] Dekhiye: 6467
[66] T: (دَوام) Hameshgi, paaedaari, istehkaam, saabit-qadmi [Rekhta]
[67] راجع: 1987
[68] راجع: 6464
[69] راجع: 93

Baab 19: Khauf Ke Saath Ummeed Bhi Rakhni Chaahiye

Sufyan ne kaha: Quran ki koi aayat mujh par itni sakht nahi guzri jis qadr darj-e-zel aaya hai: "Tum Kisi Cheez Par Nahi Ho Yahaa'n Tak Ke Taurat O Injeel Ko Aur Is (deen) Ko Qaaem Karo, Jo Tumhare Rabb Ki Taraf Se Tumhari Taraf Naazil Kiya Gaya Hai".[70]

Faaeda: Is aayat ke giraa'n[71] hone ki wajah ye hai ke is mein sakht hukum hai ke jab tak kitaab-e-ilaahi par poora amal na ho us waqt tak deen o imaan ka koi etebaar nahi hai. Dar-asal ummeed o beem[72] ki darmiyani kaifiyat ka naam imaan hai. Sirf ummeed ho to wo insaan ko takabbur tak pohoncha deti hai aur sirf khauf ho to naa-ummeedi tak le jaata hai.

[6469] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Allah Ta'ala ne rahmat ko jis din paida kiya to uske sau (100) hisse kiye. Phir usne ninyaanwe hisse apne paas rakhe, sirf ek (1) hissa apni tamaam makhlooq ke liye duniya mein bheja. Lehaaza agar kaafir ko Allah ki saari rahmat ka pataa chal jaae to wo kabhi jannat se maayoos na ho aur agar momin ko Allah ke yahaa'n har qism ke azaab ka ilm ho jaae to wo dozakh se kabhi bhi be-khauf na ho*".[73]

Baab 20: Allah Ta'ala Ki Haraam-karda Cheezo'n Se Ruk Jaana

Irshad-e-Baari Ta'ala hai: "Bila-shubha Sabr Karne Waalo'n Ko Behad o hisaab Ajar Diya Jaaega".[74]

Hazrat Umar ؓ ne farmaya: Ham ne behtareen zindagi sabr hi mein paai hai.

[6470] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne bayaan kiya ke ansaar mein se chand logo'n ne Rasool Allah ﷺ se kuch maanga. Jis ne bhi aap se jo maanga aap ne usey diya, hatta ke jo maal aap ke paas tha wo khatam ho gaya. Jab sab kuch khatam ho gaya, jo aap ne apne dono haatho'n se diya tha, to aap ne farmaya: "*Jo acchi cheez mere paas hai wo main tum se chupa kar nahi rakhta. Lekin baat ye hai ke jo tum mein se bachta rahega Allah usko bachaaega. Jo sabr karna chaahe Allah usey sabr de ga aur jo koi ghina chaahta hai Allah usey mustaghni[75] kar de ga. Aur tumhe'n Allah ki nemat sabr se badh kar koi cheez nahi mili*".[76]

[6471] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ is qadar namaz padhte ke aap ke dono qadmo'n par waram aajaata. Aap se kaha jaata to aap farmate: "*Kya main shukar-guzaar banda na banu'n?*"[77]

Baab 21: Irshad-e-Baari Ta'ala: "Jo Koi Allah Par Tawakkul Karega To Wo Usey Kaafi Hai"[78] Ka Bayaan

Rabee bin Khutaim ne kaha: Ye tawakkul har us mushkil mein hai jo logo'n ko pesh aae.

[6472] Hazrat Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Meri ummat ke sattar-hazaar (70,000) insaan hisaab o kitaab ke baghair jannat mein jaae'nge. Ye wo log ho'nge jo jhaad-phoonk nahi karaate aur na shagoon lete hain, balke apne Rabb par hi bharosa karte hain*".[79]

Faaeda: Ek (1) riwayat mein hai ke wo aag se daagh de kar apna ilaaj bhi nahi karwaate.[80]

Baab 22: Be-faaeda Guftagu Karna Manaa Hai

[6473] Hazrat Mugheera bin Shu'ba ؓ ke kaatib Warraad bayaan karte hain ke Hazrat Muawiya ؓ ne Hazrat Mugheera bin Shu'ba ko khat likha, ke koi hadees jo tum ne Rasool Allah ﷺ se suni ho mujhe likh bhejo. Chunache

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[70] Surah al Maaida: 68
[71] T: (گِراں) Naagawaar, takleef-deh, dushwaar, mushkil [Rekhta]
[72] T: (اُمِّید و بِیم) Kaamyaabi aur naakaami ki darmiyaani haalat [Rekhta]
[73] راجع: 6000
[74] Surah az Zumar: 10
[75] T: (مُسْتَغْنی) Be-parwaah, be-niyaaz, daulatmand [Rekhta]
[76] راجع: 1469
[77] راجع: 1130
[78] Surah at Talaaq: 3
[79] راجع: 3410
[80] Saheeh Bukhari: at Tibb: H5705

Hazrat Mugheera bin Shu'ba ne unhe'n likha: Maine Aap ﷺ se suna, aap namaz se faraaghat ke baad ye padhte the: "*Allah ke siwa koi maabood-e-bar-haq nahi, wo tanha hai, uska koi shareek nahi, usi ke liye baadshahat hai aur wohi hamd o sana ka sazawaar hai. Aur wo har cheez par khoob qaadir hai*". Ye teen (3) martaba padhte the, nez aap fuzool guftagu, ziyaada sawaal karne, maal ke ziyaa[81], apni cheez bacha kar rakhne, doosre ki cheez maangne, maao'n ki naa-farmaani karne aur ladkiyo'n ko zinda dargor karne se manaa karte the.[82]

Hushaim kehte hain ke hame'n Abdul Malik bin Umair ne bataaya, unho'n ne kaha: Maine Warraad se suna, wo Hazrat Mugheera bin Shu'ba ؓ se, wo Nabi ﷺ se ye hadees bayan karte the.

Baab 23: Zabaan Ki Hifaazat Karna

(Irshad-e-Nabawi hai:) "*Jo koi Allah par imaan aur qiyaamat par yaqeen rakhta hai wo acchi baat kare ya phir khamosh rahe*".

Irshad-e-Baari Ta'ala hai: "Insan jo baat bhi zubaan se nikaalta hai to ek (1) nigehbaan farishta usey likhne ke liye taiyyaar rehta hai".[83]

[6474] Hazrat Sahal bin Saad ؓ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs mujhe apne dono jabdo'n ke darmiyan aur dono taango'n ke darmiyan ki zamaanat de-de, main uske liye jannat ki zamaanat deta hoo'n*".[84]

[6475] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis shakhs ka Allah par imaan aur qiyaamat par yaqeen hai, usey chaahiye ke acchi baat kahe ya khamosh rahe aur jo koi Allah par aur yaum-e-aakhirat par imaan rakhta hai wo apne padosi ko takleef na pohonchaae aur jis shakhs ka Allah par aur yaum-e-aakhirat par imaan hai wo apne mehmaan ki izzat kare*".[85]

[6476] Hazrat Abu Shareeh to Shuraih Khuzaai (أَبِيْ شُرَيْحٍ الْخُزَاعِي) ؓ se riwayat hai, unho'n ne kaha: Mere dono kaano'n ne suna aur mere dil ne yaad rakha hai ke Nabi ﷺ ne farmaya: "*Mehmaani teen (3) din hoti hai aur uska jaaeza bhi*". Poocha gaya: Uska jaaeza kya hai? Aap ne farmaya: "*Ek (1) din ek (1) raat*". Aur farmaya: "*Jo koi Allah par imaan aur yaum-e-aakhirat par yaqeen rakhta hai, usey chaahiye ke wo apne mehmaan ka ikraam o ehtiraam kare aur jo shakhs Allah par imaan aur aakhirat ke din par yaqeen rakhta hai usey chaahiye ke wo acchi baat kahe ya phir khamosh rahe*".[86]

[6477] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ ko farmate suna: "*Beshak banda ek (1) baat zubaan se nikaalta hai aur uske mutaalliq ghaur o fikr nahi karta, uski wajah se wo dozakh ke gadhe mein itni door jaa girta hai jis qadar mashriq o maghrib ke darmiyaan masaafat hai*".[87]

[6478] Hazrat Abu Huraira ؓ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Beshak banda Allah ki raza-joi ke liye ek (1) baat mu'n se nikaalta hai, usey wo kuch ehmiyat bhi nahi deta, lekin uski wajah se Allah uske darajaat buland kar deta hai. Isi tarah ek (1) doosra banda ek (1) aisa kalma zubaan se nikaalta hai jo Allah ki naaraazi ka baais hota hai. Uske yahaa'n uski koi ehmiyat bhi nahi hoti, lekin uski wajah se wo jahannum mein chala jaata hai*".[88]

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[81] T: (ضِياع) Nuqsaan, tabaahi [Rekhta]

[82] راجع: 844

[83] Surah Qaaf: 18

[84] Dekhiye: 6807

[85] راجع: 5185

[86] راجع: 6019

[87] Dekhiye: 6478

[88] راجع: 6477

Baab 24: Allah Azzawajal Ke Dar Se Aabdeeda Hona

[6479] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Saat (7) tarah ke log wo hain jinhe'n Allah Ta'ala apne saae mein panaah de ga: (Un mein ek (1) wo shakhs bhi hai) Jisne tanhaai mein Allah ko yaad kiya to uski aankho'n se aansu jaari ho gae*".[89]

Baab 25: Allah Azzawajal l Se Darna

[6480] Hazrat Huzaifa ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum se pehle zamaane mein ek (1) shakhs tha jise apne bure aamaal se bada dar lagta tha. Usne apne ahle-khaana se kaha: Jab main mar jaau'n to meri laash ko reza-reza karke sakht garmi ke din samandar mein baha dena. Unho'n ne aisa hi kar diya, to Allah Ta'ala ne uske zarraat ko jamaa karke usse poocha: Ye kaam toone kyou'n kiya? Us shakhs ne kaha: Mujhe is kaam par sirf tere khauf ne aamaada kiya tha, chunache Allah Ta'ala ne uski maghfirat farma di*".[90]

[6481] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne saabeqa ummato'n mein se ek (1) shakhs ka zikr kiya. Allah Ta'ala ne usey maal o aulaad ataa farmaai thi. Jab uski maut ka waqt qareeb aaya to usne apne beto'n se kaha: Main tumhara kaisa baap hoo'n? Unho'n ne kaha: Aap hamaare acche baap hain. Usne kaha: Tumhare us baap ne Allah ke yahaa'n koi neki jamaa nahi ki hai. Agar usey Allah ke huzoor pesh kiya gaya to wo usey zaroor azaab de ga. Ab mera khayaal rakho, jab main mar jaau'n to meri laash ko jala dena, yahaa'n tak ke main koela ban jaau'n to mujhe pees kar kisi tez hawaa (aandhi) waale din mujhe us mein udaa dena. Usne apne ladko'n se iske mutaalliq pukhta waada liya. Qasam hai mere Rabb ki! Uske beto'n ne aisa hi kiya. Phir Allah Ta'ala ne farmaya: Ho ja, to wo aadmi ki shakl mein khada ho gaya. Allah Ta'ala ne farmaya: Aye mere bande! Tujhe is kaam par kis cheez ne aamaada kiya? Usne kaha: Tere khauf aur tere dar ne (aamaada kiya). Allah Ta'ala ne uska badla you'n diya ke us par rahem farmaya (aur usey moaaf kar diya).[91]

(Raawi-e-hadees) Mo'tamir (مُعْتَمِر) ke waalid Sulaiman Taimi kehte hain:) Maine ye hadees Abu Usman se bayaan ki to unho'n ne kaha: Maine Salman se suna, usne in alfaaz ka izaafa kiya: Mujhe dariya mein baha dena, ys is jaisi koi baat kahi.

Moaaz ne kaha: Hame'n Shu'ba se Qatada ne khabar di, unho'n ne kaha: Maine Uqba se suna, unho'n ne kaha: Maine Abu Saeed ﵁ se suna, unho'n ne Nabi ﷺ se is hadees ko bayaan kiya.[92]

Baab 26: Gunaaho'n Se Baaz Rehna

[6482] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Meri misaal aur uski misaal jiske saath Allah Ta'ala ne mujhe mab-oos kiya hai, us aadmi ki tarah hai jo kisi qaum ke paas aaya aur kaha ke maine apni aankho'n se dushman ka Lashkar dekha hai aur main tumhe'n waazeh taur par usse khabardaar karne waala hoo'n. Lehaaza usse bachne ki fikr karo aur usse bacho to ek (1) giroh ne uski baat maan li aur raato'n-raat itminaan se kisi mehfooz jagah par chale gae aur najaat paai jabke doosre giroh ne usey jhutlaaya to dushman ke Lashkar ne un par subah ke waqt hamla karke achaanak unhe'n tabaah kar diya*".[93]

[6483] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Meri misaal aur logo'n ki misaal us shakhs ki tarah hai, jisne aag raushan ki. Jab uske chaaro'n taraf raushni phail gai to parwaane aur keede-makode, jo aag par girte hain, us mein girne lagey. Wo aadmi un ko aag se door karta hai, lekin wo uske qaabu mein nahi aate, balke aag mein daakhil ho jaate hain. Isi tarah main tumhari kamaro'n ko pakad kar aag se door rakhta hooa'n aur tum ho ke us mein girte jaa rahe ho*".

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[89] راجع: 660
[90] راجع: 3452
[91] راجع: 3452
[92] راجع: 3478
[93] Dekhiye: 7283

[6484] Hazrat Abdullah bin Amr ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Musalman wo hai jis ki zubaan aur haath se doosre musalman mehfooz rakhe'n aur muhajir wo hai jo un cheezo'n se ruk jaae jin se Allah Ta'ala ne manaa kiya hai*".[94]

Baab 27: Nabi ﷺ Ke Irshad-e-Giraami: "Agar Tumhe'n Maaloom Ho Jaata Jo Main Jaanta Hoo'n To Tum Bohot Kam Haste Aur Rote Ziyaada" Ka Bayaan

[6485] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Agar tum wo (haqaaeq) jaan lete jo main jaanta hoo'n to tum bohot kam haste aur ziyaada rote*".[95]

[6486] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Agar tumhe'n maaloom ho jaae jo main jaanta hoo'n to tum bohot kam haste aur rote ziyaada*".[96]

Baab 28: Dozakh Ke Gird Shehwaat Ki Baad Hai

[6487] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne faramya: "*Dozakh ke ird-gird nafsaani khwahishaat ki baad lagaa di gai hai, jabke jannat ko mushkilaat aur dushwariyo'n se dhaanp diya gaya hai*".

Faaeda: Is hadees ki wazaahat ek-doosri hadees mein hai. Rasool Allah ﷺ ne farmaya: "*Jab Allah Ta'ala ne jannat ko paida kiya to Hazrat Jibraeel ؑ se kaha: Jaao aur usey dekh kar aao, chunache wo gae, usey dekha, phir waapas aae to kaha: Aye mere Rabb! Teri izzat ki qasam! Uske mutaalliq jo koi bhi sunega us mein daakhil hona chaahega. Phir Allah Ta'ala ne usey makruhaat ke ghere mein de diya. Phir farmaya: Aye Jibraeel! Ab jaao aur usey dekh kar aao, chunache wo gae aur usey dekh kar waapas aae. Phir kaha: Aye mere Rabb! Mujhe teri izzat ki qasam! Mujhe andesha hai ke us mein koi daakhil nahi ho sakega. Phir jab Allah Ta'ala ne dozakh ko paida kiya to Hazrat Jibraeel ؑ se kaha: Jaao aur dozakh koo dekh kar aao. Wo gae aur usey dekh kar waapas aae. To kaha: Aye mere Rabb, teri izzat ki qasam! Koi nahi jo uske mutaalliq sune aur phir us mein daakhil ho. Phir Allah Ta'ala ne usey nafsaani khwahishaat keg here mein de diya, uske baad Jibraeel ؑ ne farmaya: Jaao, usey dekh kar aao, wo gae aur usey dekh kar waapas aae aur kaha: Aye mere Rabb! Teri izzat ki qasam! Tere jalaal ki qasam! Mujhe andesha hai ke us mein daakhil hone se koi bhi nahi bach sakega*".[97]

Baab 29: Jannat Tum Se Tumhar Joote Ke Tasme Se Bhi Ziyaada Qareeb Hai Aur Usi Tarah Dozakh Bhi

[6488] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jannat tumhare joote ke tasme se bhi tum se ziyaada qareeb hai aur dozakh bhi usi tarah hai*".

[6489] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Bohot saccha misra'M*[98] *jo kisi shaaer ne kaha: Wo ye hai: Allah ke siwa har shae faani aur baatil hai*".[99]

Baab 30: Usey Dekhna Chaahiye Jo Darje Mein Neeche Hai, Usey Nahi Dekhna Chaahiye Jo Martabe Mein Oopar Hai

[6490] Hazrat Abu Huraira ؓ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab tum mein se koi shakhs kisi aise aadmi ko dekhe jo maal o daulat aur shakl o soorat mein usse badh kar hai to us waqt usey aise shakhs ko bhi dekhna chaahiye jo usse kam darje ka hai*".

Baab 31: Jis Ne Neki Ya Badee Ka Iraada Kiya

[6491] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne apne Rabb-e-Azzo Wajal se bayaan kiya: Aap ne farmaya: "*Allah Ta'ala ne nekiyaa'n aur buraiyaa'n likhee'n, phir unhe'n insaaf bayaan kar diya. Lehaaza jisne neki ka iraada kiya, lekin us par amal na kar saka to Allah Ta'ala apne paas poori neki likh deta hai aur*

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[94] راجع: 10

[95] Dekhiye: 6637

[96] راجع: 93

[97] Sunan Abu Dawood: As Sunnah: H4744

[98] T: (مِصْرَعَه) Aadha sher [Rekhta]

[99] راجع: 3841

agar usne neki ka iraada kiya aur uske mutaabiq amal bhi kiya to Allah Ta'ala uske liye apne paas dus (10) nekiyo'n se le kar saat-sau (700) guna nekiyaa'n likh deta hai, balke usse bhi badha kar likhta hai aur jisne buraai ka iraada kiya, lekin us par amal na kiya to Allah Ta'ala uske liye apne paas poori neki likh deta hai aur agar us ne buraai ke iraade ke baad us par amal kar liya to Allah Ta'ala apne yahaa'n uske liye ek (1) buraai hi likhta hai".[100]

Baab 32: Haqeer Aur Maamooli Gunaho'n Se Bhi Bachna Chaahiye

[6492] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke tum aise-aise kaam karte ho jo tumhari nazar mein baal se bhi ziyaada baareek hain, jabke ham log Nabi ﷺ ke ahd-e-mubarak mein unhe'n halaak kar dene waale shumaar karte the.

Abu Abdullah (Imam Bukhari ﷺ) ne farmaya: Hadees mein "اَلْمُوْبِقَاتِ" ka lafz halaakat-khez ke maane mein hai.

Faaeda: Gunaah chota ho ya bada, banda-e-momin ko chaahiye ke usse apne daaman ko aalooda na hone de. Chote aur bade gunaah mein bas ye farq hai ke ek (1) ziyaada zehrila saanp hai aur doosra kam zehrila hai. Jaise ham kam zehreele saanp se bhi bhaagte hain usi tarah chote gunaaho'n se bhi parhez karna chaahiye.

Baab 33: Aamaal Ka Daar o Madaar Khaatme Par Hai, Lehaaza Usse Darna Chaahiye

[6493] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) aadmi ko dekha jo mushrikeen ke kashto'n ke pashte[101] laga raha tha. Ye aadmi logo'n mein saaheb-e-sarwat tha. Aap ne farmaya: "*Agar koi kisi jahannami ko dekhna chaahta hai to usko dekh le*". Uske baad ek (1) shakhs uski nigraani karne ke liye uske peeche lag gaya. Wo shakhs musalsal bar-sar-e-paikaar[102] raha, hatta ke wo zakhmi ho gaya. Zakhmo'n ki ta'ab (تَعَبْ) na laa kar wo jaldi marna chaahta tha to apni talwaar ki dhaar apne seene par rakh di, phir us par apna bojh daala to wo uske shaano'n ko cheerti hui nikal gai. Nabi ﷺ ne farmaya: "*Banda logo'n ki nazar mein ahle jannat ke kaam karta rehta hai, halaa'nke wo jahannami hota hai. Uske bar-aks ek-doosra aadmi logo'n ke saamne ahle jahannam ke kaam karta hai, halaa'nke wo jannati hota hai. Aamaal ka daar o madaar to unke khaatme par hai*".[103]

Faaeda: Bande ko apne aamaal-e-saaleha par maghroor nahi hona chaahiye, balke apne soo-e-kaatima[104] se hamesha darte rehna chaahiye.

Baab 34: Buri Sohbat Se Tanhaai Behtar Hai

[6494] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, ke ek (1) dehaati Nabi ﷺ ki khidmat mein haazir hua aur usne poocha: Allah ke Rasool ﷺ! Kaun shakhs sab se accha hai? Aap ne farmaya: "*Wo aadmi jo apni jaan o maal ke zariye se jihaad kar, doosra wo shakhs jo kisi ghaati mein apne Rabb ki ibaadat kare aur logo'n ko apne shar se mehfooz rakhe*".

Zubaidi, Sulaiman bin Kaseer, aur Noman ne Zohri se riwayat karne mein Shuaib ki mataaba-at ki hai.

Ma'mar ne Zohri se bayaan kiya, unse Ataa ya Obaidullah ne, unho'n ne Abu Saeed Khudri ﷺ se, wo Nabi ﷺ se bayaan karte hain.

Yunus, Ibne Musaafir, aur Yahya bin Saeed ne Ibne Shihaab se, unho'n ne Hazrat Ataa se, unho'n ne baaz sahaaba ke zariye se Nabi ﷺ se bayaan kiya.[105]

[6495] Hazrat Abu Saeed Khudri ﷺ hi se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko farmate hue suna: "*Logo'n par ek (1) zamaana aaega jis mein musalman aadmi ka behtareen maal bakriyaa'n ho'ngi. Wo unhe'n le kar pahaad*

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[100] Dekhiye:7501

[101] T: (کُشْتوں کے پُشْتے لَگا دینا) Laasho'n ka dher laga dena, be-hisaab aadmiyo'n ko qatl karna [Rekhta]

[102] T: (بَر سَرِ پَیکار) Adaawat, zarar-rasaani ya jung ke liye taiyyaar, maahir [Rekhta]

[103] راجع: 2898

[104] T: (سُوْئے خَاتمَہ) Bura khaatma, buri maut [RSB]

[105] راجع: 2786

ki chotiyo'n aur baarish ke muqamaat par le jaaega. Wo us zamaane mein barpa fitno'n se apne deen ko bacha kar bhaag nikle ga".[106]

Faaeda: Waazeh rahe ke fitno'n se muraad aise haalaat hain ke logo'n se milne ki soorat mein insaan ke deen ko khatra ho, ba-soorat-e-deegar apne maahol aur muaashre mein rehna hi behtar hai, jaisa ke hadees mein hai: "*Jo momin logo'n se milta-julta hai aur unse pohonchne waali takaleef par sabr karta hai, wo us momin se ziyaada sawaab haasil kar leta hai jo logo'n se milta-julta nahi aur na unse pohonchne waali takaleef par sabr hi karta hai*". Logo'n se mel-jol mein acche-bure har qism ke logo'n se waasta padta hai. Muaashre mein buraai ziyaada ho jaae tab bhi alag-thalag ho jaana accha nahi, balke muaashre mein reh kar islaah ki koshish karna zaroori hai. Iske alaawa timaardaari ka sawaab, salaam karne aur sila-rehmi ka ajar usi soorat mein mumkin hai jab insaan muaashre mein rahega. والله أعلم

Baab 35: Duniya Se Amaanat Ka Uth Jaana

[6496] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab amaanat zaae[107] ki jaae to qiyaamat ke muntazir raho*". Poocha: Allah ke Rasool ﷺ! Amaanat kis tarah zaae ho jaaegi? Aap ne farmaya: "*Jab muaamalaat naa-laayaq aur naa-ahl logo'n ke supurd kar diye jaae'n to qiyaamat ka intizaar karo*".[108]

[6497] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ham se do (2) hadeese'n bayaan farmae'n. Un mein se ek ﷺ ka zuhoor[109] to main dekh chuka hoo'n aur doosri ka intizaar kar raha hoo'n. Aap ﷺ ne ham se farmaya: "*Amaanat logo'n ke dilo'n ki gehraai mein utri, phir unho'n ne quran se uski haisiyat ko maaloom kiya, phir unho'n ne hadees se uski ehmiyat ka pataa chalaaya*". Aap ﷺ ne ham se uske uth jaane ke mutaalliq bhi bayaan kiya. Farmaya: "*Aadmi ek (1) baar soega ke amaanat uske dil se khatam ho jaaegi. Sirf uska dhundhla sa nishaan baaqi rahega. Phir ek (1) aur neend le ga to amaanat uthaa li jaaegi. Sirf aable[110] ki tarah uska ek (1) nishaan baaqi reh jaaega, jaise tu koyle ko apne paao'n par ludhkaae aur wo phool jaae to usey ubhra hua dekhe ga, lekin uske andar kuch nahi hota. Log subah ke waqt khareed o farokht kare'nge to unke yahaa'n koi bhi amaanatdaar nahi hoga. Kaha jaaega: Falaa'n qabile mein ek (1) amaanatdaar hai. Aur ek (1) aadmi ke mutaalliq kaha jaaega: Wo kis qadar aqalmand hai. Kis qadar buland-hausla, aur kis qadar bahaadur hai. Halaa'nke uske dil mein raai baraabar bhi imaan nahi hoga*". (Hazrat Huzaifa ؓ ne kaha:) Mujh par ek (1) aisa zamana bhi guzra hai jabke main is baat ki parwaah nahi karta tha ke kisse khareed o farokht karu'n. Agar wo musalman hota to us ka islaam usey (be-imaani se) rokta tha aur agar wo isaai hota to uske madadgaar meri taraf amaanat waapas karte, lekin ab haalaat ye hain ke main falaa'n aur falaa'n ke alaawa kisi doosre se khareed o farokht nahi karta.

Firabri (فِرَبْرِي) ne Imam Bukhari ؒ ke hawaale se Asmaee (أَصْمَعِي) aur Abu Amr waghaira ka qaul naqal kiya hai ke "جَذْرُ قُلُوْبِ الرِّجَالِ" mein "جَذْرُ" se muraad har cheez ki jadd aur asal hai.

"وَكْتُ" halke aur khafeef daagh ko kehte hain, jabke kaam karte waqt haath mein pad jaane waala chaala jab bada-mota ho jaae to usey "مَجْلُ" kehte hain.[111]

Faaeda: Iska matlab ye hai ke amaanat o dayaanat badi tezi se ma'doom[112] hoti chali jaaegi, hatta ke jo shakhs pehle dayaanat-daar tha wohi bad-dayaanat ban jaaega. Aable se tashbeeh is liye di hai ke aabla phoola hua hone ki wajah se ba-zaahir ehmiyat ka haamil nazar aata hai, lekin wo andar se khaali hota hai. Isi tarah log ba-zaahir nek nazar aae'nge, lekin unke dil neki aur dayaanat se khaali ho'nge.

[6498] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Logo'n ki misaal to aise sau (100) oonto'n ki tarah hai jin mein se tu kisi ek (1) ko bhi sawaari ke qaabil nahi paaega*".

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[106] راجع: 19

[107] T: (ضائع) Akaarat, barbaad [Rekhta]

[108] راجع: 59

[109] T: (ظُہُور) Zaahir hona, numaayan hona [Rekhta]

[110] T: (آبْلے) Chaale, phupole [Rekhta]

[111] Dekhiye: 7016 7216

[112] T: (مَعْدُوم) Fanaa, ghayab [Rekhta]

Faaeda: Is hadees mein logo'n se muraad Sahaba Ikram ya Taabaeen-e-Azzaam nahi, kyou'nke unki fazilat to Rasool Allah ﷺ ne khud bayaan farmaai hai, balke inse muraad mustaqbil-baeed[113] ke log hain ke un mein shaaz[114] log ahkaam-e-shara'[115] ki paabandi kare'nge. Yaane awaam un naas taadaad mein bohot ziyaada ho'nge, lekin un mein kaam ke aadmi bohot kam ho'nge. Aksariyat un faraaez ko zaae (ضائع) kar degi jo unke zimme waajib-ul-adaa ho'nge. Aaj musalman taqriban har jagah maujood hain magar haqiqi musalman agar talaash kiye jaae'n to intehaai maayoosi hoti hai, lekin iske baawujood Allah waalo'n se zameen kabhi khaali nhi hui. والله المستعان

Baab 36: Riyakaar Aur Shohrat-talbi Ka Bayaan

[6499] Hazrat Salama bin Kuhail se riwayat hai, unho'nne kaha: Maine Hazrat Jundub ؓ ko kehte suna ke Nabi ﷺ ne farmaya: ...Aur (Hazrat Jundub ؓ ke baad) maine kisi ko bhi ye kehte nahi suna ke Nabi ﷺ farmaya... Chunache main Hazrat Jundub ؓ ke qareeb pohoncha to maine suna, wo keh rahe the ke Nabi ﷺ ne farmaya: "*Jo insaan shohrat ka taalib ho, Allah uski bandagi sab ko suna de ga, isi tarah jo koi logo'n ko dikhaane ke liye nek kaam karega, Allah Ta'ala (qiyamat ke din) uski riyakaari zaahir kar de ga*".[116]

Baab 37: Jis Ne Allah Ki Itaa-at Mein Apne Nafs Ko Daba Kar Rakha

[6500] Hazrat Moaaz bin Jabal ؓ se riwayat hai, unho'n ne kaha: Main ek (1) dafa Nabi ﷺ ki sawaari par aap ke peeche baitha hua tha. Mere aur aap ke darmiyan sirf kajaawe[117] ki pichli lakdi thi. Aap ne farmaya: "*Aye Moaaz!*" Maine kaha: Allah ke Rasool ﷺ! Main saadat-mandi ke saath haazir hoo'n. Phir aap thodi der chalte rahe. Dobaara farmaya: "*Aye Moaaz!*" Maine kaha: Allah ke Rasool ﷺ! Main saadat-mandi ke saath haazir-e-khidmat hoo'n. Phir aap kuch der ke liye chalte rahe. Aakhir farmaya: "*Aye Moaaz bin Jabal!*" Maine kaha: Allah ke Rasool ﷺ! Main saadat-mandi ke saath haazir hoo'n. Aap ne farmaya: "*Kya tumhe'n maaloom hai ke Allah ka apne bando'n ke zimme kya haq hai?*" Maine kaha: Allah aur uske rasool hi ko ziyaada ilm hai. Aap ne farmaya: "*Allah ka apne bando'n par ye haq hai ke wo uski ibaadat kare'n aur uske saath kisi ko shareek na thehraae'n*". Phir aap thodi der chalte rahe aur farmaya: "*Aye Moaaz bin Jabal!*" Maine kaha: Allah ke Rasool ﷺ! Main saadat-mandi ke saath haazir hoo'n. Aap ne farmaya: "*Tumhe'n maaloom hai jab bande ye kaam kar le'n to unka Allah ke zimme kya haq hai?*" Maine kaha: Allah aur uske rasool ko hi ziyaada ilm hai. Aap ne farmaya: "*Bando'n ka Allah par ye haq hai ke wo unhe'n azaab na de*".[118]

Baab 38: Farotani (aajizi) Ikhtiyaar Karna

Wazaahat: Tawaazo[119] ke maane apne martabe se tanazzul[120] ka izhaar hai. Ye tamaam akhlaaq-e-hasana ka asl-ul-usool hai. Agar tawaazo na ho to koi ibaadat baar-aawar[121] nahi hoti. Hadees mein hai ke jo shakhs Allah ke liye tawaazo ikhtiyaar karta hai Allah Ta'ala uska rutba buland kar deta hai.[122]

[6501] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ki ek (1) oontni thi, jise A'zba (عَضْبَاء) kaha jaata tha. Koi jaanwar bhi uske aage nahi badh sakta tha. Ek (1) Dehaati apne oont par sawaar aaya aur usse aage badh gaya. Musalmano par ye muaamala bohot shaaq guzra aur kehne lagey: Afsos! A'zba peeche reh gai. To Rasool Allah ﷺ ne farmaya: "*Beshak Allah Ta'ala ne khud par ye laazim kar liya hai ke duniya mein wo kisi cheez ko buland karta hai to usey neeche bhi laata hai*".[123]

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113 T: (مُسْتَقْبِلِ بَعِيد) Baad mein aane waala waqt, aainda zamaana jo abhi door ho [Rekhta]
114 T: (شَاذْ) Mukhtasar, bohot kam, kam [Rekhta]
115 T: (شَرْع) Deen, shariyat [Rekhta]
116 Dekhiye: 7152
117 T: (كجاوَہ) Sawariyo'n ke baithne ke liye oont ki kamar ke dono taraf latki hui tokre ki shakl ki nashiste'n. Jis mein ek-ek (1-1) ya do-do (2-2) sawariyaa'n baith sake'n [Rekhta]
118 راجع: 2856
119 T: (تَواضُع) Inkisaar, aajizi [Rekhta]
120 T: (تَنَزُّل) Utarna, neeche, (haalat ya darje mein) pasti [Rekhta]
121 T: (بار آوَر) Nateeja-khez, kaamyaab, phal dene waala [Rekhta]
122 Saheeh Muslim: Al Jannah: H2588
123 راجع: 2871

[6502] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Beshak Allah Ta'ala ka irshad hai: Jis ne mere kisi wali se dushmani ki, uske khilaaf meri taraf se elaan-e-jung hai. Aur mera banda jin-jin ibaadato'n ke zariye se mera qurb haasil karta hai, un mein se koi ibaadat mujhe utni pasand nahi jis qadar wo ibaadat pasand hai jo maine us par farz ki hai. Mera banda nawaafil ke zariye se bhi mujh se itna qareeb ho jaata hai ke main usse mohabbat karne lag jaata hoo'n. Jab main usse mohabbat karne lag jaata hoo'n to main unka kaan ban jaata hoo'n, jisse wo suntan hai, uski aankh ban jaata hoo'n, jisse wo dekhta hai, uska haath ban jaata hoo'n jisse wo pakadta hai, aur uska paao'n ban jaata hoo'n jisse wo chalta hai. Agar wo mujhse maange to main usey deta hoo'n. Agar wo mujhse panaah ka taalib ho to usko panaah deta hoo'n. Main kisi cheez mein taraddud[124] nahi karta, jisko main karne waala hota hoo'n. Jo mujhe momin ki jaan nikaalte waqt hota hai, wo maut ki ba-wajah takleef pasand nahi karta aur mujhe bhi usey takleef dena ccha nahi lagta hai*".

Faaeda: Is hadees ka qat-an ye matlab nahi ke banda aen[125] Allah ban jaata hai. Nauzubillah. Jis tarah hulooliyya[126] ya ittehaadiya kehte hain. Balke, hadees ka matlab ye hai ke mera banda jab meri ibaadat mein garq ho jaata hai aur martaba-e-mahboobiyat par pohonch jaata hai to uske tamaam hawaas-e-zaahiri aur baatini shariyat ke taabe ho jaate hain. Wo haath, paao'n, kaan, aur aankh se sirf wohi kaam leta hai jis mein Allah ki marzi hoti hai. Koi fe'l (فعل) bhi khilaaf-e-shariyat usse sarzad nahi hota.

Baab 39: Nabi ﷺ Ke Irshad-e-Girami: "Main Aur Qiyaamat Dono Aise Hain Jaise Ye Do (2) Ungliyaa'n Hain" Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Aur Qiyaamat Ka Muaamala To Bas Aankh Jhapakne Ki Tarah Hai".[127]

[6503] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main aur qiyaamat is qadar nazdeek bheje gae hain*". Aap ne apni do (2) ugnliyo'n se ishaara farmaya, phir un ko phaila diya.[128]

[6504] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Main aur qiyaamat in dono ki tarah bheje gae hain*".

[6505] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Main aur qiyamat in dono ki tarah bheje gae hain*". Aap ki muraad do (2) ungliyaa'n thee'n.

Israel ne Abu Hussain se riwayat karne mein Abu Bakar ki mataaba-at ki hai.

Baab 40: Bila-unwaan

[6506] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Qiyamat us waqt tak qaaem nahi hogi, hatta ke sooraj apne maghrib se tuloo hoga. Jab sooraj maghrib se tuloo hoga aur sab log usey dekh le'nge to sab imaan le aae'nge. Yehi wo waqt hoga jab kisi ke liye uska imaan nafa nahi de ga, jo usse qabl imaan nahi laaya hoga (ya jis ne imaan ke baad amal-e-khair na kamaaya hoga). Qiyamat is qadar jald aajaaegi ke do (2) aadmiyo'n ne kapda khola hoga, lekin wo khareed o farokht nahi kar sake'nge, aur na usey lapet hi sake'nge. Aur qiyamat qaaem ho jaae'ngi jabke ek (1) aadmi apni oontni ka doodh le kar aaraha hoga aur wo usey pee nahi sakega. Aur qiyamat is haal mein aajaaegi ke ek (1) shakhs apna hauz taiyyaar kar raha hoga aur usse paani nahi pee sakega. Aur qiyaamat aajaaegi jabke ek (1) aadmi apna luqma apne mu'n ki taraf uthaega aur wo usko khaa nahi sakega*".[129]

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[124] T: (تَرَدُّد) Hichkichaahat, tazabzub, taammul, shak o shubha [Rekhta]

[125] T: (عَین) Bilkul, qat-an, mutaabiq, theek, hoo-ba-hoo [Rekhta]

[126] T: (حُلُولِیَّہ) Ek (1) friqa jo Abu Halmaan Damishqi se mansoob hai aur hulool aur tanaasukh ka qaael hai [Rekhta]

[127] Surah an Nahl: 77

[128] راجع: 4936

[129] راجع: 85

Baab 41: Jo Allah Se Milna Pasand Karta Hai Allah Bhi Usse Milna Pasand Karta Hai

[6507] Hazrat Ubadah bin Saamit ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs Allah se milna pasand karta hai Allah Ta'ala bhi usse milna pasand karta hai aur jo Allah se milna pasand nahi karta, Allah Ta'ala bhi usse milna pasand nahi karta*". Ye sun kar Ummul Momineen Hazrat Ayesha ؓ ya kisi doosri zauja-e-mohtarma ne arz kiya ke marna to ham bhi pasand nahi karte? Aap ﷺ ne farmaya: "*Nahi, ye nahi jo tum ne khayaal kiya hai. Balke, baat ye hai ke imaandaar aadmi ko jab maut aati hai to usey Allah Ta'ala ki razaa aur uske yahaa'n ikraam o ehteraam ki bashaarat di jaati hai, jo uske aage hain. Usse behtar koi cheez usey maaloom nahi hoti. Is liye wo Allah se mulaqaat ka khwahishmand ho jaata hai, aur Allah Ta'ala bhi uski mulaqaat ko pasand karta hai. Aur jab kaafir ki maut ka waqt aata hai to usey Allah ke azaab aur uske yahaa'n milne waali saza ka bataaya jaata hai, to jo shae uske aage hai wo usey intehaai naagawaar guzarti hai, is liye wo Allah Ta'ala se milne ko naa-pasand karta hai. Lehaaza Allah bhi usey milna nahi chaahta*".

Is hadees ko Abu Dawood aur Ma'mar ne Shu'ba se bayaan karne mein ikhtesaar kiya hai. Saeed ne Qatada se, unho'n ne Zuraara bin Awfa se, unho'n ne Saeed se, unho'n ne Hazrat Ayesha ؓ se, unho'n ne Nabi ﷺ se is hadees ko bayaan kiya hai.

[6508] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs Allah se milna pasand karta hai Allah Ta'ala bhi usse milna pasand karta hai aur jo shakhs Allah Ta'ala se milna naa-pasand karta hai, Allah Ta'ala bhi usse milna naa-pasand karta hai*".

Faaeda: Jab insaan par nazaa'[130] ki kaifiyat taari hoti hai to nek insaan apne anjaam ko ba-chashm-e-khud dekh leta hai aur farishte bhi usey khush-khabri dete hain. Us waqt uska dil machalta hai, taake jald-az-jald wo nemate'n haasil kar sakey, jo Allah Ta'ala ne apne pyaare bando'n ke liye taiyyaar ki hain. Aur jab bure aadmi ko farishto'n ki khaufnaak kaifiyat se apne bure anjaam ka pataa chal jaata hai, ke wo saza ka mustahiq hai aur farishte usey khabar dete hain to usey marne se wehshat hoti hai. Aise haalaat mein wo Allah ke paas jaana nahi chaahta, kyou'nke usey apna bura anjaam nazar aaraha hota hai.

[6509] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ jab tandrust the to farmaya karte the: "*Kisi nabi ki rooh us waqt tak qabz nahi ki jaati, jab tak wo jannat mein apna thikaana nahi dekh lete, phir unhe'n ikhtiyaar diya jaata hai*". Phir jab aap ka sar-e-mubarak meri raan par tha, to aap par kuch waqt ghashi aai, phir jab hosh aaya to aap chat ki taraf tiktiki[131] lagaa kar dekhne lagey. Phir farmaya: "*Aye Alah! Main rafeeq-e-aala ko ikhtiyaar karta hoo'n*". Maine us waqt (dil mein) kaha: Ab aap hame'n ikhtiyaar nahi kare'nge aur mujhe maaloom ho gaya ke ye wohi hadees hai jo aap hame'n bayaan farmaya karte the. Ye aakhri kalma tha jo Nabi ﷺ ne apni zubaan se adaa kiya: "*Aye Allah! Main rafeeq-e-aala ko ikhtiyaar karta hoo'n*".[132]

Faaeda: Rafeeq-e-Aala se muraad baashindagaan-e-jannat Hazraat-e-Ambiya ؑ, Shohada, aur Saaleheen ki jamaat hai. Jaisa ke ek (1) riwayat mein saraahat hai.[133]

Baab 42: Maut Ki Sakhtiyaa'n

[6510] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ki wafaat ke waqt aap ke saamne lakdi ya chamde ka ek (1) bartan tha, jis mein paani tha …Umar bin Saeed ko shak hai… Aap apna haath us paani mein daalte, phir us haat ko apne chehre par pherte aur farmate: "*Allah ke siwa koi maabood-e-bar-haq nahi, bila-shubha maut bohot si takleefo'n par mushtamil hai*". Phir aap ne apna dast-e-mubarak oopar uthaaya aur farmaya: "*Rafeeq-e-aala ko pasand karta hoo'n*". Yahaa'n tak ke aap ki rooh qabz Karli gai aur aap ka haath-e-mubarak neeche dhalak gaya.[134]

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[130] T: (نَزَع) Jism se rooh nikalna, dam tootne ka aalam [Rekhta]

[131] T: (ٹِکْٹِکی) Kisi ek (1) taraf hairat se dekthe rehna, ghoorna [Rekhta]

[132] راجع: 4435

[133] Saheeh Bukhari: at Tafseer: H4586

[134] راجع: 890

Abu Abdullah (Imam Bukhari ﷺ) kehte hain ke "عُلْبَةٌ" lakdi ka aur "رَكْوَةٌ" chamde ka bartan hota hai.

[6511] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke arab ke baadiya-nasheen[135] saada-manish[136] log Nabi ﷺ ke paas aate aur aap se dariyaaft karte: Qiyaamat kab aaegi? Aap un mein se kamsin shakhs ko dekhte aur farmate: "*Agar ye zinda raha to usey budhaapa nahi aaega, hatta ke tum par tumhari qiyaamat qaaem ho jaaegi*".

(Raawi-e-hadees) Hisham ne kaha: Qiyaamat se muraad unki maut thi.

Faaeda: Har insaan ki maut uske liye qiyaamat hai, yaane ye uske liye qiyamat-e-sughra hai aur qiyamat-e-kubra wo hai jo marne ke baad hisaab o kitaab ke liye qaaem hogi. Maqsad ye tha ke qiyaamat-e-kubra ke mutaalliq sawaal karne ko chodo, wo to Allah hi jaanta hai, tumhe'n us waqt ke mutaalliq sawaal karna chaahiye jis mein tumhara waqt khatam ho jaaega.

[6512] Hazrat Abu Qatada bin Ribe'I Ansari (أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ الأَنْصَارِيِّ) ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ke paas se ek (1) janaaza guzrat o aap ne farmaya: "*Ye* "مُسْتَرِيحٌ" *ya* "مُسْتَرَاحٌ مِنْهُ" *hai. Yaane ise aaraam mil gaya ya isse aaraam mil gaya*". Sahaba Ikram ne poocha: Allah ke Rasool ﷺ! "مُسْتَرِيحٌ" *ya* "مُسْتَرَاحٌ مِنْهُ" ka kya matlab hai? Aap ne farmaya: "*Momin shakhs duniya ki mashaqqato'n aur aziyyato'n se Allah Azzawajal ki rehmet mein aaraam paata hai aur faajir bande se log, shahr, darakht, aur jaanwar aaraam paate hain*".[137]

[6513] Hazrat Abu Qatada ؓ se riwayat hai, wo Nabi ﷺ se riwayat karte hain ke aap ne farmaya: "*(Ye marne waala ya to) Khud aaraam paane waala hai, ya doosre bando'n ko aaraam dene waala hai. Momin to har soorat mein aaraam hi paata hai*".[138]

[6514] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Maiyyat ke saath teen (3) cheez'n chalti hain, do (2) waapas aajaati hain aur ek (1) uske saath rehti hai. Uske saath, uska ahel, maal, aur amal chalta hai. Uske ahle-khaana aur uska maal to waapas aajaata hai, jabke uska amal uske saath baaqi reh jaata hai*".

[6515] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi marta hai to subah o shaam uska thikaana usey dikhaaya jaata hai, dozakh ya jannat. Phir usey kaha jaata hai: Ye tere rehne ki jagah hai, yahaa'n tak ke tu uski taraf uthaaya jaaega*".[139]

[6516] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo log mar gae hain unhe'n bura-bhala na kaho, kyou'nke unho'n ne jo kuch apne aage bheja tha, uske paas wo khud pohonch chuke hain*".[140]

Baab 43: Soor Phoonkne Ka Bayaan

Imam Mujahid kehte hain: Soor, Boq (seeng aur bigul) jaisi koi cheez hai. "زَجْرَةٌ"[141] ke maane hain: Cheekh.

Hazrat Ibne Abbas ؓ ne kaha: "اَلنَّاقُوْرِ"[142] ke maane hain: Soor. "اَلرَّاجِفَةُ"[143] se muraad pehli dafa soor mein phoonkna, aur "اَلرَّادِفَةُ"[144] se muraad doosri dafa phoonkna hai.

[6517] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke do (2) aadmi ek (1) musalman aur ek (1) yahoodi aapas mein jhagad pade. Musalman ne kaha: Us zaat ki qasam jis ne Hazrat Muhammad ﷺ ko tamaam jahaano par buzurgi di! Aur yahoodi ne kaha: Us zaat ki qasam jis ne Hazrat Moosa ؑ ko tamaam jahaano par bartari di hai! Musalman, yahoodi ki ye baat sun kar khafa ho gaya aur uske mu'n par ek (1) tamaacha raseed kar diya. Yahoodi ne

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[135] T: (بادِیَہ نَشِین) Jungle mein rehne waala, khaana-badosh [Rekhta]

[136] T: (مَنِش) Dimaagh, dil, khwahish, tabiyyat, mizaaj [Rekhta]

[137] Dekhiye: 6513

[138] راجع: 6512

[139] راجع: 1379

[140] راجع: 1393

[141] Surah as Saaffaat: 19

[142] Surah al Muddassir: 8

[143] Surah an Naaziaat: 6

[144] Surah an Naaziaat: 7

Rasool Allah ﷺ ki khidmat mein haazir ho kar apna aur musalman ka waaqia bataaya to Rasool Allah ﷺ ne farmaya: "*Mujhe Moosa* عليه السلام *par fazilat na do, kyou'nke qiyamat ke din tamaam log behosh ho jaae'nge aur main sab se pehla shakhs hu'nga jise hosh aaega. Us dauraan main Moosa* عليه السلام *ko dekhu'nga ke wo arsh ka kona thaame hue ho'nge. Mujhe maaloom nahi ke Moosa* عليه السلام *un logo'n mein se hain jo behosh hue, lekin mujhse pehle hi hosh mein aagae ya wo un logo'n mein se hain jinhe'n Allah Ta'ala ne (behoshi se) mustashna kiya hai*".[145]

[6518] Hazrat Abu Huraira رضي الله عنه hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Behoshi ke waqt tamaam log behosh ho jaae'nge aur sab se pehle uthne waala main hu'nga. Us waqt Moosa* عليه السلام *arsh ko pakde hue ho'nge. Main nahi jaanta ke wo un logo'n mein se hain jo behosh hue. (lekin wo mujhse pehle hosh mein aagae)*".

Is hadees ko Hazrat Abu Saeed Khudri رضي الله عنه ne bhi Nabi ﷺ se bayaan kiya hai.

Baab 44: Allah Ta'ala Roz-e-Qiyamat Zameen Ko Apni Mutthi Mein Le Le Ga

Is amr ko Hazrat Naafe ne Hazrat Abdullah bin Umar رضي الله عنه ke waaste se Nabi ﷺ se bayaan kiya hai.

[6519] Hazrat Abu Huraira رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayaan karte karte hain ke aap ne farmaya: "*Allah Ta'ala zameen ko apni mutthi mein le le ga aur aasmaano'n ko apne daae'n haath mein lapet le ga. Phir farmaega, ab main hoo'n baadshah, aaj zameen ke baadshah kahaa'n gae?*"[146]

[6520] Hazrat Abu Saeed Khudri رضي الله عنه se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Qiyamat ke din saari zameen ek (1) roti ban jaaegi, jise Allah Ta'ala ahle jannat ki mezbaani ke liye apne haath se ulat-palat karega, jaise koi tum mein se safar mein apni roti ulat-palat karta hai*". Phir ek (1) yahoodi aap ki khidmat mein haazir hua aur bola: Aye Abul Qaasim! Tum par Rahman barkat naazil farmae, kya main tumhe'n qiyaamat ke din ahle jannat ki sab se pehli ziyaafat ki khabar na doo'n? Aap ne farmaya: "*Kyoun nahi*". Usne kaha: Qiyamat ke din ye zameen ek (1) roti ki shakl ikhtiyaar kar legi, jaisa ke Nabi ﷺ ne farmaya tha. Tab Nabi ﷺ ne hamari taraf dekha, phir itna hanse aap ke daant numaaya'n nazar aane lagey. Phir usne kaha: Main tumhe'n ahle jannat ke saalan ki khabar na doo'n? Kehne laga: Unka saalan Balaam aur Noon hoga. Sahaba Ikram ne kaha: Ye kya cheez hai? Usne kaha: Bel[147] aur machli, jin ki kaleeji ke zaaed tukde se sattar-hazaar (70,000) aadmi khaae'nge.

[6521] Hazrat Sahal bin Saad رضي الله عنه se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Qiyamat ke din logo'n ko safed aur surkhi aamez zameen par ekattha kiya jaaega, jo safed maede ki roti ki tarah hogi*". Sahal waghaira ne kaha: Us zameen par kisi cheez ka koi nishaan nahi hoga.

Faaeda: Quran-e-Kareem ki baaz aayat se zameen mein tabdeeli ki jo soorat saamne aai hai, wo ye hai ke zameen mein us din koi bulandi ya pasti nahi rahegi. Sab pahaad zameen-bos kar diye jaae'nge aur sab khadde bhar diye jaae'nge. Is tarah satah-e-zameen hamwaar aur nadi-naalo'n ko milaa kar pehle se bohot ziyaada badh jaaegi aur sab se ahem tabdeeli ye hogi ke samandaro'n, dariyaao'n, aur nadi-naalo'n ko khushk kar diya jaaega. Choo'nke samandar ki satah ka raqba[148] khushki ke raqba se teen (3) guna ziyaada hai. Is tarah maujooda zameen mein tabdeeli-shuda zameen kam-az-kam chaar (4) guna badh jaaegi aur doosra ye ke nasheb o faraaz ke bajaae tamaam zameen hamwaar hogi. Us nai zameen aur nae aasmaan ke liye tab-ee[149] qawaneen bhi maujood qawaneen se alag ho'nge aur usi zameen par Allah Ta'ala ki adaalat qaaem hogi. Amaal tolne ke liye mizaan bhi usi zameen par rakhi jaaegi, phir logo'n ke amaal ke mutaabiq un ki jaza o saza kef aisle bhiusi jagah ho'nge.

Baab 45: Hashar o Nashr Ka Bayaan

Wazaahat: Hashar ki chaar (4) aqsaam hain: Do (2) ka taalluq aalam-e-duniya se hai, jabke do (2) aakhirat mein ho'nge. Jo hashar duniya mein ho'nge un mein se pehla hashar Surah al Hashr mein bayaan hua hai. Irshad-e-Baari Ta'ala hai: "Wohi To Hai Jis Ne Pehli Jila-watani Ke Waqt Ahle Kitaab Kaafiro'n Ko Unke Gharo'n Se Nikaal Baahar

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[145] راجع: 2411

[146] راجع: 4812

[147] T: Ox [RSB]

[148] T: (رَقْبَہ) Ilaaqa, zameen [Rekhta]

[149] T: (طَبْعی) Fitri, zaati, qudrati, khalqi [Rekhta]

Kiya”.[150] Doosra hashr us waqt hoga jab qurb-e-qiyaamat mein mashriq se aag bar-aamad hogi, jo logo’n ko maghrib ki taraf le jaaegi, jis ka zikr aainda ahadees mein aaega. Jo do (2) hashr aalam-e-aakhriat mein ho’nge un mein se pehla hashr us waqt hoga jab murdo’n ko qabro’n se zinda karke hisaab o kitaab ke liye maidaan-e-mahshar mein pesh kiya jaaega, jiska zikr Quran-e-Majeed mein hai. “Ham Logo’n Ko Jamaa Kare’nge Aur Kisi Ko Nahi Chode’nge”.[151] Aakhri hashr us waqt hoga jab farishte ahle jannat ko jannat mein aur ahle jahannam ko jahannam mein le jaae’nge. Iska zikr Surah az Zumar ki aayat: 71-73 mein hai. Haafiz Ibne Hajar ؒ likhte hain ke un mein pehla hashr koi mustaqil[152] cheez nahi, balke is qism ka hashr kai martaba mukhtalif aqwaam ke mutaalliq hua hai.[153]

[6522] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Qiyamat ke din logo’n ka hashar teen (3) firqo’n mein hoga: Ek (1) ye ke log raghbat karne aur darne waale ho’nge. Doosra ye ke ek (1) oont par do (2) aadmi sawaar ho’nge, kisi par teen (3) ho’nge, kisi par chaar (4) ho’n, aur kisi par dus (10) ho’nge. Aur teesra ye ke baaqi-maanda[154] logo’n ko aag jamaa karegi. Jab wo qailoola kare’nge to aab bhi unke saath thehergi. Jab wo raat guzaare’nge to aag bhi unke saath raat guzaaregi, aur jab wo subah kare’nge to aag bhi subah ke waqt wahaa’n maujood hogi. Nez jab wo shaam kare’nge to aag bhi shaam ke waqt unke saath maujood hogi*”.

[6523] Hazrat Anas bin Maalik ؓ se riwayat hai ke ek (1) sahabi ne poocha: Allah ke Rasool ﷺ! Kaafir ka chehre ke bal kaise hashr kiya jaaega? Aap ﷺ ne farmaya: “*Kya wo zaat jisne usey duniya mein dono paao’n par chalaaya hai usey qudrat nahi ke usey qiyaamat ke din chehre ke bal chalaa de?*”

(Raawi-e-hadees) Qatada ne kaha: Kyou’n nahi, hamaare Rabb ki izzat o aabru ki qasam! Wo mu’n ke bal chala sakta hai.[155]

[6524] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: “*Tum Allah se barhana paao’n, barhana jism aur ghair-makhtoon[156] paidal chalte hue mulaqaat karoge*”.[157]

Sufyan ne kaha: Is hadees ko ham un (nau (9) ya dus (10) ahadees mein se shumaar karte hain jise Hazrat Ibne Abbas ؓ ne baraah-e-raaste Nabi ﷺ se suna hai.

[6525] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne kaha ke maine Rasool Allah ﷺ ko mimbar par khutba dete hue ye farmate suna: “*Tum Allah Ta’ala se nange paao’n, barhana jism aur ghair-makhtoon haalat mein mulaqaat karoge*”.[158]

[6526] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ hame’n khutba dene ke liye khade hue aur farmaya: “*Yaqeenan tum log barhana paao’n, barhana tan, aur ghair-makhtoon uthaae jaaoge. Jis tarah ham ne tumhe’n pehle paida kiya tha, usi tarah tumhe’n lautae’nge*”. …Qiyamat ke din tamaam makhluqaat mein sab se pehle jise poshaak pehnaai jaaegi wo Ibrahim Khaleelullah ho’nge. Us dauraan mein meri ummat mein se kuch logo’n ko, jin ke amaal-naame baae’n-haath mein ho’nge giraftaar karke laaya jaaega. Main kahu’nga: Aye mere Rabb! Ye to mere saathi hain. Allah Ta’ala farmaega: Aap nahi jaante ke unho’n ne tumhare baad kya kya bidat nikaali thee’n. Us waqt main bhi wohi kahu’nga jo Allah ke nek bande ne kaha tha: “Aye Allah! Jab Tak Main In Mein Maujood Raha Main Inka Nigehbaan Tha…”[159]… “*Mujhe kaha jaaega: Ye log hamesha apni ediyo’n ke bal phirte hi rahe (murtad hote rahe)*”.[160]

[6527] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Tum nange paao’n, nange jism, aur ghair-makhtoon haalat mein uthaae jaaoge*”. Hazrat Ayesha ؓ kehti hain ke maine poocha: Allah ke Rasool

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[150] Surah al Hashr: 2
[151] Surah al Kahaf: 47
[152] T: (مُسْتَقِل) Apni jagah baaqi rehne waali, hamesha maujood, barqaraar, qaaem, daaimi [Rekhta]
[153] Fath-ul-Baari: V11 P460
[154] T: (بَاقِی مانْدَہ) Bachaa hua, baaqi [Rekhta]
[155] راجع: 4760
[156] T: (غَیر مَخْتُون) Jis ki khatna na hui ho [Rekhta]
[157] راجع: 3349
[158] راجع: 3349
[159] Surah al Maaida: 117-118
[160] راجع: 3349

ﷺ! Kya mard, aurte'n ek-doosre ko dekhte ho'nte? Aap ﷺ ne farmaya: "*Us waqt muaamala usse kahee'n ziyaada sangeen hoga, uska khayaal bhi koi nahi kar sakega*"

[6528] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke ham Nabi ﷺ ke hamraah ek (1) kheme mein the, aap ne farmaya: "*Kya tum is baat par khush ho ke ahle jannat ka ek-chauthaai raho?*" Ham ne kaha: Ji haa'n. Phir aap ne farmaya: "*Kya tum is baat par khush ho ke ahle jannat ka tum ek-tihaai raho?*" Ham ne kaha: Ji haa'n. Aap ne farmaya: "*Kya tum is par khush ho ke ahle jannat ka tum nisf raho?*" Ham ne kaha: Ji haa'n. Aap ne farmaya: "*Mujhe us zaat ki qasam hai jiske haath mein meri jaan hai! Main ummeed rakhta hoo'n ke tum ahle jannat ka nisf hoge. Ye is liye ke jannat mein sirf musalman hi daakhil ho'nge aur tum ahle shirk ke muqaable mein is tarah hoge jis tarah siyaah bael*[161] *ke jism par safed baal ho ya jaise surkh bail ke jism par ek (1) siyaah baal ho*".[162]

[6529] Hazrat Abu Huraira ؓ se riwayat hai, ke Nabi ﷺ ne farmaya: "*Qiyamat ke din sab se pehle aadam ko pukaara jaaega, to unki aulaad unhe'n dekhegi. Kaha jaaega: Ye tumhare baap Aadam hain. Hazrat Aadam jawaab de'nge: Main Saadat-mandi*[163] *ke saath haazir-e-khidmat hoo'n. Allah Ta'ala farmaega: Apni nasl mein se dozakh ka hissa alag kar do. Hazrat Aadam* ؑ *arz kare'nge: Aye parwardigaar! Kis nisbat se alag karu'n? Allah Ta'ala farmaega: Sau (100) mein se ninaanwe (99)*". Sahaba ne poocha: Allah ke Rasool ﷺ! Jab ham mein se ninaanwe feesad (99%) nikaal liye jaae'nge to baaqi kya bachega? Aap ﷺ ne farmaya: "*Bila-shubha meri ummat saabeqa ummato'n ke muqaable mein siyaah bael mein safed baal ki tarah hogi*".

Baab 46: Irshad-e-Baari Ta'ala "Qiyamat Ka Zalzala Ek (1) Badi Museebat Haogi"[164] "Qareeb Aane Waali Bohot Qareeb Aapohonchi"[165]. Nez, "Qiyaama Qareeb Aagai"[166] Ka Bayaan

[6530] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala farmaega: Aye Aadam! Hazrat Aadam* ؑ *arz kare'nge: Main saadat-mandi ke saath haazir hoo'n, har bhalaai tere haath mein hai. Allah Ta'ala farmaega: Aag la Lashkar alag kar do. Hazrat Aadam* ؑ *arz kare'nge: Jahannum ka Lashkar kis qadar hai? Allah Ta'ala farmaega: Har hazaar (1000) mein se nau-sau-ninaanwe (999). Yehi wo waqt hoga jab bacche boodhe ho jaae'nge aur hamal waali aurat apna hamal gira degi, aur tum logo'n ko nashe ki haalat mein dekhoge, halaa'nke wo nashe ki haalat mein nahi ho'nge, balke Allah ka azaab sakht hoga*". Sahaba Ikram Ko ye baat bohot sakht maaloom hui to unho'n ne poocha: Allah ke Rasool ﷺ! Wo ek (1) aadmi ham mein se kaun hoga? Aap ne farmaya: "*Tumhe'n bashaarat ho, ek-hazaar (1000) yaajooj-maajooj se ho'nge aur tum mein se wo ek (1) jannati hoga*". Phir aap ne farmaya: "*Us zaat ki qasam! Jiske haath mein meri jaan hai, mujhe ummeed hai ke tum log ahle jannat ka ek-tihaai hoge*". Raawi kehta hai ke ham ne Allah Ta'ala ki hamd o sana ki aur naara-e-takbeer buland kiya. Phir aap ne farmaya: "*Us zaat ki qasam jis ke haath mein meri jaan hai! Mujhe ummeed hai ke aadha hissa ahle jannat ka tum hoge. Doosri ummato'n ke muqaable mein tumhari misaal aise hai jaise siyaah bael ki jild par ek (1) safed baal ho, ya wo safed daagh jo gadhe ke agle paao'n mein hota hai*".[167]

Faaeda: Isse pehli hadees mein ahle jannat ki nisbat ahle jahannam ke muqaable mein ek-feesad (1%) thi, jabke is hadees mein ek-hazaar (1000) mein se ek (1) bayaan hui hai. Is ta-aaruz[168] ke mohaddiseen ne kai-ek jawaab diye hain. ✽ Ek (1) adad[169], doosre adad ke manaafi nahi, balke maqsad ahle imaan ki qillat aur ahle kufr ki kasrat bayaan karna hai. ✽ Tamaam aulaad-e-aadam ki nisbat hazaar (1000) mein se ek (1) aur yaajooj-maajooj ke alaawa nisbat sau (100) mein se ek (1) hogi. ✽ Tamaam makhlooq ke etebaar se hazaar (1000) mein se ek (1) aur is ummat ke lihaaza se sau (100) mein se ek (1) hogi. ✽ Kuffaar ke etebaar se ye nisbat hazaar (1000) mein se ek (1), jabke gunahgaaro'n ke lihaaza se ek-feesad (1%) hogi.[170]

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[161] T: Ox [RSB]
[162] Dekhiye: 6642
[163] T: (سَعادَت مَنْدی) Farma-bardaari, nek-bakhti, taabedaari, itaa-at-shiaari, hukum-bardaari [Rekhta]

[164] Surah al Hajj: 1
[165] Surah an Najm: 57
[166] Surah al Qamar: 1
[167] راجع: 3348
[168] T: (تَعارُض) Mukhaalifat, ikhtelaaf [Rekhta]
[169] T: (عَدَد) Ginti, taadaad [Rekhta]
[170] Fath-ul-Baari: V11 P474

Baab 47: Irshad-e-Baari Ta'ala "Kya Unhe'n Yaqeen Nahi Ke Wo Azeem Din Mein Uthaae Jaae'nge, Jis din Log Rabbul Aalameen Ke Saamne Khade Ho'nge"[171] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne "وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ"[172] ka matlab bayaan kiya hai ke duniya ke rishte-naate sab khatam ho jaae'nge.

[6531] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne "يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ"[173] ki tafseer mein farmaya: Logo'n mein se kuch nisf kaano'n (kaano'n ki lau (لَوْ) tak apne pasine mein khade ho'nge.[174]

[6532] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Qiyamat ke din log pasine mein sharaabor ho'nge, hatta ke unka pasina zameen mein sattar (70) haath tak phail jaaega aur unke mu'n tak pohonch kar kaano'n ko choone lagega*".

Baab 48: Qiyamat Ke Din Qisaas Liya Jaana

Isi ko "الْحَاقَّةُ" kehte hain, kyou'nek us din badla milega, aur wo kaam ho'nge jo mabni-bar-haqeeqat hain. "اَلْحَقَّةُ" aur "اَلْحَاقَّةُ" ke ek (1) hi maane hain. "اَلْقَارِعَةُ", "اَلْغَاشِيَةُ", aur "الْصَّاخَّةُ" bhi ham-maane aur qiyaamat ke naam hain. Aur "اَلْتَّغَابُنُ" ke maane ye hain ke ahle jannat, dozakhiyo'n ki jaaedaad paale'nge[175].

[6533] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Qiyamat ke din sab se pehle jis cheez ka faisla logo'n ke darmiyan hoga wo naa-haq khoon ke mutaalliq hoga*".[176]

[6534] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jis ne apne kisi bhai par zulm kiya ho to usey chaahiye ke usse moaaf karaa le, kyou'nke wahaa'n dirham o dinar nahi ho'nge qabl uske ke uske bhai ka badla chukaane ke liye uski nekiyo'n se kuch liya jaae. Agar uski nekiyaa'n nahi ho'ngi, to mazloom bhai ki buraaiyaa'n us par daal di jaae'ngi*".[177]

[6535] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ahle Imaan jahannum se chutkaara paa jaae'nge to dozakh o jannat ke darmiyan unhe'n ek (1) pal par rok liya jaaega. Phir duniya mein jo ek-doosre par zulm o sitam kiya hoga uska qisaas aur badla liya jaaega hatta ke jab wo paak-saaf ho jaae'nge to unhe'n jannat mein jaane ki ijaazat hogi. Us zaat ki qasam jiske haath mein Muhammad ki jaan hai! Ahle jannat mein se har ek jannat mein apna muqaam duniya mein apne ghar ki nisbat ziyaada jaanne waala hoga*".[178]

Baab 49: Jis Ka Baareek-beeni Se Hisaab Liya Gaya To Wo Halaak Ho Gaya

[6536] Hazrat Ayesha ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Jiska hisaab ke waqt munaaqasha*[179] *hua usko to zaroor azaab hoga*". Hazrat Ayesha ﷺ kehti hain ke maine kaha: Kya Allah Ta'ala ye nahi farmata: "Anqareeb Un Se Halka Hisaab Liya Jaaega?"[180] Aap ﷺ ne farmaya: "*Isse muraad to sirf peshi hai*".

Mujh se Amr bin Ali ne bayaan kiya, unse Yahya ne, un se Usman bin Aswad ne, unho'n ne kaha: Maine Ibne Abi Mulaika se suna, unho'n ne kaha: Maine Syeda Ayesha ﷺ se suna, unho'n ne farmaya: Maine Nabi ﷺ se aisa hi suna.[181]

Isi riwayat ki mataaba-at Ibne Juraij, Muhammad bin Sulaim, Ayyub aur Saaleh bin Rustum ne ki. Unho'n ne Ibne Abi Mulaika se, unho'n ne Syeda Ayesha ﷺ se, unho'n ne Nabi ﷺ se bayaan kiya.

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[171] Surah al Mutaffifeen: 4-6
[172] Surah al Baqara: 166
[173] Surah al Mutaffifeen: 6
[174] راجع: 4938
[175] T: Urdu pdf mein typing larte hue "پالیں گے" ke "پ" ki jagah "ب" type ho gaya tha, jiski maine tasheeh kar di hai. [RSB]
[176] Dekhiye: 6864
[177] راجع: 2449
[178] راجع: 2440
[179] T: (مُناقَشَہ) Baaham ladaai jhagda, bahes o takraar [Rekhta]
[180] Surah al Inshiqaaq: 8
[181] راجع: 103

[6537] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jis shakhs se bhi qiyaamat ke din hisaab liya gaya to wo halaak hua*". Maine kaha: Allah ke Rasool ﷺ! Kya Allah Ta'ala ne khud nahi farmaya: Jis shakhs ka naama-e-aamaal uske daae'n haath mein diya gaya to anqareeb usse aasaan hisaab liya jaaega[182]? Rasool Allah ﷺ ne farmaya: "*Isse muraad to aamaal ka pesh kiya jaana hai, qiyaamat ke din jis ka baareek-beeni*[183] *se muhaasba hua to usey yaqeeni azaab se do-chaar hona padega*".[184]

[6538] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ farmate the: "*Qiyamat ke din kaafir ko laaya jaaega aur usse poocha jaaega: Bhala bata to sahi, agar tere paas zameen bhar kar sona ho to kya (wo saare ka saara) tu bataur-e-fidya de de ga? Wo kahega: Haa'n. (Us waqt) Usey kaha jaaega: Yaqeenan tujh se (duniya mein) isse boho aasaan cheez ka mutaalba kiya gaya tha*".[185]

[6539] Hazrat Adi bin Haatim ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Qiyamat ke din Allah Ta'ala tum mein se har-har fard se is tarah kalaam karega ke uske aur bande ke darmiyaan koi tarjumaan nahi hoga. Phir wo dekhe ga to uske saamne usey koi cheez nazar nahi aaegi. Phir wo aage dekhega to aag uska isteqbaal karegi. Lehaaza tum mein se jo aag se bachne ki taaqat rakhta ho, to zaroor bache. Khwah khajoor ke ek (1) tukde ke zariye se hi mumkin ho*".[186]

[6540] Hazrat Adi bin Haatim ؓ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jahannum se bacho*". Phir aap ne apna chehra pher liya aur naagawaari ka izhaar kiya. Phir farmaya: "*Jahannum se bacho*". Phir aap ne apna chehra pher liya aur naagawaari ka izhaar kiya. Teen (3) martaba aap ne aisa hi kiya. Hame'n isse khayaal paida hua ke aap jahannum ko dekh rahe hain, phir aap ne farmaya: "*Jahannum se bacho, khwah khajoor ke ek (1) tukde ke zariye se mumkin ho. Jise ye bhi na miley to usey kisi acchi baat kehne ke zariye se hi bachne ki koshish karni chaahiye*".[187]

Baab 50: Jannat Mein Sattar-hazaar (70,000) Khush-naseeb Bila-hisaab Daakhil Ho'nge

[6541] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Mere saamne ummate'n pesh ki gaee'n. Ek (1) nabi guzra, uske saath uski poori ummat thi. Kisi nabi ke saath chand log the, koi nabi guzra uske saath dus (10) aadmi the, jabke ek (1) nabi ke saath paanch (5) log the, ek (1) nabi tan-tanha tha. Phir maine dekha to logo'n ki ek (1) bohot badi jamaat door se nazar aai. Maine Jibraeel ؑ se poocha: Kya ye meri ummat hai? Unho'n ne kaha: Nahi, balke aap ufuq ki taraf dekhe'n. Maine udhar dekha to ek (1) zabardast jamaat dikhaai di. Jibraeel ؑ ne kaha: Ye aap ki ummat hai. Unke aage-aage jo sattar-hazaar (70,000) ki taadaad hai, un se na hisaab liya jaaega aur na unhe'n azaab hoga. Maine poocha: Aisa kyou'n hoga? Unho'n ne kaha: Ye log badan ko nahi daaghte, na damm-jhaad karaate hain aur na bad-shagooni hi lete hain. Balke apne Rabb par bharosa karte hain*". Phir Ukkaasha bin Mehsan ؓ uth kar aap ki taraf aage badhe aur arz ki: Aap dua farmae'n ke Allah Ta'ala mujhe un logo'n mein se kar de. Aap ne dua ki: "*Aye Allah! Ise bhi un mein kar de*". Uske baad ek (1) sahabi khade hue aur arz ki: Mere liye bhi dua farmae'n ke Allah Ta'ala mujhe bhi un logo'n mein kar de. Aap ne farmaya: "*Ukkaasha tum se baazi le gaya hai*".[188]

[6542] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Meri ummat se ek (1) giroh jannat mein daakhil hoga, jin ki taadaad sattar-hazaar (70,000) hogi, unke chehre chaudhwee'n raat ke chaand ki tarah raushan ho'nge*". Hazrat Abu Huraira ؓ ne bayaan kiya ke Hazrat Ukkaasha bin Mehsan ؓ apni dhaaridaar kambli uthaae hue khade hue jo unke jism par bhi aur arz ki: Allah ke Rasool ﷺ! Allah se dua kare'n wo mujhe bhi un logo'n mein kar de. Aap ﷺ ne dua ki: "*Aye Allah! Usey ise bhi un logo'n mein se kar*

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[182] Surah al Inshiqaaq: 7-8

[183] T: (باریک بِینی) Tez-fahmi, muaamale ke naazuk pehlu par ghaur karna [Rekhta]

[184] راجع: 103

[185] راجع: 3334

[186] راجع: 1413

[187] راجع: 1413

[188] راجع: 3410

de”. Uske baad ek (1) ansari sahaabi khade hue aur arz ki: Allah ke Rasool ﷺ! Dua kare’n Allah Ta’ala mujhe bhi un mein se kar de. Aap ne farmaya: “*Ukkaasha tum par sabqat le gaya hai*”.[189]

[6543] Hazrat Sahal bin Saad رضي الله عنه se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Meri ummat se sattar-hazaar (70,000) ya sattar-lakh (7,00,000) (raawi ko taadaad mein shak hai) Jannat mein is tarah daakhil ho’nge ke ek-doosre ke haath pakde hue ho’nge aur unke agle-pichle sab baek-waqt daakhil ho’nge. Unke chehre chaudhwee’n ke chaand ki tarah raushan ho’nge*”.[190]

[6544] Hazrat Ibne Umar رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Ahle jannat, jannat mein aur ahle jahannum, dozakh mein daakhil ho jaae’nge, to ek (1) elaan karne waala unke darmiyan elaan karega. Aye jahannum waalo! Ab tumhe’n maut nahi aaegi, aur aye jannat waalo! Tumhe’n bhi maut nahi aaegi, balke hamesha yaheen rehna hoga*”.[191]

[6545] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Ahle jannat se kaha jaaega: Aye Ahle Jannat! Tum ne yahaa’n hamehsa rehna hai, tumhe’n maut nahi aaegi aur aye ahle dozakh! Tumhe’n bhi yahaa’n hamesha rehna hai, tumhe’n maut nahi aaegi*”.

Faaeda: Saheeh Bukhari ki ek-doosri riwayat mein hai ke jab ahle jannat, jannat mein aur ahle jahannum, jahannum mein chale jaae’nge to maut ko unke darmiyaan laakar zibah kar diya jaaega. Phir mazkoora elaan kiya jaaega, taake ahle jannat ko intehaai farhat aur ahle jahannum ko intehaai gham ho.[192]

Baab 51: Jannat Aur Jahannum Ke Ausaaf Ka Bayaan

Hazrat Abu Saeed Khudri رضي الله عنه bayaan karte hain ke Nabi ﷺ ne farmaya: “*Sab se pehla khana jo ahle jannat tanaawul kare’nge wo machli ke jigar ka tukda hoga*”.

“عَدْنٍ”[193] ke maane hain: Hamesha rehna. Kaha jaata hai: “عَدَنْتُ بِأَرْضٍ” maine is jagah qiyaam kiya. Lafz “مَعْدِنٌ” bhi usi se maakhuz hai. “فِيْ مَعْعَدِ صِدْقٍ”[194] ke maane hain: Sacchaai paida hone ki jagah mein.s

[6546] Hazrat Imran رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Maine jannat mein jhaank kar dekha to uske rehne waale aksar fuqaraa the aur maine jahannum mein nazar ki to wahaa’n aurto’n ki aksariyat thi*”.[195]

[6547] Hazrat Usama رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: “*Main jannat ke darwaze par khada hua to us mein umooman daakhil hone waale miskeen aur muflis log the, jabke maaldaar logo’n ko (daakhile se) rok diya gaya tha aur jo log dozakhi the, unhe’n to jahannum mein rawaana kar diya gaya tha. Maine jahannum ke darwaze par khade ho kar dekha to us mein aksar daakhil hone waali aurte’n thee’n*”.[196]

Faaeda: Jin saahib-e-sarwat[197] hazraat ko jannat ke darwaze par daakhile se rok diya gaya wo, wo the jo deendaar aur jannat mein daakhil hone ke qaabil the, lekin pul-siraat se guzarne ke baad ek-doosre pul par unhe’n hisaab ki wajah se rok liya jaaega.

[6548] Hazrat Ibne Umar رضي الله عنه se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Jab ahle jannat, jannat mein chale jaae’nge aur ahle jahannum, dozakh mein pohonch jaae’nge to maut ko laaya jaaega. Phir jannat aur dozakh ke darmiyan usey zibah kar diya jaaega. Uske baad ek (1) elaan karne waala elaan karega: Aye Ahle Jannat!*

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[189] راجع: 5811

[190] راجع: 3247

[191] Dekhiye: 6548

[192] Saheeh Bukhari: Ar Riqaaq: H6548

[193] Surah at Tauba: 72

[194] Surah al Qamar: 55

[195] راجع: 3241

[196] راجع: 5196

[197] T: (اَہْلِ ثروَت) Daulatmand, maaldaar, khush-haal [Rekhta]

Tumhe'n maut nahi aaegi aur ahle jahannum! Ab tumhe'n bhi maut nahi aaegi. Is baat se ahle jannat ki khushi mein izaafa hoga aur ahle jahannum ka gham mazeed badh jaaega".[198]

[6549] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Tabaarak wa Ta'ala ahle jannat se farmaega: Aye Ahle Jannat! Wo (jannati) araz kare'nge: Ham teri saadat haasil karne ke liye haazir hain. Allah Ta'ala poochega: Kya tum log ab khush ho gae ho? Wo arz kare'nge: Ham kyou'n khush na ho'n jabke toone hame'n wo kuch diya hai, jo apni makhlooq mein se aur kisi ko nahi diya. Allah Ta'ala farmaega: Main tumhe'n usse bhi behtar nemat ataa karta hoo'n. Wo (jannati) kahe'nge: Aye Allah! Isse behtar aur kya cheez ho sakti hai? Allah Ta'ala farmaega: Maine tumhare liye apni raza ko halaal kar diya hai. Ab main tum par kabhi naaraaz nahi hu'nga*".[199]

[6550] Hazrat Anas ﵁ se riwayat hai, unho'n ne kaha ke Hazrat Haaritha ﵁ jung-e-badr mein shaheed ho gae, jabke wo us waqt nau-umr the to unki waalida ne Rasool Allah ﷺ ki khidmat mein haazir ho kar arz ki: Allah ke Rasool ﷺ! Aap ko maaloom hai ke Haaritha se mujhe kitni mohabbat thi, agar wo jannat mein hai to main sabr karti hoo'n, aur us sabr par sawaab ki ummeedwaar hoo'n aur agar koi doosri baat hai to aap dekhe'nge ke main kya karti hoo'n. Aap ﷺ ne farmaya: "*Agsos, kya tum paagal ho gai ho, kya jannat ek (1) hi hai? Wahaa'n to bohot si jannate'n hain, aur wo jannat-ul-firdaus mein hai*".[200]

[6551] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kaafir ke dono kandho'n ke darmiyan tez chalne waale sawaar ke liye teen (3) din ki masaafat ka faasla hoga*".

[6552] Hazrat Sahal bin Saad ﵁ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain, aap ne farmaya: "*Bila-shubha jannat mein ek (1) aisa darakht hai jiske saae mein sawaar sau (100) saal tak chalne ke baad bhi usey tae nahi kar sakega*".

[6553] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Bila-shubha jannat mein ek (1) aisa darakht hai jis ke saae mein ghod-daud*[201] *ke liye taiyyaar karda tez-raftaar ghode par sawaar shakhs sau (100) saal tak chalta rahega, lekin phir bhi usey tae na kar sakega*".

[6554] Hazrat Sahal bin Saad ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Meri ummat mein se sattar-hazaar (70,000)*" …Ya saat-lakh (700,000) (raawi-e-hadees) Abu Haazim ko yaad nahi raha ke (ustad) Sahal ne kaunsa lafz bola tha… "*Aadmi jannat mein is tarah daakhil ho'nge ke ek-doosre ka haath pakde hue ho'nge, un mein se pehla shakhs jannat mein daakhil na hoga, yahaa'n tak ke aakhri shakhs bhi uske saath daakhil hoga. Unke chehre chaudhwee'n raat ke chaand ki tarah chamakte ho'nge*".[202]

[6555] Hazrat Sahal bin Saad ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: Ahle Jannat, jannat mein baala-khaane is tarah dekhe'nge jaise tum aasmaan mein sitaaro'n ko dekhte ho.

[6556] Hazrat Noman bin Abu Ayyash se riwayat hai, unho'n ne kaha: Main gawaahi deta hoo'n ke maine Hazrat Abu Saeed Khudri ﵁ ko ye hadees bayaan karte suna aur wo us mein in alfaaz ka izaafa karte the: "*Jaise tum mashriqi aur maghribi kinaaro'n mein doobte sitaaro'n ko dekhte ho*".[203]

Faaeda: Mashriqi ya maghribi ufuq[204] mein jis tarah chamakne waala sitaara door se nazar aata hai usi tarah jannat mein buland darajaat ke haamil ahle jannat ke baala-khaane aur makanaat bhi door se nazar aae'nge. Aye Allah! Tum hame'n bhi un logo'n mein shaamil kar de aur hame'n ahel o ayaal aur waalidain, behen, bhaiyyo'n samet jannat-ul-firdaus mein daakhil farma de. آمین یا رب العالمین

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[198] راجع: 6544

[199] Dekhiye: 7518

[200] راجع: 2809

[201] T: Ghodo'n ki daud [RSB]

[202] راجع: 3247

[203] راجع: 3256

[204] T: (أُفُقْ) Aasmaan ka kinaara jo zameen se mila hua dikhaai deta hai [Rekhta]

[6557] Hazrat Anas bin Maalik ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Allah Ta'ala qiyaamat ke din dozakh ka sab se halka azaab paane waale se poochega: Agar tujhe roo-e-zameen ki tamaam cheeze'n muyassar ho'n to kyat u wo fidye mein de de ga? Wo kahega: Haa'n. Allah Ta'ala farmaega: Maine tujhse usse ziyaada aasaan cheez ka mutaalba kiya tha, jabke tu aadam ki peeth mein tha ke mere saath kisi ko shareek na karna, lekin tu mere saath shirk par musir*[205] *raha*".[206]

[6558] Hazrat Jaabir ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*(Kuch log) Shafaa-at ki wajah se jannaum se tha'reer* (ثَعَارِيْر) *ki tarah nikle'nge*". (Hammad kehte hain ke) maine (Amr bin Dinar se) poocha: Tha'reer kya cheez hai? Unho'n ne kaha: Isse muraad choti kakdiyaa'n hain. Hua ye tha ke umar ke aakhri hisse mein Amr bin Dinar ke daant gir gae the (is liye is lafz ka saheeh talaffuz na kar sakte the). Hammad kehte hain: Maine Amr bin Dinar se kaha: Aye Abu Muhammad! Kya waaqai aap ne Hazrat Jaabir ؓ se suna hai ke wo kehte the: Maine Nabi ﷺ ko farmate suna: "*(Kuch log) Shafaa-at ki wajah se jahannum se nikle'nge?*" Unho'n ne kaha: Haa'n.

[6559] Hazrat Anas bin Maalik ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain. Aap ne farmaya: "*Ek (1) qaum jahannum se niklegi jise dozakh ki haraarat ne jala diya hoga. Phir wo janant mein daakhil ho'nge to ahle jannat unhe'n jahannami kahe'nge*".[207]

[6560] Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab ahle jannat, jannat mein aur jahannum wale dozakh mein chale jaae'nge to Allah Ta'ala farmaega: Jis ke dil mein raai ke daane ke baraabar imaan hai usko bhi dozakh se nikaal liya jaae. Us waqt aise log nikaal liye jaae'nge jo jal ka koyla ban chuke ho'nge. Phir unhe'n neher*[208]*-e-hayaat mein daala jaaega to is tarah ugg-aae'nge jis tarah khas o khaashaak*[209] *ke sailaab mein daana ugta hai*". Nabi ﷺ ne farmaya: "*Kya tum ne dekha nahi ke daana pech o taab*[210] *khaata hua zard rang aur shagufta haalat mein ugta hai?*"[211]

[6561] Hazrat Noman ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko ye farmate hue suna: "*Qiyamat ke din sab se halke (aur kam) azaab waala wo shakhs hoga jiske paao'n taley aag ka angaara rakha jaaega, uski wajah se uska dimaagh khaul raha hoga*".[212]

[6562] Hazrat Noman bin Basheer ؓ hi se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se suna, aap ne farmaya: "*Qiyamat ke din ahle jahannum mein azaab ke etebaar se halka azaab paane waala wo shakhs hoga jiske dono qadmo'n ke neeche aag ke do (2) angaare rakhe jaae'nge jin ki wajah se uska dimaagh khaul raha hoga, jis tarah handiya aur ketli josh maarti hai*".[213]

[6563] Hazrat Adi bin Haatim ؓ se riwayat hai ke Nabi ﷺ ne ek (1) martaba jahannum ka zikr kiya to aap ne apna chehra-e-anwar pher liya aur usse panaah maangi, phir aag ka zikr kiya to aap ne apna chehra-e-anwar pher liya aur usse panaah maangi, phir farmaya: "*Aag se bacho, agarche khajoor ka ek (1) tukda de kar mumkin ho. Agar kisi ko ye bhi muyassar na ho to wo acchi baat keh kar usse mehfooz rahe*".[214]

[6564] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap ke saamne aap ke chacha abu taalib ka zikr hua to aap ne farmaya: "*Mumkin hai ke qiyamat ke din meri shafaa-at uske kaam aajaae to usey jahannum mein takhno'n tak rakha jaae jisse uska dimaagh khaulta rahega*".[215]

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[205] T: (مُصِر) Israar karne waala, kisi baat ya kaam par adne waala, ziddi [Rekhta]

[206] راجع: 3334

[207] Dekhiye: 7450

[208] T: (نہَر) Paani ki guzar-gaah, kisi dariya ki shaakh [Rekhta]

[209] T: (خَس و خَاشَاک) Ghaas-poos, tinke, kooda-karkat [Rekhta]

[210] T: (پیچ و تاب) Bal, kham [Rekhta]

[211] راجع: 22

[212] Dekhiye: 6562

[213] راجع: 6561

[214] راجع: 1413

[215] راجع: 3885

[6565] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah qiyaamat ke din logo'n ko jamaa karega. Us waqt log kahe'nge: Agar ham apne Rabb ke huzoor kisi ki sifaarish le jaae'n to mumkin hai ke ham is haalat se najaat paa jaae'n. Chunache wo Hazrat Aadam ؑ ke paas aae'nge aur arz kare'nge: Aap hi wo nabi hain jinhe'n Allah Ta'ala ne apne haath se banaaya. Aap ke andar apni taraf se rooh phoonki, phir farishto'n ko hukum diya to unho'n ne aap ko sajda kiya. Lehaaza hamaare Rabb ke huzoor hamaare liye sifaarish kar de'n. Wo kahe'nge: Main to is laayaq nahi, phir wo apni laghzish ka zikr karke kahe'nge: Tum Nuh ؑ ke paas jaao, wo pehle rasool hain jinhe'n Allah Ta'ala ne mab-oos farmaya. Chunache log Hazrat Nuh ؑ ke paas aae'nge to wo bhi yehi jawaab de'nge ke maine is position mein nahi hoo'n. Wo apni ek (1) laghzish zikr karke kahe'nge: Tum Ibrahim ؑ ke paas jaao, jinhe'n Allah Ta'ala ne apna khaleel banaaya tha. Log unke paas jaae'nge to wo bhi yehi kahe'nge ke main is qaabil nahi hoo'n. Wo apni ek (1) khata ka zikr karke kahe'nge: Tum Moosa ؑ ke paas jaao unse Allah Ta'ala ham-kalaam hua tha. Log Moosa ؑ ke paas aae'nge to wo bhi yehi kahe'nge: Main is qaabil nahi hoo'n aur wo apni ek (1) laghzish zikr kare'nge (aur kahe'nge:) Tum Isa ؑ ke paas jaao. Log Hazrat Isa ؑ ke paas aae'nge to wo bhi kahe'nge ke main is position mein nahi hoo'n. tum Muhammad ﷺ ke paas jaao. Allah Ta'ala ne unke agle-pichle sab gunaah moaaf kar deiye hain. Chunache log mere paas aae'nge to main apne Rabb se ijaazat talab karu'nga. Phir jab usey dekhu'nga to sajda-rez ho jaau'nga. Allah Ta'ala jitni der chaahega mujhe sajde mein pada rehne de ga. Phir mujhe kaha jaega: Apna sar (sajde se) uthaao, mango, tumhe'n diya jaaega, guftagu karo, aap ki baat suni jaaegi, sifaarish akre'n aap ki sifaarish qubool ki jaaegi. Us waqt main apne Rabb ki aisi hamd o sana karu'nga jiski Allah Ta'ala ne mujhe taaleem di hogi. Phir sifaarish karu'nga to mere liye ek (1) hadd muqarrar kardi jaaegi. Phir main logo'n ko jahannum se nikaal kar jannat mein daakhil kar du'nga, phir main Allah ke huzoor jaau'nga aur sajde mein gir jaau'nga. Doosri, teesri ya chauthi baar isi tarah sajde mein gir jaau'nga, hatta ke jahannum mein wohi log reh jaae'nge jinhe'n quran ne rok liya hoga*".

Qatada is mauqe par kaha karte the: Isse muraad wo log hain jin par jahannum mein hamesha rehna waajib hoga.[216]

Faaeda: Is hadees ke aaghaaz mein jis shafaa-at ka zikr hai usse muraad shafaa-at-e-kubra hai. Jo sirf Rasool Allah ﷺ kare'nge aur kisi nabi ko wahaa'n baat karne ki himmat nahi hogi.

[6566] Hazrat Imran bin Hussain ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jahannum se ek (1) qaum ko Hazrat Muhammad ﷺ ki sifaarish se nikaala jaaega aur wo jannat mein daakhil ho'nge to unhe'n jahannumi ke naam se pukaara jaaega*".

[6567] Hazrat Anas ؓ se riwayat hai ke Hazrat Umme Haaritha ؓ, Rasool Allah ﷺ ki khidmat mein haazir huee'n, jabke Hazrat Haaritha ؓ jung-e-badr mein ek (1) naamaaloom taraf se teer lagne ki wajah se shaheed ho chuke the. Unho'n ne kaha: Allah ke Rasool ﷺ! Aap ko maaloom hai ke Haaritha ؓ se mujhe kis qadar mohabbat thi! Agar wo jannat mein hai to main us par nahi rou'ngi, ba-soorat-e-deegar aap dekhe'nge ke main kis qadar us par girya-wizaari karti hoo'n. Aap ﷺ ne farmaya: "*Tu bewaqoof hai, kya jannat ek (1) hi hai? Wahaa'n to bohot si jannate'n hain aur wo (Haaritha) to sab se oonchi jannat-ul-firdaus mein hai*".[217]

[6568] Aur Aap ﷺ ne mazeed farmaya: "*Allah ki raah mein ek (1) subah ya ek (1) shaam guzaarna duniya o maa-feeha[218] se behtar hai. Jannat mein ek (1) qaus ya qadam rakhne ki jagah duniya aur jo kuch us mein hai, usse behtar hai. Aur agar jannat ki aurto'n mein se koi aurat zameen ki taraf jhaanke to aasmaan se le kar zameen tak ko raushan kar de aur usey khushboo se bhar de. Us aurat ka dupatta duniya o maa-feeha se behtar hai*".[219]

[6569] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jannat mein koi bhi daakhil nahi hoga, magar usey dozakh mein uski jagah dikhaai jaaegi, agar wo buraai karta taake wo ziyaada sukar kare.*

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[216] راجع: 44
[217] راجع: 2809
[218] T: (دُنیا و مافِیہا) Ye aalam aur jo kuch is mein hai, duniya ke saare mutaalliqaat [Rekhta]
[219] راجع: 2792

Aur koi bhi dozakh mein daahil nahi hoga, magar jannat mein uski jagah usey dikhaai jaaegi. Ke Agar wo acche amal waala hota (to ye uska muqaam tha). Taake uski hasrat o nadaamat mein mazeed izaafa ho".

[6570] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine poocha: Allah ke Rasool ﷺ! Qiyamat ke din aap ki sifaarish ki saadat sab se ziyaada kaun haasil karega? Aap ﷺ ne farmaya: "*Abu Huraira! Mera bhi yehi khayaal tha ke ye hadees tum se pehle aur koi mujhse na poochega. Kyou'nke hadees ke silsile mein main tujhe bohot ziyaada harees paata hoo'n. Qiyaamat ke din meri shafaa-at ki saadat sab se ziyaada usey haasil hogi jisne kalma-e-*"لَا إِلٰهَ إِلَّا اللهُ" *khuloos-e-dil se padha hoga*".[220]

Faaeda: Kalma-e-tauheed khusool-e-dil se padha, phir uske taqaaze ke mutaabiq amal kiya. Saari umar us par qaaem raha, kufr o shirk ki hawaa tak na lagne di to yaqeenan aise shakhs ko Rasool Allah ﷺ ki sifaarish haasil hogi. Tauheed ki barkat aur amali tag-o-dau se uske tamaam gunaah bakhsh diye jaae'nge.

[6571] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Main aakhri dozakhi ko jaanta hoo'n jo sab se aakhri mein dozakh se niklega aur aakhri jannat ko bhi jaanta hoo'n jo sab se aakhri mein jannat mein daakhil hoga. Ek (1) shakhs jahannum se ghutno'n ke bal ghisat-te hue niklega, Allah Ta'ala usey farmaega: Jaao, jannat mein daakhil ho jaao. Wo us (jannat) ke paas aaega to khayaal karega ke wo to bhari-padi hai. Chunache wo waapas aakar (Allah se) arz karega: Aye mere Rabb! Maine usey (jannat ko) bhara hua paaya hai. Allah Ta'ala phir (usey) farmaega: Jaao, jannat mein daakhil ho jaao, tumhe'n duniya aur usse dus (10) guna ziyaada diya jaata hai. Wo kahega: Aye mere Rabb! Tu mera mazaakh udaata hai. Halaa'nke tu shahinsha hai? Us waqt maine Rasool Allah ﷺ ko dkeha, aap is baat par hans diye aur aap ke agle daant-e-mubarak zaahir ho gae. Kaha jaata hai ke wo jannat mein sab se kam darje waala shakhs hoga*".[221]

[6572] Hazrat Abbas ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ se poocha: Kya aap ne Abu Taalib ko koi faaeda pohonchaaya?[222]

Baab 52: Siraat, Jahannum Ka Pul Hai

[6573] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke kuch logo'n ne poocha: Allah ke Rasool ﷺ! Ham qiyaamat ke din apne Rabb ko dekh sake'nge? Aap ne farmaya: "*Kya sooraj dekhne mein tumhe'n ko dushwaari hoti hai, jabke us par koi baadal waghaira na ho?*" Logo'n ne kaha: Nahi, Allah ke Rasool! Phir aap ne farmaya: "*Kya jab koi baadal na ho to tumhe'n chaudhwee'n raat ka chaand dekhne mein koi diqqat hoti hai?*" Logo'n ne kaha: Nahi, Allah ke Rasool ﷺ! *"Aap ﷺ ne farmaya: Yaqeenan tum qiyaamat ke din usi tarah Allah Ta'ala ko dekhoge. Allah Ta'ala logo'n ko jamaa karega aur unse kahega: Jo koi kisi ki pooja karta tha wo usi ke peeche lag jaae. Chunache jo log sooraj ki ibaadat karte the wo uske peeche lag jaaeg'ne aur jo log chaand ki parastish karte the wo uske peeche ho le'nge aur jo log butho'n ki parastish karte the wo unke peeche lag jaae'nge, aur aakhir mein ye ummat baaqi reh jaaegi. Us mein munafiqeen ki jamaat bhi hogi".*

"*Us waqt Allah Ta'ala unke saamne us soorat mein aaega jis ko wo pehchaante na ho'nge aur unse kahega: Main tumhara Rabb hoo'n. Log kahe'nge: Tujhse Allah ki panaah! Ham apni jagah par us waqt tak rahe'nge jab tak hamaara Rabb hamaare saamne na aae. Jab hamaara Rabb hamaare saamne aaega to ham usey pehchaan le'nge. Phir Haq Ta'ala us soorat mein aaega jisko wo pehchaante ho'nge aur unse kahega: Main tumhara Rabb hoo'n. Log kahe'nge waaqai tu hamaara Rabb hai, phir usi ke peeche ho le'nge aur jahannum par pul rakha jaaega*".

Rasool Allah ﷺ ne farmaya: "*Main sab se pehla shakhs hu'nga jo us pul ko uboor karu'nga. Us din rasoolo'n ki dua ye hogi: Aye Allah! Salaamti se guzaar de. Aye Allah! Salaamti se guzaar de. Pul-siraat ke saath sa'daan* (سَعْدَان) *ke kaanto'n ki tarah kaante ho'nge. Kya tum ne sa'daan ke kaante dekhe hain?*" Logo'n ne kaha: Allah ke Rasool ﷺ! Haa'n, dekhe hain. Aap ne farmaya: "*Wo aankde[223] sa'daan ke kaanto'n ki tarah ho'nge. Albatta unki lambaai-*

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[220] راجع: 99

[221] Dekhiye: 7511

[222] راجع: 3883

[223] T: (آنْکَڑا) Lohe ki salaakh jis ka ek (1) sira muda hua ho (jo baaz cheezo'n ko latkaane, atkaane, kheench

chaudaai Allah ke siwa aur koi nahi jaanta. Wo logo'n ko unke aamaal ke mutaabiq pakad le'nge. Un mein se kuch to apne aamaal ki paadaash[224] *mein halaak ho jaae'nge aur kuch zakhmi ho kar najaat paa jaae'nge, yahaa'n tak ke jab Allah Ta'ala apne bando'n mein faisle se faarigh hoga aur jahannum se unhe'n nikaalna chaahega jinhe'n nikaalne ki uski mashiyyat*[225] *hogi wo jo gawaahi dete the ke Allah ke siwa koi maabood-e-bar-haq nahi hai. To Allah farishto'n ko hukum de ga ke wo aise logo'n ko jahannum se nikaale'n. Farishte unhe'n sajdo'n ke nishanaat se pehchaante ho'nge, kyou'nke Allah Ta'ala ne dozakh par haraam kar diya hai ke wo Ibne Aadam ke jism se sajdo'n ke nishanaat ko khaae*".

"*Chunache jab farishte unko nikaale'nge to wo jal kar koyla ho chuke ho'nge. Phir un par paani bahaaya jaaega, jise aab-e-hayaat kaha jaata hai. Wo us waqt is tarah tar-o-taaza ho jaae'nge jis tarah sailaab ke khas o khashaak mein daana ugta hai. Ek (1) aisa shakhs baaqi reh jaaega jiska chehra jahannum ki taraf hoga. Wo arz karega: Aye mere Rabb! Iski bad-boo ne mujhe pareshaan kar diya hai, aur uski tezi ne mujhe jalaa daala hai. Mera chehra dozakh se doosri taraf karde. Wo musalsal usi tarah Allah Ta'ala se dua karta rahega, aakhir-kaar Allah Ta'ala farmaega: Agar main tera mutaalba poora kar du'n to uske alaawa koi aur sawaal to nahi karega. Wo arz karega: Aye mere Rabb! Mujhe teri izzat ki qasam! Uske alaawa main tujh se koi mutaalba nahi karu'nga*".

"*Chunache uska chehra jahannum ke alaawa doosri taraf pher diya jaaega. Ab uske baad wo arz karega: Aye mere Rabb! Mujhe jannat ke darwaze ke qareeb karde. Allah Ta'ala farmaega: Kya toone yaqeen nahi dilaaya tha ke main iske alawa koi mutaabla nahi karu'nga? Afsos aye Ibne Aadam! Tu kis qadar ehed-shikan*[226] *aur waada-faramosh hai. Phir wo musalsal duaae'n karta rahega. Allah Ta'ala farmaega: Agar main teri ye dua qubool kar lu'n to phir uske alaawa koi aur cheez to nahi maange-ga? Wo arz karega: Nahi, teri izzat ki qasam! Main iske alaawa aur koi cheez tujhse nahi maangu'nga. Wo Allah Ta'ala ko mazboot ehed o paimaan de ga ke wo uske alaawa kisi aur cheez ka mutaalba nahi karega. Allah Ta'ala usko jannat ke darwaze ke qareeb kar de ga*".

"*Phir jab wo janant ki ashyaa dekhega to jitni der tak Allah chaahega wo khamosh rahega, phir arz karega: Aye mere Rabb! Mujhe jannat mein daakhil kar de. Allah Ta'ala farmaega: Kya toone ye yaqeen nahi dilaaya tha ke ab tu iske alaawa koi aur cheez nahi maange-ga? Aye Ibne Aadam! Tu kis qadar waada-khliaaf hai. Wo arz karega: Aye mere Rabb! Mujhe apni makhlooq mein sab se bada bad-bakht na kar. Wo musalsal duaae'n karta rahega, yahaa'n tak ke Allah Ta'ala hans de ga. Jab Allah Ta'ala usse hans de ga to us shakhs ko jannat mein daakhil hone ki ijaazat mil jaaegi. Jab wo andar chala jaaega to usse kaha jaaega: Tu aisi-aisi cheez ki khwahish kar, wo khwahish karega. Phir usse kaha jaaega: Tu falaa'n-falaa'n cheez ki tamanna kar, chunache wo phir khwahish karega, yahaa'n tak ke uski tamaam khwahishaat khatam ho jaae'ngei. Uske baad Allah Ta'ala usse farmaega: Teri ye tamaam khwahishaat poori ki jaati hain aur utni hi ziyaada nemate'n mazeed di jaati hain*".

Hazrat Abu Huraira ﵁ ne kaah: Ye shakhs sab se aakhir mein jannat mein daakhil hoga.[227]

[6574] Hazrat Ataa se riwayat hai, unho'n ne kaha ke Hazrat Abu Saeed Khudri ﵁ bhi us waqt Hazrat Abu Huraira ﵁ ke saath baithe hue the, unho'n ne unki kisi baat par eteraaz nahi kiya. Lekin Hazrat Abu Huraira ﵁ jab hadees ke is tukde par pohonche: "*Tumhari tamaam khwahishaat poori ki jaati hain aur utni hi aur nemate'n di jaati hain*". To Hazrat Abu Saeed Khudri ﵁ ne kaha: Maine Rasool Allah ﷺ se suna tha. Aap ne farmaya: "*Tumhari ye khwahishaat poori ki jaati hai aur unse dus (10) guna mazeed di jaati hain*". Hazrat Abu Huraira ﵁ ne kaha: Maine to yehi alfaaz yaad kiye hain ke ye sab cheez aur itni hi aur tujhe di jaati hain.[228]

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kar nikaalne, ya kuredne waghaira ke kaam aata hai) [Rekhta]

[224] T: (پاداش) Sila, badla, ewaz, saza, jurmaana [Rekhta]

[225] T: (مَشِیَّت) Khwahish, marzi, iraada [Rekhta]

[226] T: (عَہْدِ شِکَن) Waada todne waala, waada khilaaf [Rekhta]

[227] راجع: 806

[228] راجع: 22

Baab 53: Hauz-e-Kausar Ka Bayaan

Irshad-e-Baari Ta'ala Hai: "Beshak Ham Ne Aap Ko Kausar Ataa Farmaai Hai".[229]

Hazrat Abdullah bin Zaid Muzni ne bayaan kiya ke Nabi ﷺ ne (ansaar se) farmaya: "*Tum sabr se kaam lena, hatta ke hauz-e-kausar par mujh se mulaqaat karo*".

[6575] Hazrat Abdullah bin Masood ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Main hauz-e-kausar par tumhara pesh-rau hu'nga*".[230]

[6576] Hazrat Abdullah bin Masood ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Main hauz-e-kausar par tumhara pesh-rau hu'nga aur tum mein se kuch log mere saamne laae jaae'nge, phir unhe'n mere saamne se hataa diya jaaega, main arz karu'nga: Aye mere Rabb! Ye mere saathi hain. Mujh se kaha jaaega: Aap nahi jaante ke inho'n ne aap ke baad deen mein kya-kya nai cheeze'n ejaad karli thee'n*".[231]

Is riwayat ki mataaba-at Aasim ne Abu Waael se ki hai, unse Hazrat Huzaifa ne aur unse Nabi ﷺ ne bayaan farmaya.

[6577] Hazrat Ibne Umar ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain. Aap ne farmaya: "*Tumhare saamne hi mera hauz hoga. Wo itna bada hai jitna jarba* (جَرْبَاءُ) *aur azrooh* (أَذْرُحَ) *ke darmiyan faasla hai*".

Faaeda: Jarba aur azrooh, shaam ke ilaae mees (ميس) ke do (2) gaao'n hain, jin mein teen (3) din ki masaafat hai. Ek (1) hadees mein hai ke mera hauz ek (1) maah ki masaafat jitna hai. Doosri hadees mein hai ke jitna faasla eela (ايله) aur sana (صنعاء) mein hai. Teesri hadees mein hai jitna faasla madina aur sana mein hai. Chauthi hadees mein hai jitna faasla eela se johfa tak hai. Rasool Allah ﷺ ne logo'n ko samjhaane ke liye in masaafato'n ka zikr farmaya hai. Log jo-jo muqaam jaante the aap wo bayaan farmate. Mumkin hai kisi hadees mein hauz ke tool aur kisi mein uske arz ka bayaan ho. Ye sab muqaam qareeb-qareeb ek (1) hi faasla rakhte hain. Yaane aadhe maah ki masaafat ya usse kuch kam o besh, phir tez-raftaar sawaari aur sust-raftaar sawaari ke etebaar se bhi masaafat mein ikhtelaaf ho sakta hai.[232]

[6578] Hazrat Ibne Abbas ﵁ se riwayat hai, unho'n ne farmaya: Kausar se muraad khair-e-kaseer hai jo Allah Ta'ala ne Aap ﷺ ko ataa farmaai thi.

(Raawi-e-hadees) Abu Bishr ne kaha: Maine kaha Hazrat Saeed bin Jubair se kaha: Kuch logo'n ka khayaal hai ke kausar jannat mein ek (1) neher hai to unho'n ne jawaab diya: Jo neher-e-jannat mein hai wo bhi khair-e-kaseer ka ek (1) hissa hai jo Allah Ta'ala ne Aap ﷺ ko ataa farmaai hai.[233]

[6579] Hazrat Abdullah bin Amr ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Mera hauz ek (1) mahina ki masaafat ke baraabar hoga. Uska paani doodh se ziyaada safed aur uski khushboo kastoori se ziyaada umda hogi. Aur uske aab-khore*[234] *aasmaan ke sitaaro'n ki tarah ho'nge. Jo shakh us mein se ek (1) martaba pee le ga, phir wo kabhi pyaasa nahi hoga*".

[6580] Hazrat Anas bin Maalik ﵁ se riwayat hai, ke Rasool Allah ﷺ ne farmaya: "*Bila-shubha mere hauz ki lambaai itni hogi jitni eela* (ايله) *aur yemen ke shahr sana ke darmiyan ki lambaai hai. Wahaa'n utni badi taadaad mein aab-khore ho'nge jitni aasmaan ke sitaaro'n ki taadaad hai*".

[6581] Hazrat Anas bin Maalik ﵁ se riwyat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Main jannat ki saer karte-karte ek (1) neher par pohoncha jis ke dono kinaaro'n par khol-daar motiyo'n ke gumbad bane hue the.*

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[229] Surah al Kauthar: 1
[230] Dekhiye: 6576 7049
[231] راجع: 6575
[232] Fath-ul-Baari: V11 P574
[233] راجع: 4966
[234] T: (آب خورَہ) Pyaala, paimaana, glass [Rekhta]

Maine poocha: Jibraeel! Ye kya hai? Unho'n ne bataaya ke ye kausar hai jo aap ko aap ke Rabb ne diya hai. Maine dekha ke uski khushboo ya mitti tez mushk jaisi thi". Khushboo ya mitti ke alfaaz mein raawi Hudbah ko shak hai.[235]

[6582] Hazrat Anas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Mere kuch saathi hauz par mere paas aae'nge aur main unhe'n pehchaan bhi lu'nga, lekin phir wo mere saamne se hataa diye jaae'nge. Main kahu'nga: Ye to mere saathi hain, lekin mujh se kaha jaaega: Aap ko maalom nahi ke inho'n ne aap ke baad deen min kya-kya nai cheeze'n ejaad karli thee'n*".

[6583] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Main hauz par tumhara pesh-rau rahu'nga. Jo shakhs bhi mere paas se guzrega wo uska paani nosh karega. Jis ne uska paani ek (1) martaba nosh kar liya wo phir kabhi pyaasa nahi hoga. Wahaa'n kuch log aise bhi aae'nge jinhe'n main pehchaan lu'nga aur wo mujhe pehchaan le'nge lekin phir unhe'n mere saamne se hataa diya jaaega*".[236]

[6584] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha: Main gawaahi deta hoo'n ke maine ye hadees Hazrat Abu Saeed Khudri ؓ se suni thi wo us mein kuch izaafa karte the. Wo is tarah ke Aap ﷺ ne farmaya: "*Main kahu'nga: Ye tu mujhse hain. Uske jawaab mein kaha jaaega: Aap ko maaloom nahi ke unho'n ne aap ke baad deen mein kya-kya nahi cheez'n ejaad karli thee'n. Main kahu'nga: Doori ho, us shakhs ke liye jis ne mere baad deen mein tabdeeli Karli thi*".

Hazrat Ibne Abbas ؓ ne farmaya: "سُحْقًا" ke maane hain: Door ho jaana. "سَحِيْقٍ"[237] ke maane bhi door ke hain. Arbi zubaan mein "سَحَقَهُ وَأَسْحَقَهُ" ke maane hain: "أَبْعَدَهُ" yaane usne usko door kar diya hai.[238]

[6585] Hazrat Abu Huraira ؓ se riwayat hai, wo bayaan karte the ke Rasool Allah ﷺ ne farmaya: "*Qiyamat ke din mere saathiyo'n mein se ek (1) jamaat mujh par pesh ki jaaegi. Phir unhe'n hauz se door kar diya jaaega. Main kahu'nga: Aye mere Rabb! Ye to mere saathi hain. Allah Ta'ala farmaega: Tumhe'n maaloom nahi ke unho'n ne tumhare baad kya kiya nai cheeze'n ghad li thee'n. Bila-shubha ye log ediyo'n ke bal ulte laut gae the*".[239]

[6586] Hazrat Saeed bin Musaiyyib se riwayat hai, wo Nabi ﷺ ke Sahaba Ikram se bayaan karte hain ke Nabi ﷺ ne farmaya: "*Hauz par mere saathiyo'n ki ek (1) jamaat aaegi. Phir unhe'n wahaa'n se door kar diya jaaega. Main kahu'nga: Aye mere Rabb! Ye to mere saathi hain. Allah Ta'ala farmaega: Tumhe'n maaloom nahi ke unho'n ne tumhare baad kya-kya nai cheeze'n ejaad Karli thee'n. Ye ulte paao'n islaam se waapas ho gae the*".

Shuaib ne Imam Zohri se bayaan kiya ke Hazrat Abu Huraira ؓ "فَيُجْلَوْنَ" ke alfaaz bayaan karte the aur Uqail "فَيُحَلَّوْنَ" bayaan karte the.

Zubaidi ne Imam Zohri se bayaan kiya, unho'n ne Muhammad bin Ali se, wo Obaidullah bin Abi Raafe se, wo Hazrat Abu Huraira ؓ se, wo Nabi ﷺ se bayaan karte the.[240]

[6587] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain. Aap ne farmaya: "*Main soya hua tha ke ek (1) jamaat mere saamne aai. Jab maine unhe'n pehchaan liya to ek (1) aadmi mere aur unke darmiyan se nikla aur unse kaha: Idhar aao. Maine kaha: Unhe'n kidhar jaana hai? Usne kaha: Allah ke Qasam! Jahannum ki taraf le jaana hai. Maine kaha: Unka kya haal hai? Yaane kya wajah? Usne kaha: Ye log aap ke baad ulte paao'n waapas laut gae the. Phir ek (1) aur giroh mere saamne aaya. Jab maine unhe'n bhi pehchaan liya to ek (1) shakhs mere aur unke darmiyaan se nikla aur unse kaha: Idhar aao. Maine poocha: Inhe'n kidhar jaana hai? Usne kaha: Allah ke Qasam! Jahannum ki taraf. Maine kaha: Inka kya haal hai? Yaane kya wajah? Usne kaha: Ye log aap ke baad apni ediyo'n ke bal phir gae the. Main kehta hoo'n ke in giroho'n mein se ek (1) aadmi bhi nahi bachega magar ikka-dukka log jo charwaahe ke baghair bekaar oonto'n ki tarah ho'nge*".

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[235] راجع: 3570
[236] راجع: 7050
[237] Surah al Hajj: 31
[238] Dekhiye: 7051
[239] Dekhiye: 6586
[240] راجع: 6585

[6588] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mere ghar aur mere mimbar ke darmiyan ka hissa jannat ka baaghicho'n mein se ek (1) baaghicha hai aur mera mimbar mere hauz par hoga*".[241]

[6589] Hazrat Jundub ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Main meer-e-kaarwaa'n*[242] *ke taur par tum se pehle hauz par maujood hu'nga*".

[6590] Hazrat Uqba bin Aamir ؓ se riwayat hai ke Nabi ﷺ baahar tashreef laae aur shuhada-e-uhud ke liye is tarah dua ki jis tarah maiyyat ke liye janaaze mein dua ki jaati hai. Phir aap mimbar par tashreef laae aur farmaya: "*Main meer-e-kaarwaa'n ke taur par tum se aage jaau'nga aur tum par gawaah hu'nga. Allah ke Qasam! Main apne hauz ko is waqt bhi dekh raha hoo'n aur mujhe zameen ke khazaano'n ki chaabiyaa'n ya zameen ki kunjiyaa'n di gai hain. Allah ke Qasam! Main tumhare mutaalliq is amr se nahi darta ke tum mere baad shirk karoge, albatta mujhe is baat ka andesha hai ke tum duniya ke laalach mein mubtalaa ho kar ek-doosre se hasad karne lagoge*".[243]

[6591] Hazrat Haaris bin Wahb (حَارِثَةَ بْنَ وَهْبٍ) ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna ke aap ne hauz ka zikr kiya aur farmaya: "*(Wo itna bada hai) Jitni madina aur sana ke darmiyan doori hai*".

[6592] Hazrat Haaritha ki Nabi ﷺ se suni hui ek (1) riwayat mein ye izaafa hai: "*Aap ka hauz itna wasee hoga jitna sana aur madina ke darmiyan masaafat hai*". Us par (raawi-e-hadees) Mustaurid ne kaha: Aap ne bartano'n waali riwayat nahi suni? Unho'n ne kaha: Nahi. Mustaurid ne kaha: "*Wahaa'n bartan is tarah nazar aae'nge jaise aasmaan par sitaare nazar aate hain*".

[6593] Hazrat Asma bint Abi Bakr ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Main hauz par maujood hu'nga aur dekhu'nga ke tum mein se kaun mere paas aata hai. Phir kuch logo'n ko mujh se alag kar diya jaaega. Main kahu'nga: Aye mere Rabb! Ye to mere aadmi aur meri ummat ke log hain. Mujh se kaha jaaega: Kya aap ko maaloom hai ke unho'n ne tumhare baad kya-kya kaam kiye the? Allah ke Qasam! Ye musalsal ulte paao'n laut-te rahe*". Ibne Abi Mulaika kaha karte the: Aye Allah! Ham isse teri panaah maangte hain ke ulte paao'n laut jaae'n ya apne deen ke mutaalliq kisi fitne mein mubtalaa ho jaae'n.

"عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ"[244] ke maane yehi hain: Tum apne deen se ediyo'n ke bal phir gae. Yaane islaam se murtad ho gae.

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[241] راجع: 1196

[242] T: (مِیر کارْوَاں) Qafila ke rehnuma [Urduinc]

[243] راجع: 1344

[244] Surah al Mominoon: 66

بسم الله الرحمان الرحيم

82: Kitab-ul-Qadr (Taqdeer Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْقَدْرِ

Baab 1: Bila-unwaan

[6594] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Ham se Rasool Allah ﷺ ne bayaan kiya ke jo saadiq o masdooq hain: "*Tum mein se har ek (kaa maada-e-takhleeq[245]) apni maa ke pait mein chaalees (40) din tak jamaa rehta hai. Phir wo utni hi muddat mein khoon-basta (jame hue khoon) ki shakl ikhtiyaar kar leta hai. Phir utne hi arse mein wo gosht ka lothda ban jaata hai. Phir Allah Ta'ala ek (1) farishta bhejta hai aur usey chaar (4) baato'n ka hukum hota hai: Uski rozi, uski umar, uska nek ya badd hona, ye sab likh leta hai. Phir us mein rooh phoonki jaati hai. Allah ke Qasam! Tum mein se ek (1) shakhs ahle jahannum ke se amal karne lagta hai, hatta ke uske aur dozakh ke darmiyan sirf ek (1) haath ka faasla reh jaata hai, to uski taqdeer us par ghaalib aajaati hai aur wo ahle jannat ke kaam karne lagta hai. Phir wo jannat mein daakhil ho jaata hai. Isi tarah ek (1) shakhs ahle jannat ke kaam karta rehta hai, hatta ke uske aur jannat ke darmiyan ek (1) ya do (2) haath ka faasla reh jaata hai, to uski taqdeer us par ghaalib aajaati hai. Aur wo ahle jahannum ke kaam karne lagta hai aur dozakh mein chala jaata hai*".

(Imam Bukhari ؒ kehte hain ke) Aadam bin Abi Iyaas ne apni riwayat mein you'n kaha: "*Jab ek (1) haath ka faasla reh jaata hai*".[246]

[6595] Hazrat Anas bin Maalik ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne rehm-e-maadar par ek (1) farishta muqarrar kar diya hai jo kehta rehta hai ke aye Rabb! Ye nutfa qaraa paaya hai. Aye Rabb! Ye khoon-basta ban gaya hai. Aye Rabb! Ye gosht ke lothde ki soorat ikhtiyaar kar gaya hai. Jab Allah Ta'ala uski paidaaish ka faisla karta hai to farishta poochta hai: Aye Rabb! Ye ladka hai ya ladki? Nek hai ya badd? Iska rizq kya hai? Iski muddat hayaat kya hai? Isi tarah ye sab baate'n shikam-e-maadar hi mein likh di jaati hai*".[247]

Baab 2: Allah Ke Ilm Ke Mutaabiq Qalam Khushk Ho Chuka Hai

Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Ne Usey Ilm Ke Baawujood Gumraah Kar Diya".[248]

Hazrat Abu Huraira ؓ kehte hain: Mujh se Nabi ﷺ ne farmaya: "*Jo kuch tumhare saath hone waala hai, us par qalam khushk ho chuka hai*".

Hazrat Ibne Abbas ؓ ne "لَهَا سَابِقُوْنَ"[249] ki tafseer mein farmaya: Unke liye saadat[250] sabqat kar chuki hai.

[6596] Hazrat Imran bin Hussain ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi ne poocha: Allah ke Rasool ﷺ! Kya jannati log ahle jahannum se bachaane jaa chuke hain? Aap ﷺ ne farmaya: "*Haa'n*". Usne arz ki: Phir amal karne waale amal kyou'n karte hain? Aap ne farmaya: "*Har shakhs wohi amal karta hai jiske liye wo paida kiya gaya hai ya jo uske liye aasmaan kiya gaya hai*".[251]

Faaeda: Taqdeer ke hawaale se ye baat zehen mein rahe ke jo kuch ham karte hain Allah Ta'ala ne apne azali[252] ilm ki binaa par ye likh diya hai, ye nahi ke likh kar insaan par thons diya hai. Is liye insaan mahez majboor nahi, balke khair o shar ke ikhtiyaar mein aazaad hai. Ye iska faisla hai ke kiska intekhaab karta hai. Taqdeer se naa-aashna rakha gaya hai aur ahkaam-e-ilaahi ki paabandi ka hukum hai. Is liye usey ahkaam-e-ilaahi ki paabandi karni chaahiye aur taqdeer, jiska usey ilm nahi, ka sahaara le kar maasiyat[253] ki raah ikhtiyaar nahi karni chaahiye. Albatta jo gunaah ho

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245 T: (مادَّہِ تَخْلِیق) Wo cheez jis se insaan wujood mein aata hai, ya uski takhleeq hoti hai [RSB]

246 راجع: 3208

247 راجع: 318

248 Surah al Jaasiyya: 23

249 Surah al Mominoon: 61

250 T: (سَعادَت) Khush-qismati, khush-naseebi [Rekhta]

251 Dekhiye: 7551

252 T: (اَزَلی) Bohot puraana, qadeem [Rekhta]

253 T: (مَعْصِیَت) Gunah, khataa, naa-farmaani [Rekhta]

jaae ya museebat aajaae usey Allah ki taqdeer samajh kar bardaasht karna chaahiye aur Allah ke huzoor tauba karni chaahiye.

Baab 3: Allah Khoob Jaanta Hai Ke Wo Kya Amal Karne Waale The

[6597] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ se mushrikeen ki aulaad ke mutaalliq sawaal kiya gaya to aap ne farmaya: “*Allah ko khoob maaloom hai ke unho’n ne kya amal karna tha*”.[254]

[6598] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne mushrikeen ki (naa-baaligh) aulaad ke mutaalliq sawaal kiya gaya to aap ne farmaya: “*Allah khoob jaanta hai, jo wo (bade ho kar) amal karne waale the*”.[255]

[6599] Hazrat Abu Huraira ؓ hi se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Har baccha fitrat-e-islaam par paida hota hai, lekin uske waalidain usey yahoodi ya nasraani bana lete hain. Jaisa ke tumhare jaanwaro’n ke bacche paida hote hain. Kya un mein se koi kaan-kataa hota hai? Wo to tum hi uska kaan kaat dete ho*”.[256]

[6600] Hazrat Abu Huraira ؓ se marwi riwayat ka hissa hai ke Sahaba Ikram ؓ ne poocha: Allah ke Rasool ﷺ! Us bacche ke mutaalliq kya khayaal hai jo bachpan hi mein faut ho jaata hai? Aap ne farmaya: “*Allah khoob jaanta hai ke wo bada ho kar kya amal karta*”.[257]

Baab 4: Irshad-e-Baari Ta’ala hai “Allah Ka Hukum Atal Aur Ho Kar Rehta Hai”[258] Ka Bayaan

[6601] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Koi aurat apni kisi behen ki talaaq ka mutaalba na kare, taake uske pyaale ko bilkul khaali kar de, balke chaahiye ke wo nikah kar le, kyou’nke uske liye to wohi kuch hai jo uska muqaddar hai*”.[259]

[6602] Hazrat Usama ؓ se riwayat hai, unho’n ne kaha: Main Nabi ﷺ ki khidmat mein maujood tha, ke achaanak aap ke paas aap ki kisi saahibzaadi ka qaasid aaya. Us waqt aap ke paas Hazrat Saad, Ubai bin Kaab aur Hazrat Moaaz ؓ bhi the. Qaasid ne kaha ke unka baccha nazaa’[260] ki haalat mein hai. Aap ﷺ ne unhe’n paighaam bheja: “*Allah hi hai jo wo le leta hai aur usi ka hai jo wo de-de. Har cheez ka ek (1) waqt muqarrar hai, is liye wo sabr kare’n aur Allah se ajar ki ummeed rakhe’n*”.[261]

[6603] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho’n ne khabar di ke wo Nabi ﷺ ke paas baithe hue the, itne mein qabila-e-ansaar ka ek (1) aadmi aaya aur arz karne laga: Allah ke Rasool ﷺ! Ham laundiyo’n se ham-bistari karte hain, lekin hame’n apne maal se bhi bohot pyaar hai. Lehaaza aap ka a’zl[262] karne ke baare mein kya khayaal hai? Rasool Allah ﷺ ne farmaya: “*Accha tum aisa karta ho? Agar tum aisa na karo to tumhare liye kuch qabaahat nahi kyou’nke jis jaan ka paida hona Allah ne likh diya hai wo to paida ho kar rahegi*”[263]

[6604] Hazrat Huzaifa ؓ se riwayat hai, unho’nne kaha: Nabi ﷺ n ehame’n ek (1) khutba diya aur qiyamat tak koi cheez na chodi jis ka bayaan na kiya ho. Jise yaad rakhna tha usne yaad rakha aur jise bhoolna tha wo bhool gaya. Lehaaza jab main koi faramosh-karda cheez dekhta hoo’n to is tarah usey pehchaan leta hoo’n jis tarah wo shakhs jiski koi cheez gumm ho gai ho jab wo usey dekht ahai to faran pehchaan leta hai.

[6605] Hazrat Ali ؓ se riwayat hai, unho’n ne kaha: Ham Rasool Allah ﷺ ke hamraah baithe hue the, aur aap ke haath mein ek (1) lakdi thi, jisse aap zameen kured rahe the. Aap ne farmaya: “*Tum mein se har ek ka jannat o jahannum mein thikaana likha jaa chuka hai*”. Haazirieen mein se ek (1) aadmi ne kaha: Allah ke Rasool ﷺ! Phri ham

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[254] راجع: 1383

[255] راجع: 1384

[256] راجع: 1357

[257] راجع: 1384

[258] Surah al Ahzaab: 38

[259] راجع: 2140

[260] T: (نَزَع) Jism se rooh nikalna, dam tootne ka aalam [Rekhta]

[261] راجع: 1284

[262] T: (عَزْل) Jimaa ke waqt inzaal se pehle aurat se alaaheda hona [Rektha]

[263] راجع: 2229

kyou'n na us par bharosa kar le'n. Aap ne farmaya: "*Nahi, tum amal karo (jis ke liye insaan paida kiya gaya hai) uske liye wo cheez aasaan kardi gai hai*". Phir aap ne ye aayat tilaawat farmaai: "Jis Ne Allah Ki Raah Mein Diya aur Taqwa Ikhtiyaar Kiya …"[264] aakhir tak.

Baab 5: Amal Ka Etebaar Khaatme Par Mauqoof Hai

[6606] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha: Ham Rasool Allah ﷺ ke hamraah khybar mein the to Rasool Allah ﷺ ne ek (1) shakhs ke mutaalliq, jo aap ke saath shareek-e-jihaad aur islaam ka daawedaar tha. Farmaya: "*Ye jahannumi hai*". Jab jung shuru hui to us aadmi ne bohot jam ka ladaai mein hissa liya aur bohot ziyaada zakhmi ho gaya, lekin phir bhi wo saabiq qadam raha. Nabi ﷺ ke Sahaba Ikram ﷺ mein se ek (1) sahabi aap ki khidmat mein haazir hua aur kaha: Allah ke Rasool ﷺ! Us shakhs ke baare mein aap ko maaloom hai jiske mutaalliq abhi aap ne farmaya tha ke wo dozakhi hai? Wo Allah ke raaste mein bohot jamm kar lada hai aur bohot ziyaada zakhmi ho gaya hai. Nabi ﷺ ne ab bhi yehi farmaya: "*Wo jahannumi hai*". Mumkin tha ke kuch musalman shubhe mein pad jaate, lekin us dauraan mein us shakhs ne zakhmo'n ki ta'ab (تَعَبْ) na laa kar apna tarkash khola aur usse ek (1) teer nikaala, phir usse khud ko zibah kar liya. Uske baad bohot se musalman daudte hue Rasool Allah ﷺ ki khidmat mein haazir hue aur kaha: Allah ke Rasool ﷺ! Allah Ta'ala ne aap ki baat sacchi kar dikhaai hai. Us shakh sne apne aap ko zibah karke khud-kushi kar daali hai. Rasool Allah ﷺ ne farmaya: "*Aye Bilal! Utho aur logo'n mein elaan kar do ke jannat mein sirf momin hi daakhil hoga, nez ye (bhi elaan kar do) ke Allah Ta'ala apne deen ki khidmat kisi be-deen aadmi se bhi le leta hai*".[265]

[6607] Hazrat Sahal bin Saad ﵁ se riwayat hai ke ek (1) aadmi ne Nabi ﷺ ke saath ek (1) ladaai mein shirkat ki. Bila-shubha wo bohot se musalmano se kifaayat[266] karte hue (kaafiro'n ke muqaable mein akela) badi bahaaduri se lad raha tha. Nabi ﷺ ne usey dekh kar farmaya: "*Jo shakhs kisi jahannumi ko dekhna chaahta hai wo is shakhs ko dekh le*". Chunache wo shakhs jab ladne mein masroof tha aur mushrikeen ko apni bahaadur ki wajah se sakht-tar takaleef mein mubtalaa kar raha tha, to ek (1) musalman uske peeche-peeche chala. Aakhir wo zakhmi ho gaya aur jaldi se marna chaaha, is liye usne apni talwaar ki nok seene ke darmiyaan rakhi aur dabaao diya to wo talwaar uske shaano'n ko paar karti hui nikal gai. Uske baad uska peecha karne waala shakhs Nabi ﷺ ki khidmat mein daudta hua haazir hua aur kaha: Main gawaahi deta hoo'n ke aap Allah ke Rasool hain. Aap ne farmaya: "*Baat kya hai?*" Usne kaha: Aap ne falaa'n shakhs ke baare mein farmaya tha: "*Jo kisi jahannumi ko dekhna chaahe wo usko dekh le*". Halaa'nke wo shakhs musalmano ki tarafs-e-badi paa-mardi se lad raha tha. Main samjha ke wo kufr par nahi marega, lekin jab wo sakht zakhmi ho gaya to marne mein jaldi se kaam liya aur khud-kushi karli. Nabi ﷺ ne us waqqt farmaya: "*Bila-shubha banda ahle jahannum ke se amal karta rehta hai, halaa'nke wo jannati hota hai. Isi tarah doosra aadmi ahle jannat ke kaam karta rehta hai, halaa'nke wo dozakhi hota hai. Yaqeenan amaal ka etebaar khaatme par mauqoof hai*".[267]

Baab 6: Nazar, Bande Ko Taqdeer Ki Taraf Le Jaati Hai

[6608] Hazrat Ibne Umar ﵄ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne nazar se manaa karte hue farmaya: "*Nazar koi cheez radd nahi kar sakti. Bas uske zariye se bakheel se maal nikaala jaata hai*".[268]

[6609] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*(Allah Ta'ala farmata hai:) Nazar, bande ke paas koi aisi cheez nahi laati jo maine uske liye muqaddar na ki ho. Balke taqdeer usey wo cheez deti hai jo maine uske liye muqarrar kardi hai. Albatta main uske zariye se bakheel se maal nikalwa leta hoo'n*".[269]

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[264] Surah al Lail: 5

[265] راجع: 3062

[266] T: (كِفَايَت كَرْنا) Zaroorat ko poora karna, kaafi hona [Rekhta]

[267] راجع: 2898

[268] Dekhiye: 6692 6693

[269] Dekhiye: 6694

Baab 7: “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ” Ka Bayaan

[6610] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, unho’n ne kaha: Ham ek (1) jung mein Rasool Allah ﷺ ke hamraah the. Jab ham kisi oonchi jagah par chadhte aur us par buland hote ya kisi waadi ke nasheb mein utarte to ba-aawaaz-e-buland Allhu Akbar kehte. Us dauraan mein Rasool Allah ﷺ hamaare qareeb aae aur farmaya: “*Logo! Apne aap par rahem karo, kyou’nke tum kisi behre ya ghair-haazir ko nahi pukaar rahe, balke tum us hasti ko pukaarte ho jo bohot sunne waala aur khoob dekhne waala hai*”. Phir farmaya: “*Aye Abdullah bin Qais! Kya main tujhe ek (1) kalma na sikhaau’n, jo jannat ke khazaano’n mein se hai? Wo kalma “لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ” hai*”.[270]

Baab 8: Maasoom Wo Hai Jise Allah Bachaae

Aasim “عَاصِمٌ” ke maane hain: Rokne waale. Mujahid ne kaha: “سُدًّا” ke maane hain. Haq se aad, wo Gumraahi mein dagmagaa rahe hain. “دَسَّاهَا”[271] ke maane hain: Us ne isko gumraah kar diya.

[6611] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Jab bhi koi shakhs khilfa banaaya jaata hai to uske do (2) khufiya musheer hote hain: Ek (1) usey acche kaam ka mashwara deta hai aur us par aamaada karta hai aur doosra usey buraai ka hukum deta hai aur us par ubhaarta hai aur maasoom wo hai jise Allah (gunaaho’n se) mehfooz rakhe*”.[272]

Baab 9: Jis Basti Ko Ham Ne Halaak Kar diya Us Par Waajib Hai Ke Uske Baashinde Duniya Mein Nahi Aae’nge

Irshad-e-Baari Ta’ala hai: “Jo Log Tumhari Qaum Se Imaan Le Aate Hain, Unke Alaawa Ab Aur Koi Imaan Nahi Laaega”.[273]

Nez farmaya: “Wo Bad-kirdaar Aur Kaafir Logo’n Hi Ko Janam De’nge”.[274]

Mansoor bin Noman ne Ikrima se, unho’n ne Ibne Abbas ﵄ se bayaan kiya ke hirm (حِرْم) habshi zubaan mein zaroori aur waajib ko kehte hain.

[6612] Hazrat Ibne Abbas ﵄ se riwayat hai, unho’n ne bayaan kiya ke main to “لمم” lamam ke mushaaba is baat se ziyaada koi aur baat nahi jaanta jo Hazrat Abu Huraira ﵁ ne Nabi ﷺ se bayaan ki hai: “*Allah Ta’ala ne insaan ke zina ka koi na koi hissa likh diya hai jisse laa-muhaala usey do-chaar hona padega. Aankh ka zina, nazar-baazi hai. Zubaan ka gunaah, loch-daar*[275] *guftagu karna hai. Aur dil ka zina, khwahishaat aur shehwaat hain. Phir sharamgaah uski tasdeeq kar deti hai aur usey jhutla deti hai*”.

Shabaaba ne kaha: Ham se Warqa ne bayaan kiya, Ibne Taawus se, unho’n ne apne baap Taawus se, unho’n ne Hazrat Abu Huraira ﵁ se, unho’n ne Nabi ﷺ se is hadees ko bayaan kiya.[276]

Baab 10: Irshad-e-Baari Ta’ala “Wo Rooya (manzar) Jo Ham Ne Aap Ko Dikhaaya Usey Ham Ne Logo’n Ke Liye Baais-e-Aazmaaish Bana Diya”[277] Ka Bayaan

[6613] Hazrat Ibne Abbas ﵄ se riwayat hai, unho’n ne darj-e-zel aayat ki tafseer karte hue farmaya: “*Wo manzar jo ham ne aap ko dikhaaya hai usey ham ne logo’n ke liye baais-e-aazmaaish banaaya hai*”. Unho’n ne farmaya: Isse muraad aankh se dekhna hai, jo Rasool Allah ﷺ ko meraaj ki raat dikhaya gaya, jab aap ko bait-ul-muqaddas tak raat ke waqt saer karaai gai. Nez farmaya: Quran-e-Majeed mein “وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ”[278] se muraad zaqqoom ka darakht hai.[279]

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[270] راجع: 2992

[271] Surah ash Shams: 10

[272] Dekhiye: 7198

[273] Surah Hud: 36

[274] Surah Nuh: 27

[275] T: (لوچ دار) Naram, mulaayam, naazuk, jis mein gudaaz paaya jaata ho [Rekhta]

[276] راجع: 6243

[277] Surah al Isra: 60

[278] Surah al Isra: 60

[279] راجع: 6888

Faaeda: Is hadees mein waaqia-e-meraa ki taraf ishaara hai. Ye ek kharq-e-aadat waaqia aur mo'jiza tha, lekin iska bohot mazaaq udaaya gaya. Phir jin kaafiro'n ne bait-ul-muqaddas dekha tha, unho'nne aap se sawalaat poochna shuru kar diye. Allah Ta'ala ne Rasool Allah ﷺ ke saamne se tamaam hijabaat door kar diye aur aap ne unko tamaam sawalaat ke jawaab de diye. Ab chaahiye to ye tha ke kisi hissi-mo'jie ke taalib kuffaar imaan le aate, lekin kaatib-e-azali ne unke liye kufr hi muqaddar kiya tha. Is liye wo pehle se bhi ziyaada sarkashi ki raah ikhtiyaar karne lagey.

Baab 11: Allah Ta'ala Ki Baargaah Mein Hazrat Aadam Aur Moosa ؑ Ka Mubaahisa Karna

[6614] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Hazrat Aadam aur Hazrat Moosa ؑ ne mubaahisa kiya. Moosa ؑ ne Aadam ؑ se kaha: Aye Aadam! Aap hamaare baap hain, aap hi ne hame'n mehroomi se do-chaar kiya aur jannat se baahar nikaal phenka. Aadam ؑ ne Moosa ؑ se kaha: Aye Musa, Allah Ta'ala ne tujhe ham-kalaami ke saath bargazida kiya aur apne haath se tere liye (tauraat ko) likha, kya tum mujhe ek (1) aise kaam par malaamat karte ho jo Allah Ta'ala ne mujhe paida karne se chaalees (40) saal pehle meri taqdeer mein likh diya tha? Aakhir Aadam ؑ is mubaahise mein Moosa ؑ par ghaalib aage*". Aap n eye jumla teen (3) martaba irshad farmaya.[280]

Sufyan ne kaha: Ham se Abu Zinaada ne bayaan kiya A'araj (اَلْأَعْرَجِ) se unho'n ne Abu Huraira ؓ se, unho'n ne Nabi ﷺ se is jaisi hadees bayaan ki.

Baab 12: Jo Cheez Allah Dena Chaahe Usey Koi Rok Nahi Sakta

[6615] Hazrat Mugheera bin Shu'ba ؓ ke aazaad-karda ghulam Warraad se riwayat hai ke Hazrat Ameer Muawiya ؓ ne Hazrat Mugheera bin Shu'ba ؓ ko khat likha ke mujhe Nabi ﷺ ki wo dua likh bhejo jo tum ne Aap ﷺ ko namaz ke baad karte suni ho. Chunache Hazrat Mugheera ؓ ne mujhe likhne ka hukum diya aur kaha: Maine Nabi ﷺ se suna hai, aap har namaz ke baad ye dua karte the: "*Allah ke siwa koi maabood-e-bar-haq nahi, wo yakta hai, uska koi shareek nahi. Aye Allah! Jo tu dena chaahe usey koi rokne waala nahi aur jo tu rokna chaahe usey koi dene waala nahi, aur tere huzoor kisi daulatmand ki daulat kuch kaam nahi aasakti*".

Ibne Juraij ne kaha: Mujhe Abdah (عَبْدَة) ne khabar di aur unhe'n Warraad ne bataaya, phir uske baad main Ameer Muawiya ؓ ke paas gaya to maine suna ke wo logo'n ko ye dua padhne ka hukum dete the.[281]

Baab 13: Jis Ne Bad-bakhti Aur Buri Qaza Se Allah Ki Panaah Maangi

Irshad-e-Baari Ta'ala hai: "Keh Deejiye! Maine Subah Ke Rabb Ki Panaah Talab Karta Hoo'n Har Us Cheez Ke Shar Se Jo Usne Paida Ki".[282]

[6616] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Museebat ki shiddat, bad-bakhti se, bure khaatme, aur dushman ki khushi se Allah ki panaah maanga karo*".[283]

Baab 14: Allah Bande Aur Uske Dil Ke Darmiyan Haael Ho Jaata Hai

[6617] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ aksar taur par you'n qasam uthaaya karte the: "*Nahi, nahi, dilo'n ko pherne waale ki qasam!*"[284]

[6618] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Ibne Saiyyaad se farmaya: "*Maine tere liye ek (1) baat pane dil mein chupa rakhi hai (bata wo kya hai?)*" Usne kaha: Wo Dukh (اَلدُّخُّ) hai. Aap ﷺ ne farmaya: "*Bad-bakht, door ho ja! Tu apni haisiyat se hargiz aage nahi badh sakega*". Hazrat Umar ؓ ne arz ki: Aap mujhe ijaazat de'n, main iski gardan udaau'n. Aap ne farmaya: "*Ise chod do, agar ye wohi hai to tum ise qatl nahi kar sakte, aur agar ye wo nahi to iske qatl karne mein tumhe'n koi faaeda nahi*".[285]

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[280] راجع: 3409

[281] راجع: 844

[282] Surah al Falaq: 1-2

[283] راجع: 6347

[284] Dekhiye: 6628 7391

[285] راجع: 1354

Faaeda: Rasool Allah ﷺ ka matlab ye tha ke agar ye wohi dajjaal hai, jiska khurooj aur logo'n ko gumraah karna, Allah ke ilm mein hai to tumhara Khaaliq o Maalik tumhe'n isko qatl karne ki qudrat nahi de ga. Balke darmiyaan mein haael ho jaaega. Agar tujhe ise qatl karne ki qudrat de de to Allah ke ilm mein takhalluf[286] aaega jo muhaal[287] hai. Maqsad ye hai ke taqdeer ka faisla qatai aur atal hai. Agar kahee'n kisi ke liye tal sakta, to aaj Hazrat Umar ؓ ko ye keh kar maayoos na kiya jaata ke tum is bacche (Ibne Saiyyaad) ko qatl kar hi nahi sakte. Hazrat Isa ؑ ka duniya mein dobaara aana aur tashreef laa kar dajjaal ko qatl karna taqdeer ke un hatmi[288] faislo'n mein daakhil ho chuka hai jo atal hain.

Baab 15: Irshad-e-Baari Ta'ala "Aap Keh De'n Hame'n Sirf Wohi (nuqsaan) Pohonchega Jo Allah Ta'ala Ne Hamaare Liye Likh Diya Hai"[289] Ka Bayaan

"كَتَبَ" ke maane hain: "قَضٰى" yaane usne faisla kiya. Mujahid ne kaha: "بِفَاتِنِيْنَ"[290] ki tafseer ye hai ke tum kisi ko gumraah nahi kar sakte, magar usey jiski qismat mein Allah Ta'ala ne dozakh likh di hai. Aur unho'n ne "قَدَّرَ فَهَدٰى"[291] ki tafseer karte hue kaha: Jisne nek-bakhti aur shaqaawat[292] dono taqdeer mein likh dee'n aur jisne jaawarno'n ko unki charaah-gaah bataai.

[6619] Hazrat Ayesha ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se taaoon ke mutaalliq dariyaaft kiya to aap ne farmaya: "*Taaoon ek (1) azaab tha, Allah jis par chaahta usey naazil karta, lekin Allah Ta'ala ne ahle imaan ke haq mein ise baais-e-rahmat bana diya hai. Lehaaza jo shakhs taaoon[293] mein mubtalaa ho aur ye yaqeen rakhta ho ke jo kuch uske muqaddar mein likha ja chuka hai uske alaawa usey koi takleef nahi pohonch sakti. Phir sabr ke saath sawaab ki ummed mein usi shahr mein pada rahe to usey sahaheed ke baraabar sawaab milta hai*".[294]

Faaeda: Taaoon ki bimaari ek (1) phode se shuru hoti hai jo baghal ya gardan par nikalta hai. Usse bukhaar mein mubtalaa ho kar insaan jald hi maut ka luqma ban jaata hai. Taaoon jaisi takleef-deh bimaari duniya min apne asbaab hi se aati hai, lekin us bimaari ko Rasool Allah ﷺ ki ummat ke liye chand sharaaet ke baais rahmat bana diya gaya hai.

Baab 16: Irshad-e-Baari Ta'ala "Agar Allah Hame'n Ye Raah Na Dikhaata To Ham Kabhi Ye Raah Na Paa Sakte The".[295] Nez: "Agar Allah Ta'ala Ne Mujhe Hidayat Ki Hoti To Main Ahle Taqwa Mein Hota"[296] Ka Bayaan

[6620] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha: Maine ghazwa-e-khandaq ke din Nabi ﷺ ko dekha, aap hamaare saath mitti utha rahe the, aur farma rahe the:

"*Allah ki qasam! Agar Allah na hota to ham hidaayat na paa sakte, na roza rakh sakte aur na namaz padh sakte. Aye Allah! Ham par sakinat naazil farma, agar ham dushman se lade'n to hame'n saabit-qadam rakh. Mushrikeen ne ham par ziyaadati ki hai, jis waqt unho'n ne fitne ka iraada kiya to ham ne inkaar kar diya*".[297]

Faaeda: Is hadees mein "لَولَا" ka istemaal Allah ke ehsaan ke taur par istemaal hua hai. Aisa jaaez hai aur Quran-e-Kareem mein iski mutaaddid misaale'n maujood hain. Albatta apne ijz ko zaahir karne ke liye ya taqdeer par tadbeer ko haakim banaane ke liye "لَو" ka istemaal shar-an jaaez nahi.

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[286] T: (تَخَلُّف) Farq aana, inheraaf [Rekhta]
[287] T: (مُحال) Jis ka hona mumkin na ho, naa-mumkin [Rekhta]
[288] T: (حَتْمی) Mustaqil, pukhta, mazboot [Rekhta]
[289] Surah at Tauba: 51
[290] Surah as Saaffaat: 162
[291] Surah al A'laa: 3
[292] T: (شَقاوَت) Bad-bakhti, nahoosat [Rekhta]
[293] T: (طاعُون) Ek (1) wabaa, plague, Ek (1) mohlik jaraseemi bimaari jis mein guthli nikalti hai aur bukhaara aata hai [Rekhta]
[294] راجع: 2474
[295] Surah al Aaraaf: 43
[296] Surah az Zumar: 57
[297] راجع: 2836

بسم الله الرحمان الرحيم

83: Kitab-ul-Imaan wan Nuzoor (Qasmo'n Aur Nazro'n Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْأَيْمَانِ وَالْنُّذُوْرِ

Baab 1: Irshad-e-Baari Ta'ala: "Allah Ta'ala Tumahri Laghoo Qasmo'n Par Tumhari Giraft Nahi Karega"[298] Ka Bayaan

Wazaahat: Muhmal[299] aur laghoo qasmo'n se muraad aisi qasme'n hain jo insaan takiya-kalaam[300] ke taur par uthaata hai. Jaise: "لا والله" aur "بلیٰ والله". Aisi qasmo'n par Allah Ta'ala muwaakhaza nahi farmaega aur un par koi kaffaara bhi nahi hai.

[6621] Hazrat Ayesha ؓ se riwayat hai ke Hazrat Abu Bakar ؓ kabhi qasam nahi todte the, yahaa'n tak ke Allah Ta'ala ne qasam ka kaffaara naazil farmaya. Us waqt wo kehne lagey: Ab agar main koi qasam khaau'nga, phir uske khilaaf ko accha aur behtar samjhu'nga to main accha aur behtar kaam karu'nga, aur apni qasam ka kaffaara de du'nga.[301]

[6622] Hazrat Abdur Rahman bin Samra ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Aye Abdur Rahman bin Samra! Imaarat[302] talab na karna, kyou'nke agar talab karne se tujhe imaarat di gai to tu uske supurd kar diya jaaega aur agar talab ke baghair tujhe imaarat so'np di gai to teri madad ki jaaegi. Aur jab tu qasam khaae, phir uski khilaaf-warzi mein tujhe behtari nazar aae to apni qasam tod kar uska kaffaara de do aur jo kaam behtar ho usey zaroor karo*".[303]

[6623] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Main chand ash'ari logo'n ke hamraah Nabi ﷺ ki khidmat mein haazir hua aur aap se sawaari ka mutaalba kiya. Aap ﷺ ne farmaya: "*Allah ki qasam! Main tumhe'n sawaari nahi de sakta aur na mere paas koi cheez hi hai jis par tumhe'n sawaar karu'n*". Hazrat Abu Moosa ؓ ne kaha: Phir ham jis qadar Allah ko manzoor tha wahaa'n thehre rahe, us dauraan mein safed kohaan waale teen (3) oont Aap ﷺ ke paas laae gae to aap ne hame'n un par sawaar kar diya. Jab ham wahaa'n se rawaana hone lagey to ham ne ya ham mein se baaz ne kaha: Allah ke Qasam! Un mein se hamaare liye koi barkat nahi hogi, kyou'nke ham Nabi ﷺ ke paas aae the aur aap se sawaari ka mutaalba kiya tha to aap ne qasam uthaai thi ke wo hame'n sawaari muhaiyya nahi kar sakte, phir aap ne hame'n sawariya'n inaayat ki hain. Lehaaza tum sab Nabi ﷺ ki khidmat mien waapas jaao, taake ham aap ko qasam yaad dilaae'n. Chunache ham Rasool Allah ﷺ ki khidmat mein haazir hue to aap ne farmaya: "*Maine tumhe'n sawaar nahi kiya, balke Allah Ta'ala ne tumhari sawaari ka bandobast kiya hai. Allah ke Qasam! In-sha-Allah main kisi cheez ke mutaalliq qasam nahi uthaata, magar jab uske khilaaf ko behtar khayaal karta hoo'n to apni qasam ka kaffaara de deta hoo'n. Aur wo kaam kar guzarta hoo'n jo behtar hota hai. Ya (baae'n-taur par farmaya ke) Behtar kaam kar leta hoo'n, aur apni qasam ka kaffaara de deta hoo'n*".[304]

[6624] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Ham aakhri ummat hain aur qiyamat ke din jannat mein sab se pehle daakhil ho'nge*".[305]

[6625] Aur Rasool Allah ﷺ ne farmaya: "*Allah ke Qasam! Apne ahle-khaana ke muaamale mein tumhara apni qasmo'n par israar karte rehna Allah ke yahaa'n usse ziyaada gunaah ki baat hoti hai ke wo qasam ko tod kar uska kaffaara adaa kar de jo Allah ne us par farz kiya hai*".[306]

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[298] Surah al Maaida: 89
[299] T: (مُہمَل) Laayaani, be-matlab, be-mafhoom, be-maane [Rekhta]
[300] T: (تَکیَۂِ کَلام) Wo baat jis ke baar-baar kehne ki aadat ho [Urduinc]
[301] راجع: 4614
[302] T: (اِمارَت) Hukoomat, sardari [Rekhta]
[303] Dekhiye: 6722 7146 7147
[304] راجع: 3133
[305] راجع: 238
[306] Dekhiye: 6626

[6626] Hazrat Abu Huraira ؓ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jo shakhs apne ghar waalo'n ke muaamale mein qasam par adaa rahe wo bohot gunaahgaar hai. Usey chaahiye ke wo neki kare*". Yaane qasam tod kar uska kaffara adaa kar de.[307]

Baab 2: Nabi ﷺ Ka You'n Qasam Uthaana: "وَايْمُ اللهِ"

[6627] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ek (1) Lashkar rawaana kiya aur uska ameer Hazrat Usama bin Zaid ؓ ko banaaya. Kuch logo'n ne Hazrat Usama ؓ ki imaarat par eteraaz kiya to Rasool Allah ﷺ khutba dene ke liye khade hue aur farmaya: "*Agar tum Usama ki imaarat par eteraaz karte ho to tum qabl-azee'n uske waalid ki imaarat par bhi eteraaz kar chuke ho. Allah ki qasam! Wo (Zaid ؓ) ameer banaae jaane ke qaabil the aur mujhe sab logo'n se ziyaada aziz the aur ye (Usama) unke baad mujhe sab logo'n se ziyaad mehboob hai*".[308]

Baab 3: Nabi ﷺ Ki Qasam Kis Tarah Ki Thi?

Hazrat Saad ؓ bayaan karte hain ke Nabi ﷺ ne farmaya: "*Qasam hai us zaat ki jiske haath mein meri jaan hai!*".

Abu Qatada kehte hain: Hazrat Abu Bakar ؓ ne Nabi ﷺ ki maujoodgi mein farmaya tha: "لَا هَا اللهِ إِذًا" Allah ki qasam! Tab aisa nahi ho sakta. Qasam ke liye is tarah bhi kaha jaata hai: "وَاللهِ", "بِاللهِ", "تَاللهِ".

[6628] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki qasam: "لَا، وَمُقَلِّبِ الْقُلُوْبِ" hoti thi. Yaane dilo'n ko pherne waale ki qasam.[309]

[6629] Hazrat Jaabir bin Samra ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab qaisar (shah-e-rome) halaak ho jaaega to uske baad koi qaisar paida nahi hoga aur jab kisra (shah-e-iran) halaak ho jaaega to uske baad koi kisra paida nahi hoga. Aur us zaat ki qasam jiske haath mein meri jaan hai! Unke khazano'n ko Allah ki raah mein kharch kiya jaaega*".[310]

[6630] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab kisra (shah-e-iran) halaak ho jaaega to uske baad koi kisra paida nahi hoga aur jab qisar (shah-e-rome) halaak ho jaaega to uske baad koi qaisar paida nahi hoga. Aur us zaat ki qasam jiske haath mein Muhammad ﷺ ki jaan hai! Unke khazano'n ko Allah ki raah mein zaroor kharch kiya jaaega*".[311]

[6631] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Aye ummat-e-muhammad! Allah ke Qasam! Agar tumhe'n un haqaaeq or haqaaiq ka ilm ho jaata jo main jaanta hoo'n to tum ziyaada rote aur bohot kam haste*".[312]

[6632] Hazrat Abdullah bin Hisham ؓ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah the, jabke aap ne Hazrat Umar bin Khattab ؓ ka haath pakad rakha tha. Hazrat Umar ؓ ne aap se kaha: Allah ke Rasool ﷺ! Aap meri jaan ke alaawa mujhe har cheez se ziyaada aziz hain. Nabi ﷺ ne unhe'n farmaya: "*Nahi, nahi, mujhe us zaat ki qasam jiske haath mein meri jaan hai! (Imaan us waqt tak mukammal nahi ho sakta) jab tak meri zaat tumhe'n apni jaan se bhi ziyaada aziz na ho*". Hazrat Umar ؓ ne aap se kaha: Allah ki qasam! Ab aap mujhe meri jaan se bhi ziyaada aziz hain. Nabi ﷺ ne farmaya: *Aye Umar! Ab (tera imaan mukammal hua hai)*".[313]

[6633 6634] Hazrat Abu Huraira ؓ aur Hazrat Zaid bin Khalid ؓ se riwayat hai, unho'n ne bataaya ke do (2) aadmiyo'n ne Rasool Allah ﷺ ki majlis mein apna ek (1) muqaddama pesh kiya. Un mein se ek (1) ne kaha: (Allah ke Rasool ﷺ!) Aap hamaare darmiyan kitabullah ke mutaabiq faisla kar de'n. Doosra, jo ziyaada samajhdaar tha, usne kaha: Haa'n, Allah ke Rasool ﷺ! Theek hai, aap hamre darmiyan kitabullah ke mutaabiq hi faisla kare'n, lekin mujhe

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[307] راجع: 6625
[308] راجع: 3730
[309] راجع: 6617
[310] راجع: 3121
[311] راجع: 3027
[312] راجع: 1044
[313] راجع: 3694

ijaazat de’n ke main is muaamale mein kuch arz karu’n. Aap ne farmaya: “*Haa’n tum baat karo*”. Usne kaha: Mera beta iske yahaa’n mazdoor tha …Imam Maalik ؒ ne kaha: A’seef (عَسِيْفُ) mazdoor ko kehte hain… Aur usne iski biwi se zina kar liya. Logo’n ne mujhe bataaya ke mere bete ko rajm kiya jaega to maine usey sau (100) bakriyo’n aur ek (1) laundi ka taawaan[314] de diya. Phir maine ahle ilm se poocha to unho’n ne bataaya ke mere bete ko sau (100) kode lage’nge aur ek (1) saal ke liye jila-watan hona hai. Sangsaari ki saza sirf iski biwi ko hogi. Rasool Allah ﷺ ne farmaya: “*Us zaat ki qasam jiske haath mein meri jaan hai! Main tumhara faisla Allah ki kitaab ke mutaabiq karu’nga. Tumhari bakriyaa’n aur tumhari laundi tumhe’n waapas milegi*”. Phir aap ne uske bete ko sau (100) kode lagwaae aur ek (1) saal ke liye jila-watan kar diya. Aur aap ne Hazrat Anees Aslami ؓ ko hukum diya ke wo doosre shakhs ki biwi ke paas jaae, agar wo zina ka iqraar kare to usey sangsaar kar de. Chunache usne zina ka eteraaf kiar liya to unho’n ne usey sangsaar kar diya.[315]

[6635] Hazrat Abu Bakrah ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Mujhe bataao agar Aslam, Ghaffaar, Muzainah, aur Johaina ke qabaail Tamim, Aamir bin Saa’saa’* (صَعْصَعَة)*, Ghatafaan, aur Asad waalo’n se behtar ho’n to ye Tamim, Aamir, Ghatafaan aur Asad waale ghaate mein pade aur nuqsaan mein rahe ya nahi?*” Sahaba ne kaha: Ji haa’n. Ye log khasaare mein rahe. Phir aap ne farmaya: “*Mujhe us zaat ki qasam jiske haath mein meri jaan hai! (pehle) Qabaail, in (doosro’n) se behtar hain*”.[316]

[6636] Hazrat Abu Humaid Saa’di ؓ se riwayat hai, unho’n ne bataaya ke Rasool Allah ﷺ ne ek (1) aamil muqarrar farmaya. Jab wo apne kaam se faarigh ho kar waapas aaya to Aap ﷺ ki khidmat mein haazir hua aur kaha: Allah ke Rasool ﷺ! Ye aap ka maal hai aur ye mujhe thofa diya gaya hai. Aap ﷺ ne usse farmaya: “*Tum apne waalidain ke ghar kyou’n nahi baithe rahe, phir tum dekhte ke tumhe’n koi tohfa deta hai ya nahi”.* Phir Rasool Allah ﷺ raat ki namaz padhne ke baad khade hue, khutba padha aur Allah Ta’ala ke shayaan-e-shaan taareef ki.” Phir farmaya: “*Amma Baad! Us aamil ka kya haal hai? Ham usey kisi kaam ke liye taenaat karte hain, wo hamre paas aakar kehta hai ke ye to aap ka wasool karda maal hai aur ye mujhe tohfa diya gaya hai. Wo apne waalidain ke ghar kyou’n na baitha raha, phir wo dekhta ke usey tohfa diya jaata hai ya nahi. Us zaat ki qasam jiske haath mein Muhammad ﷺ ki jaan hai! Agar tum mein se koi is maal mein se kuch bhi khiyaanat karega to qiyaamat ke din wo usey apni gardan par uthaaega. Agar wo oont hoga to wo is haal mein usey laaega ke wo bil-bila raha hoga. Agar wo gaae hogi to wo usey laaega aur uske dakaarne ki aawaaz aarahi hogi. Agar bakri ki khiyaanat ki hogi to wo usey is haal mein laaega ke wo mimyaati hogi. Alghrz maine tumhe Allah ka hukum pohoncha diya hai*”.

Hazrat Abu Humaid ؓ bayaan karte hain ke phir Rasool Allah ﷺ ne apna dast-e-mubarak is qadar oopar uthaaya ke hame’n aap ki baghlo’n ki safedi nazar aane lagi. Hazrat Abu Humaid ؓ ne mazeed farmaya: Mere saath ye hadees Hazrat Zaid bin Saabit ؓ ne bhi Nabi ﷺ se suni thi, tum log unse bhi pooch sakte ho.[317]

[6637] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha: Hazrat Abul Qaasim ﷺ ne farmaya: “*Us zaat ki qasam jiske haath mein meri jaan hai! Agar in (ukhrawi haqaaeq aur qiyamat ki haulnaakiyo’n) ka tumhe’n ilm ho jaae, jo main jaanta hoo’n to tum ziyaada rote aur bohot kam haste*”.[318]

[6638] Hazrat Abu Zar ؓ se riwayat hai, unho’n ne kaha: Main Aap ﷺ tak pohoncha to aap kaabe ke saae mein baithe farma rahe the: “*Rabb-e-Ka’aba ki qasam! Wohi sab se ziyaada khasaare waale hain. Rabb-e-Ka’aba ki qasam! Wohi sab se ziyaada nuqsaan uthaane waale hain*”. Maine (dil mein) kaha: Meri kya haalat hai, shayad mere mutaalliq koi cheez nazar aai hai? Phir main Aap ﷺ ke paas baith gaya aur aap musalsal ye farmate rahe to main khaamosh na reh saka. Allah ki mashiyyat ke mutaabiq mujh par ek (1) ajeeb si be-qaraari taari ho gai. Maine poocha: Allah ke Rasool ﷺ! Mere maa-baap aap par fida ho’n, wo kaun log hain? Aap ﷺ ne farmaya: “*Ye wo log hain jin ke*

[314] T: (تاوان) Jurmaana, qisaas, kaffaara [Rekhta]

[315] راجع: 2314 2315

[316] راجع: 3515

[317] راجع: 925

[318] راجع: 6485

paas maal ziyaada hai, lekin unse wo mustashna hain jinho'n ne is tarah, is tarah aur is tarah (be-daregh[319] Allah ki raah mein) kharch kiya hoga".[320]

[6639] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Hazrat Sulaiman ﷺ ne kaha: Main aaj raat nawwe (90) biwiyo'n se jimaa karu'nga, har ek baccha janegi, jo Allah ki raah mein jihaad karega. Unhe'n unke saathi ne kaha: In Sha Allah kaho, lekin unho'n ne in-sha-Allah na kaha*".

[6640] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ki khidmat mein resham ka ek (1) tukda hadiye ke taur par pesh kiya gaya to log usey dast-ba-dast pakadne lagey aur uski khoobsoorti, narmi par izhaar-e-hairat karne lagey. Rasool Allah ﷺ ne farmaya: "*Tumhe'n is par hairat hai?*" Sahaba ne kaha: Haa'n, Allah ke Rasool ﷺ! Aap ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Jannat mein Saad (min Moaaz) ke rumaal isse kahee'n badh kar hain*".

Shu'ba aur Israil ne Abu Ishaq se ye riwayat bayaan ki to us mein "وَالَّذِيْ نَفْسِی بِيَدِهِ" ke alfaaz zikr nahi kiye.[321]

[6641] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Hind bin Utbah bin Rabeea ﷺ ne kaha: Allah ke Rasool ﷺ! Rooe zameen par jitney kheme waale hain, un mein se kisi ka zaleel o khwaar hona mujhe itna pasand nahi tha jitna aap ka. Lekin aaj mera ye haal hoo gaya hai ke koi bhi ahle-khema mujhe us qadr pasand nahi jis qadr aap ka dera mujhe mehboob hai. Rasool Allah ﷺ ne farmaya: "*Qasam hai us zaat ki jiske haath mein meri jaan hai! Teri fidakaari mein mazeed izaafa hoga*". Usne kaha: Allah ke Rasool ﷺ! Abu Sufyan ek (1) bakheel aadmi hai, kya mujh par koi harj to nahi agar main uske maal se baccho'n ko khilaau'n? Aap ne farmaya: "*Nahi, ba-sharte-ke tum dastoor ke mutaabiq kharch karo*".[322]

[6642] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa Rasool Allah ﷺ Yemeni chamde ke kheme se pusht lagaae baithe the ke aap ne apne Sahaba Ikram se farmaya: "*Kya tum is par khush ho ke tum ahle jannat ka chautha hissa bano?* Unho'n ne kaha: Kyou'n nahi. Phir Aap ﷺ ne farmaya: "*Kya tum is par khush nahi ho ke tum ahle jannat ka ek-tihaai hissa hojaao?*" Sahaba Ikram ne kaha: Kyou'n nahi. Aap ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Mujhe ummed hai ke tum ahle jannat ka nisf hoge*".[323]

[6643] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne bayaan kiya ke ek (1) sahabi ne doosre sahabi ko " قُلْ هُوَ اللّٰهُ أَحَدٌ" padhte suna jo usey baar-baar padh raha tha. Jab subah hui to Rasool Allah ﷺ ki khidmat mein haazir hua aur aase ye waaqia zikr kiya. Wo sahabi is surah ki qirat ko bohot kam khayaal karta tha, lekin Rasool Allah ﷺ ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Ye surah Quran-e-Majeed ke ek-tihaai hisse ke baraabar hai*".[324]

[6644] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne Nabi ﷺ ko ye farmate hue suna: "*Tum tukkoo aur sujood ko poore taur par adaa kiya karo. Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Jab tum rukoo aur sujood karte ho to main tumhe'n apni peeth ke peeche se bhi dekhte leta hoo'n*".[325]

[6645] Hazrat Anas bin Maalik ﷺ hi se riwayat hai ke ek (1) ansari khatooon Nabi ﷺ ki khidmat mein haazir hue, uske saath uske bacche bhi the. Nabi ﷺ ne unse farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Mujhe tum doosre tamaam logo'n se ziyaad mehboob ho*". Ye alfaaz Aap ﷺ ne teen (3) martaba farmae.[326]

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[319] T: (بے دَریغ) Be-soche samjhe, andha-dhund [Rekhta]

[320] راجع: 1460

[321] راجع: 3249

[322] راجع: 2211

[323] راجع: 6528

[324] راجع: 5013

[325] راجع: 419

[326] راجع: 3786

Baab 4: Apne Baap-dada ke naam ki qasam na uthaao

[6646] Hazrat Abdullah bin Umar ﷺ se riwayat hai, ke Rasool Allah ﷺ ne Hazrat Umar ﷺ ko paaya, jabke wo ek (1) qaafile ke saath chal rahe the, aur apne baap ki qasam utha rahe the. Aap ﷺ ne farmaya: Aagaah raho! Allah Ta'ala ne tumhe'n apne baap-dada ki qasam khaane se manaa kiya hai, lehaaza jo koi qasam khaae wo sirf Allah Ta'ala ki khaae ya phir khamosh rahe.[327]

[6647] Hazrat Ibne Umar ﷺ hi se riwayat hai, unho'n ne kaha: Maine Hazrat Umar ﷺ ko ye kehte hue suna ke Rasool Allah ﷺ ne mujhse farmaya: "*Allah Ta'ala tumhe'n apne baap-dada ki qasam khaane se manaa karta hai*". Hazrat Umar ﷺ ne apne baap-dada ki qasam nahi uthaai. Na zaati taur par na kisi doosre ki naqal karte hue.

Imam Mujahid ne kaha: Surah Ahqaaf mein jo "أَوْ أَثَارَةٍ مِّنْ عِلْمٍ"[328] hai iske maane hain: "Pehle logo'n ki khabar naqal karna".

Hazrat Imam Zohri se is hadees ko naqal karne mein Uqail, Zubaidi, Ishaq Kalbi ne Yunus ki mataaba-at ki hai.

Ibne Uyayna aur Ma'mar ne Imam Zohri se is hadees ko baae'n-sanad bayaan kiya hai ke Hazrat Saalim, Ibne Umar se, Unho'n ne Nabi ﷺ se ke aap ne Hazrat Umar ko ghairullah ki qasam khaate hue suna.

[6648] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo kehte hain ke Rasool Allah ﷺ ne farmaya: "*Tum apne baap dada ki qasam na uthaao*".[329]

[6649] Hazrat Zahdam se riwayat hai, unho'n ne kaha: Qabila-e-Jarm aur Ashari hazraat ke darmiyan mohabbat aur bhai-chaara tha. Ham ek (1) dafa Hazrat Abu Moosa Ashari ﷺ ki khidmat mein maujood the ke unhe'n khana pesh kiya gaya jis mein murgh ka gosht tha. Us waqt aap ke paas qabila-e-banu-tamim Allah se ek (1) surkh rang ka aadmi maujood tha. Aisa maaloom hota tha ke wo ghulamo'n mein se hai. Hazrat Abu Moosa Ashari ﷺ ne usko khane ki daawat di to usne kaha: Maine murgha ko gandi cheez khaate dekha to mujhe ghin aai. Phir maine qasam khaa li ke aainda main uska gosht nahi khaau'nga. Hazrat Abu Moosa Ashari ﷺ ne usse farmaya: Khade ho jaao! Main tumhe'n iske mutaalliq ek (1) hadees sunaata hoo'n. Main Rasool Allah ﷺ ke paas qabila-e-ash-ar ke hamraah haazir hua. Ham ne aap se sawaari ka mutaalba kkiya to aap ne farmaya: "*Allah ki qasam! Main tumhe'n sawaari nahi de sakta aur na zaati taur par mere paas koi sawaari hi hai jo tumhe'n de saku'n*". Phir Rasool Allah ﷺ ke paas maal-e-ghanimat se kuch oont aae to aap ne hamaare baare mein poocha: "*Ashari hazraat kahaa'n hain?*" Phir aap ne hame'n safed kohaano'n waale paanch umda oont ataa karne ka hukum diya. Jab ham unko le kar chale to ham ne (aapas mein) kaha: Ye ham ne kya kiya? Rasool Allah ﷺ to qasam khaa chuke the ke wo hame'n sawaari muhaiyya nahi kare'nge, aur na us waqt aap ke paas sawaari maujood thi. Uske baawujood aap ne hame'n sawaari mohaiiya kardi hai? Ham ne to Rasool Allah ﷺ ko qasam se ghaafil kar diya hai. Allah ke Qasam! Ham to is harkat ke baad kabhi falaah se hamkinaar nahi ho sake'nge. Chunache ham aap ki taraf waapas aae aur kaha: Ham aap ke paas aae the ke aap hame'n sawariyaa'n muhaiyya kare'n to aap ne qasam uthaai thi ke aap hame'n sawariyaa'n nahi de'nge. Aur dar-haqeeqat us waqt aap ke paas sawariyaa'n maujood bhi na thee'n. Aap ﷺ ne ye sun kar farmaya: "*Maine tumhe'n sawariya'n nahi dee'n, balke Allah Ta'ala ne unka bandobast kiya hai. Allah ke Qasam! Jab main koi qasam uthaata hoo'n, phir usse behtar koi muaamala dekhta hoo'n to wohi karta hoo'n jo behtar hota hai aur qasam se halaal ho jaata hoo'n*". Yaane usey tod kar uska kaffaara de deta hoo'n.[330]

Baab 5: Laat, Uzza, Aur Deegar Butho'n Ki Qasam Na Uthaai Jaae

[6650] Hazrat Abu Huraira se riwayat hai, woo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo koi qasam uthaae aur apni qasam mein kahe: Laat aur Uzza ki qasam to usey chaahiye ke fauran "لَا إِلٰهَ إِلَّا اللهُ" padhe. Aur jisne apne saathi se kaha: Aa, main tere saath juaa khelta hoo'n to usey sadqa karna chaahiye*".[331]

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327 راجع: 2679

328 Surah al Ahqaaf: 4

329 راجع: 2679

330 راجع: 3313

331 راجع: 4860

Baab 6: Qasam Ke Mutaalbe Ke Baghair Qasam Khaana

[6651] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne sone ki ek (1) angothi banwaai aur aap ne usey pehenna shuru kar diya. Aap uska nagina hatheli ke androoni hisse ki taraf rakhte the. Phir logo'n ne bhi aisi angothiyaa'n banwa lee'n. Aap ek (1) din mimbar par tashreef farma hue aur apni angothi utaar kar farmaya: "*Main usey pehenta tha aur uska nagina andar ki taraf rakhta tha*". Phir aap ne usey phenk diya aur farmaya: "*Allah ki qasam! Ab main ise aainda nahi pehnu'nga*". Uske baad logo'n ne bhi apni angothiyaa'n phenk dee'n.[332]

Baab 7: Jis Ne Millat-e-Islaam Ke Alaawa Kisi Aur Millat Ki Qasam Uthaai

Nabi ﷺ ne farmaya: "*Jo shakhs laat o uzza ki qasam uthaae to wo fauran kalma-e-taiyyaba padhe. Yaane* "لَا إِلٰهَ إِلَّا اللهُ" *kahe*". Aap ﷺ ne ise kufr ki taraf mansoob nahi kiya.

[6652] Hazrat Saabit bin Zahack ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jis shakhs ne islaam ke alaawa kisi doosre mazhab ki qasam khaai to wo aisa hi hai jaisa usne kaha. Aur jisne kisi cheez ko qatl kiya, usey doozakh ki aag mein usi cheez se azaab diya jaaega. Aur momin par laanat karna qatl ke mutaraadif hai aur jis ne kisi momin par kufr ka ilzaam lagaaya wo bhi qatl ke baraabar hai*".[333]

Faaeda: Is hadees se ba-zaahir ye maaloom hota hai ke jisne deen-e-islaam ke alaawa kisi aur deen ki qasam uthaai, masalan: Agar maine ye kaam kiya to main yahoodi ban jaau'n, ya isaai ban jaau'n. Is tarah kehne waale ka islaam mukhtal[334] ho jaata hai. Mumkin hai ke wo yahoodi ho jaae.

Baab 8: Koi Ye Na Kahe: Jo Allah Chaahe Aur Jo Tu Chaae. Aur Kya You'n Kaha Jaa Sakta Hai Ke Mujhe Allah Ka Sahaara Hai Phir Aap Ka?

[6653] Hazrat Abu Huraira se riwayat hai, unho'n ne Nabi ﷺ ko ye waaqia bayaan karte hue suna: "*Allah Ta'ala ne bani israel ke teen (3) aadmiyo'n ka imtihaan lene ka iraada kiya to unke paas ek (1) farishta bheja. Wo kodhi ke paas aaya aur usse kaha: Mere tamaam asbaab o zaraae[335] khatam ho chuke hain, mere liye ab Allah ke siwa phir tere alaawa koi sahaara nahi hai*". Phir raawi ne poori hadees bayaan ki.[336]

Baab 9: Irshad-e-Baari Ta'ala: "Aur Unho'n Ne Apni Pukhta Qasme'n Khaate Hue Allah Ki Qasam Uthaai"[337] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne kaha: Hazrat Abu Bakar ﷺ ne arz ki: Allah ke Rasool ﷺ! Allah ke Qasam! Aap mujhe zaroor bataae'n jo maine khwaab ki taabeer mein khata ki hai, to Aap ﷺ ne farmaya: "*Qasm na do*".

[6654] Hazrat Baraa ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne hame'n qasam uthaane waale ki qasam ko poora karne ka hukum diya.[338]

[6655] Hazrat Usaman ﷺ se riwayat hai, ke Rasool Allah ﷺ ki ek (1) saahibzaadi ne aap ko paighaam bheja. Us waqt aap ke paas Hazrat Usama bin Zaid, Hazrat Saad bin Ubadah aur Hazrat Ubai bin Kaab ﷺ bhi the. (Paighaam ye tha) Ke mera beta qareeb-ul-wafaat hai, aap tashreef laae'n. Aap ne jawaab mein paighaam bheja ke mera salaam kaho aur usey kaho: "*Beshak sab Allah ka maal hai jo usne le liya aur jo inaayat farmaya. Uske yahaa'n har cheez ka ek (1) waqt muqarrar hai, lehaaza usey chaahiye ke sabr kare aur Allah Ta'ala se sawaab ki ummeed rakhe*". Saahibzaadi na dobaara paighaam bheja aur aap ko qasam di ke zaroor tashreef laae'n. Chunache aap usi waqt uthe, ham log bhi aap ke saath taiyyaar hue. Jab aap wahaa'n jaa kar baithe to baccha uthaa kar aap ke paas laaya gaya. Aap ne usey apni aaghosh mein bithaaya, jabke wo dam tod raha tha. Ye manzar dekh kar aap ki aankho'n se aansu beh pade to Hazrat Saad bin Ubadah ﷺ ne poocha: Allah ke Rasool ﷺ! Ye rona kaisa hai? Aap ne farmaya: "*Ye rona rahmat hai.*

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[332] راجع: 5865

[333] راجع: 1363

[334] T: (مُخْتَل) Khalal se bhara hua, jo durust na ho, bigda hua, darham-barham [Rekhta]

[335] T: (ذَرائع) Waseele, asbaab [Rekhta]

[336] راجع: 3464

[337] Surah al Anaam: 109

[338] راجع: 1239

Allah Ta'ala apne bando'n mein se jin ke dilo'n mein chaahta hai usey rakh deta hai. Allah Ta'ala apne bando'n mein se un par rahem karta hai, jo doosro'n par rahem karte hain".[339]

[6656] Hazrat Abu Huraira ؓ se riwayat hai, ke Rasool Allah ﷺ ne farmaya: "*Jis musalman ke teen (3) bacche faut ho jaae'n to usey jahannum ki aag nahi chooegi, magar sirf qasam poora karne ke liye aisa hoga*".[340]

[6657] Hazrat Haaritha bin Wahb ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Main tumhe'n bataau'n ke jannati kaun hai? Har wo naatawaa'n jise log kamzor aur haqeer khayaal karte ho'n, agar wo kisi baat par Allah ke Qasam uthaae to Allah usey poora kar deta hai. Aur ahle jahannum har wo moti gardan waala, bad-khalq, aur takabbur karne waala hai*".[341]

Baab 10: Jab Koi Kahe: Main Allah Ko Gawaah Banaata Hoo'n Ya Maine Allah Ko Gawaah Banaaya

[6658] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ se dariyaaft kiya gaya ke kaun log acche hain? Aap ne farmaya: "*Mere zamaane ke log behtar hain, phir wo log jo unke baad aae'nge, phir wo jo unke qareeb ho'nge. Phir aise log paida ho'n ke unki gawaahi qasam se pehle zubaan par aajaya karegi aur unki qasam unki shahaadat se sabqat karegi*".[342]

Ibrahim Nakhai ne kaha: Jab ham kamsin the to hamaare asaatizah hame'n qasam uthaane se manaa karte the ke ham gawaahi ya ahd mein qasam khaa'en.[343]

Faaeda: Sirf "*main gawaahi deta hoo'n*" ke alfaaz qasam ke liye kaafi nahi, balke you'n kaha jaae ke main Allah ko gawaah banaata hoo'n aur qasam ka iraada kiya to aisa kehna qasam hai.

Baab 11: Allah Azzawajal Ke Ehed Ka Izhaar Karna

[6659] Hazrat Abdullah bin Masood ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne jhooti qasam is liye khaai ke kisi musalman ya apne bhaai ka maal hazam kare to Allah Ta'ala se is haalat mein mulaqaat karega ke wo us par ghazabnaak hoga*". Allah Ta'ala ne is baat ki tasdeeq naazil farmaai: "Bila-Shubha Wo Log Jo Allah Ke Ehed (aur apni qasmo'n) Ko Qaleel Raqam Mein Bech Daalte Hain".[344] [345]

[6660] Sulaiman ne bayaan kiya ke phir Hazrat Ash-at bin Qais ؓ wahaa'n se guzre to unho'n ne poocha ke Hazrat Abdullah ؓ tum se kya bayaan kar rahe the? Logo'n ne unhe'n bataaya to Hazrat Ash-at ؓ ne kaha: Ye aayat-e-karima mere aur mere ek (1) saathi ke baare mein naazil hui thi. Mera unse ek (1) kooe'n ke mutaalliq jhagda tha.[346]

Faaeda: Agar koi shakhs ye kehta hai ke mujh par Allah ka ehed hai ke main falaa'n kaam zaroor karu'nga aur usne qasam ki niyyat ki hai to kaam na karne ki soorat mein usey kaffaara dena hoga.

Baab 12: Allah Ta'ala Ki Izzat, Uski Sifaat Aur Uske Kalimaat Ki Qasam Khaana

Hazrat Ibne Abbas ؓ bayaan karte hain ke Nabi ﷺ farmaya karte hain: "*Aye Allah! Main teri izzat ki panaah leta hoo'n*".

Hazrat Abu Huraira ؓ ne Nabi ﷺ se bayaan kiya ke aap ne farmaya: "*Jannat aur dozakh ke darmiyan ek (1) aadmi baaqi reh jaaega to wo arz karega: Aye mere Rabb! Mera chehra dozakh se doori taraf pher de. Teri izzat ki qasam! Iske alaawa main tujh se aur kuch nahi maango'nga*".

Hazrat Abu Saeed Khudri ؓ ne kaha ke Nabi ﷺ ne farmaya: "*Allah Ta'ala farmaega: Tere liye ye hai aur isse dus (10) guna aur ziyaada*".

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[339] راجع: 1284
[340] راجع: 1251
[341] راجع: 4918
[342] راجع: 2652
[343] راجع: 2652
[344] Surah aale Imran: 77
[345] راجع: 2356
[346] راجع: 2357

Hazrat Ayyub ﷺ ne farmaya: "*Teri izzat ki qasam! Mujhe teri barkat se istaghna nahi hai*".

[6661] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Dozakh, hamesha ye kehti rahegi, kya kuch mazeed hai? Yahaa'n tak ke Allah Ta'ala apna qadam us mein rakh de ga to wo keh uthe gi: Bas-bas, mujhe teri izzat ki qasam! Uska ek (1) hissa sikud kar doosre se mil jaaega*" Is riwayat ko Shu'ba ne Qatada se riwayat kiya hai.[347]

Baab 13: Aadmi Ka "لَعَمْرُ اللّٰهِ"

Hazrat Ibne Abbas ؓ se "لَعَمْرُكَ"[348] ke mutaalliq kaha hai ke isse muraad "Teri zindagi ki qasam" hai.

[6662] Nabi ﷺ ki zauja-e-mohtarma ummul momineen Hazrat Ayesha ؓ se riwayat hai ke jab bohtaan-taraasho'n ne un par toofaan bandha. Phir Allah Ta'ala ne un ki paak-daamani waazeh kardi to Nabi ﷺ khade hue aur Abdullah bin Ubai (raees-ul-munafiqeen) se intiqaam ke mutaalliq farmaya to Hazrat Usaid bin Huzair ؓ khade hue aur Hazrat Saad bin Ubadah ؓ se kaha: Hayaat-e-ilaahi (Allah ki baqa) ki qasam! Ham usko zaroor qatl kare'nge.[349]

Baab 14: Irshad-e-Baari Ta'ala "Allah Ta'ala Tumhari Laghoo Qasmo'n Par Tumhari Giraft Nahi Karega"[350] Ka Bayaan

[6663] Hazrat Ayesha ؓ se riwayat hai, unho'n ne "لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ" ki tafseer karte hue farmaya: Ye aayat aadmi ke kalaam "لَا وَاللّٰهِ", "بَلٰى وَاللّٰهِ" ke baare mein naazil hui thi.[351]

Baab 15: Jab Koi Bhool Kar Qasam Tod De To

Irshad-e-Baari Ta'ala hai: "Tum Par Is Mein Koi Gunaah Nahi Jo Tum Bhool Kar Karo".[352]

Nez farmaya: "Bhool-chook Par Mera Muwaakhaza Na Karo".[353]

Faaeda: Imam Bukhari ؒ ne bhool kar qasam todne waale ke mutaalliq koi hukum bayaan nahi kiya, lekin pesh-karda aayaat o ahadees se unka ruhaan ye maaloom hota hai ke wo bhool aur ghalti ke uzr ki wajah se is qism ke mutaalliq naram-gosha rakhte hain ke us mein koi kaffara nahi.

[6664] Hazrat Abu Huraira ؓ se riwayat hai, wo ise marfoo bayaan karte hain ke Aap ﷺ ne farmaya: "*Allah Ta'ala ne meri ummat se waswase aur unke dil ki baato'n se darguzar farmaya hai, jab tak wo un par amal-paira na ho'n ya unhe'n zubaan par na le aae'n*".[354]

[6665] Hazrat Abdullah bin Umar bin Aas ؓ se riwayat hai, unho'n ne bayaan kiya ke Nabi ﷺ qurbani ke din khutba irshad farma rahe the, ek (1) sahabi khade hue aur kaha: Allah ke Rasool ﷺ! Main falaa'n-falaa'n arkaan ko falaa'n-falaa'n arkaan se pehle khayaal karta tha. Uska ishaara (halaq (حلق), rami (رمی) aur nahr (نحر)) teeno ki taraf tha. Nabi ﷺ ne farmaya: "*You'nhi karlo (un mein se kisi kaam ke pehle ya baad karne mein) koi harj nahi*". Chunache us din Aap ﷺ se jis kaam ke mutaalliq bhi dariyaaft kiya gaya to aap ne yehi farmaya: "*You'nhi karlo, koi harj nahi*".[355]

[6666] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi ne Nabi ﷺ se kaha: Maine rami se pehle tawaaf-e-ziyaarat kar liya hai, to Aap ﷺ ne farmaya: "*Koi harj nahi*". Ek-doosre ne kaha: Maine qurbani zibah karne se pehle apna sar mundwa diya hai? Aap ne farmaya: "*Koi harj nahi*". Teesre ne kaha: Maine rami karne se pehle apni qurbani ko zibah kar daala hai? Aap ne farmaya: "*Koi harj nahi*".[356]

[6667] Hazrat Abu Huraira ؓ se riwayat hai ke ek (1) aadmi masjid mein namaz padhne ke liye daakhil hua, jabke Rasool Allah ﷺ masjid ke ek (1) kone mein tashreef farma the. Namaz se faraaghat ke baad wo shakhs aaya aur aap

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[347] راجع: 4848

[348] Surah al Hijr: 72

[349] راجع: 2593

[350] Surah al Baqara: 225

[351] راجع: 4613

[352] Surah al Ahzaab: 5

[353] Surah al Kahaf: 73

[354] راجع: 2528

[355] راجع: 83

[356] راجع: 84

ko salaam kiya, to aap ne farmaya: "*Laut jaa, dobaara namaz padh, toone namaz nahi padhi*". Wo waapas gaya, namaz padh kar dobaara aaya aur aap ko salaam kiya to Aap ﷺ ne us martaba bhi yehi farmaya: "*Waapas jaa aur namaz padh, kyou'nke toone namaz nahi padhi*". Aakhir teesri martaba usne kaha: Aap mujhe namaz ka tareeqa sikha de'n. Aap ﷺ ne farmaya: "*Jab tum namaz padhne ka iraada karo to pehle acchi tarah wazoo karo, phir qibla-roo ho kar takbeer-e-tahreema kaho aur quran ka jo hissa aasaani se padh sakte ho usey tilaawat karo, uske baad itminaan ke saath rukoo karo, phir apna sar uthaao, jab seedhe khade ho jaao to phir itminaan ke saath sajda karo, phir apna sar uthaao yahaa'n tak ke seedhe itminaan se baith jaao, phir itminaan se sajda karo, phir apna sar uthaao yahaa'n tak ke seedhe khade ho jaao. Tum ye amal apni poori namaz mein karo*".[357]

[6668] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Ghazwa-e-uhud mein mushrikeen shikast se do-chaar hue aur apni shikast un mein mash-hoor ho gai to shaitan-e-layeen zor se chillaaya: Allah ke bando! Apne peeche se dushman ka khayaal karo, chunache aage waale log peeche ki taraf palat pade. Phir ye (aage waale) aur peeche waale baaham masroof-e-paikaar ho gae. Hazrat Huzaifa bin Yamaan ؓ ne dekha ke achaanak unke waalid us jamaat mein hain. Hazrat Huzaifa ؓ pukaarne lagey: Ye mera baap hai, ye mera baap hai. Hazrat Ayesha ؓ ne farmaya: Allah ke Qasam! Log phir bhi na ruke hatta ke unhe'n qatl kar diya. Hazrat Huzaifa ؓ ne kaha: Allah Ta'ala tumhari maghfirat kare. Hazrat Urwah ne kaha: Allah ke Qasam! Hazrat Huzaifa ؓ ko apne waalid-e-giraami ki is tarah shahaadat ka aakhir waqt tak afsos raha, yahaa'n tak ke wo apne Allah se jaa mile.[358]

[6669] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis ne roze ki haalat mein bhool-chook kar khaa liya to usey chaahiye ke apna roza poora kare, kyou'nke usey Allah ne khilaaya aur pilaaya hai*".[359]

[6670] Hazrat Abdullah bin Buhaina ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne hame'n ek (1) martaba namaz padhaai aur pehli do (2) rakato'n ke baad baithne se pehle hi khade ho gae aur namaz padhate rahe. Phir jab aap ne namaz poori Karli to logo'n ne aap ke salaam ka intizaar kiya. Lekin Aap ﷺ ne Allahu Akbar kaha aur salaam pherne se pehle sajda kiya, phir sar-e-mubarak uthaaya aur Allahu Akbar kaha aur sajda kiya. Phir sajde se apna sar uthaaya aur salaam pher diya.[360]

[6671] Hazrat Abdullah bin Masood ؓ se riwayat hai ke Nabi ﷺ ne unhe'n zohar ki namaz padhaai to namaz mein kuch izaafa ya kami kardi …(Raawi-e-hadees) Mansoor ne kaha: Maaloom nahi ho saka ke Ibrahim se wahem hua ya Alqama bhool gae hain… Unho'n n kaha: Poocha gaya: Allah ke Rasool ﷺ! Namaz kam ho gai hai ya aap bhool gae hain? Aap ﷺ ne dariyaaft farmaya: "*Asal baat kya hai?*" Logo'n ne kaha: Aap ne is tarah namaz padhaai hai. Ibne Masood ؓ ne kaha: Aap ﷺ ne logo'n ke saath do (2) sajde kiye. Phir farmaya: "*Ye do (2) sajde us shakhs ke liye hain jise maaloom na ho ke usne namaz mein kami ki hai ya ziyaadati. Usey chaahiye ke saheeh baat tak pohonchne ke liye apne zehen par zor daale, phir baaq-maanda namaz ko poora kare, phir sahoo ke do (2) sajde kare*".[361]

[6672] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Mujh se Hazrat Ubai bin Kaab ؓ ne bayaan kiya, unho'n ne Rasool Allah ﷺ ko darj-e-zel aayat ki tafseer karte hue suna: "Us Cheez Ke Mutaalliq Mujh Se Muwaakhaza Na Karna Jo Mujh Se Bhool Ki Binaa Par Sarzad Ho, Nez Mere Kaam Mein Mujh Par Tangi Na Karna". Aap ﷺ ne farmaya: "*Hazrat Moosa ؑ se pehli mukhalifat bhoole ke baais thi*".[362]

[6673] Hazrat Baraa bin Aazib ؓ se riwayat hai ke unke yahaa'n kuch mehmaan thehre hue the. Unho'n ne apne hale khaana se kaha ke unke waapas aane se pehle jaanwar zibah kar le'n, taake mehmaan usey tanaawul kare'n, chunache unho'n ne (eid-ul-adha ki) namaz se qabl apna jaanwar zibah kar liya. Phir Nabi ﷺ se uska zikr kiya to aap ne hukum diya ke namaz ke baad dobaara zibah kare'n. Unho'n ne kaha: Allah ke Rasool ﷺ! Mere paas doodh peene

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[357] راجع: 757
[358] راجع: 3299
[359] راجع: 1933
[360] راجع: 829
[361] راجع: 401
[362] راجع: 74

waala ek (1) Bakri ka baccha hai, jo gosht ki do (2) bakriyo'n se behtar hai. (Rasool Allah ﷺ ne wohi zibah karne ki ijaazat de di).

Raawi-e-hadees kehte hain: Mujhe maaloom nahi ho saka ke mazkoora rukhsat doosre logo'n ke liye bhi hai ye sirf un (Hazrat Baraa bin Aazib ؓ ke liye thi.

Is riwayat ko Ayyub ne Ibne Sireen se, unho'n ne Hazrat Anas se aur unho'n ne Nabi ﷺ se zikr kiya hai.[363]

[6674] Hazrat Jundub ؓ se riwayat hai, unho'n ne kaha: Main us waqt maujood tha jab Nabi ﷺ ne namaz-e-eid padhaai, phir aap ne khutba diya aur farmaya: "*Jis ne namaz se pehle zibah kar liya ho usey chaahiye ke uski jagah doosra jaanwar zibah kare aur jisne abhi zibah na kiya ho usey chaahiye ke Allah ka naam le kar usey zibah kar de*".[364]

Faaeda: Hazrat Baraa bin Aazib ؓ aur unke maamu Hazrat Abu Burdah bin Niyaad ؓ ek (1) hi makaan mein rehte the, is binaa par mazkoora waaqia ki nisbat to Hazrat Baraa ؓ ne apni taraf ki hai aur kabhi wo is waaqie ko apne maamu ki taraf mansobo kar dete the.

Baab 16: Jhooti Qasam Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Tum Apni Qasmo'n Ko Baahami Moammilaat Mein Dhoka Dene Ka Zariya Na Banaao, Warna Qadam Jam Jaane Ke Baad (islaam se) Phisal Jaae'nge".[365] "دَخَلًا" ke maane hain: Dagha aur fareb ka zariya.

[6675] Hazrat Abdullah bin Amr ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Bade gunah ye hain: Allah ke saath kisi ko shareek banana, waalidain ki naa-farmaani karna, naa-haq qatl karna aur jhooti qasm uthaana*".[366]

Baab 17: Irshad-e-Baari Ta'ala "Beshak Jo Log Allah Ke Ehed Aur Apni Qasmo'n Ko (thodi se qeemat ke ewaz) Bech Daalte Hain …"[367] Ka Bayaan

Nez Irshad-e-Baari Ta'ala hai: "Aur Tum Allah Ko Apni Qasmo'n Ka Nishaana Na Banaao…"[368]

Irshad-e-Baari Ta'ala hai: "Allah Se Kiye Hue Ehed Ko Thodi Si Qeemat Ke Ewaz Mat Farokht Karo…".[369]

Irshad-e-Baari Ta'ala Hai: "Aur Apni Qasmo'n Ko Pakka Karne Ke Baad Mat Todo Jabke Tum Apne Qaul o Iqraar Par Allah Ko Zaamin Bana Chuke Ho".[370]

[6676] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ne jhooti qasam baae'n-taur[371] khaai ke uske zariye se kisi musalman ka maal naajaaez tareeqa se haasil kare to wo Allah Ta'ala se is haal mein mulaqaat karega ke wo us par sakht ghazabnaak hoga*". Phir Allah Ta'ala ne uski tasdeeq baae'n-alfaaz naazil farmaai: "Beshak Jo Log Allah Ke Ehed Aur Apni Qasmo'n Ko Maamooli Qeemat Ke Ewaz Bech Dete Hain…".[372]

[6677] (Hazrat Abdullah ؓ jab ye hadees bayaan kar rahe the) to Hazrat Ash-at bin Qais ؓ aae aur unho'n ne poocha ke Abu Abdur Rahman ne Tum logo'n se kya hadees bayaan ki hai? Logo'n ne kaha: Unho'n ne aisa-aisa bayaan kiya hai. Unho'n ne kaha: Ye aayat to mere baare mein naazil hui thi. Mere ek (1) chacha-zaad bhai ki zameen mein mera ek (1) kooa'n tha, uske mutaalliq muqaddama le kar main Rasool Allah ﷺ ki khidmat mein haazir hua to aap ne farmaya: "*Tum apne gawaah laao, ba-soorat-e-deegar muddaa-a'lae[373] se qasam li jaaegi*". Maine kaha: Allah ke

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[363] راجع: 951
[364] راجع: 985
[365] Surah an Nahl: 94
[366] Dekhiye: 6870 6920
[367] Surah aale Imran: 77
[368] Surah al Baqara: 224
[369] Surah an Nahl: 95
[370] Surah an Nahl: 91
[371] T: (بَائِینْ طَور) Is tarah, aise, you'n [Urduurban]
[372] راجع: 2356
[373] T: (مُدَّعا عَلیَه) Wo shaksh jis ke khilaaf muqaddama daaer kiya gaya ho, wo shakhs jis par daawa kiya gaya ho [Rekhta]

Rasool ﷺ! Wo to jhooti qasam khaa le ga. Rasool Allah ﷺ ne farmaya: "*Jis ne bad-niyati ke saath jhooti qasam is liye uthaai ke uske zariye se kisi musalman ka maal hadap kar jaae to wo qiyaamat ke din Allah Ta'ala se is haal mein milega ke wo (Allah Ta'ala) us par intehaai ghazabnaak hoga*".[374]

Baab 18: Aisi cheez Ke Mutaalliq Qasam Khaana Jis Ka Wo Maalik Nahi, Nez Gunah Aur Ghusse Mein Qasam Uthaana

[6678] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Mujhe mere saathiyo'n ne Nabi ﷺ ke paas bheja, taake main aap se sawariyo'n ka mutaalba karu'n. Aap ﷺ ne farmaya: "*Allah ke Qasam! Main tumhe'n kisi cheez par sawaar nahi karu'nga*". Us waqt maine Aap ﷺ ko is haalat mein paaya ke aap ghusse mein the. Phir jab main dobaara aap ke paas aaya to aap ne farmaya: "*Tum apne saathiyo'n ke paas jaao aur unse kaho: Allah Ta'ala ne ya Allah ke Rasool ﷺ ne tumhe'n sawaariya'n muhaiyya ki hain*".[375]

[6679] Imam Zohri se riwayat hai, unho'n ne kaha: Maine Urwah bin Zubai, Saeed bin Musaiyyib, Alqama bin Waqqas aur Obaidullah bin Abdullah bin Utbah se Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ ke mutaalliq ek (1) hadees suni, jab un par bohtan-taraasho'n ne toofaan baandha aur Allah Ta'ala ne unhe'n us bohtaan se paak qaraar diya aur unki baato'n se bari kiya. Un mein se har ek ne mujhe hadees ka kuch hissa bataaya ke Hazrat Ayesha ؓ farmati hain ke Allah Ta'ala ne "اِنَّ الَّذِيْنَ جَآءُ وْ بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ"[376] se dus (10) aayaat tak meri baraa-at naazil farmaai. Hazrat Abu Bakar Siddiq ؓ ne kaha: Allah ke Qasam! Main Mistah par kharch nahi karu'nga, jabke wo Mistah par qaraabat-daari[377] ki wajah se kharch kiya karte the. Ye is liye kiya ke unho'n ne Hazrat Ayesha ؓ par bohtaan lagaane mein hissa liya tha. Allah Ta'ala ne ye aayaat naazil farmaee'n: "Tum Mein Ahle Fazal o Wus-at Qasme'n Na Khaae'n Ke Wo Apne Aqaarib Par Kharch Nahi Kare'nge".[378] Nuzool-e-aayaat ke baad Hazrat Abu Bakar ؓ ne kaha: Allah ke Qasam! Kyou'n nahi, ham ye pasand karte hain ke Allah hame'n bakhsh de. Phir unho'n ne Mistah par kharch karna shuru kar diya aur kaha: Allah ke Qasam! Main Mistah ka karcha kabhi band nahi karu'nga.[379]

[6680] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Main qabila-e-ash'ar ke chand logo'n ke hamraah Rasool Allah ﷺ ki khidmat mein haazir hua. Jab main aap ke paas aaya to aap ba-haalat-e-ghussa the. Ham ne aap se sawaariya'n talab kee'n to aap ne qasam khaai ke aap hame'n sawariyaa'n nahi de'nge. Uske baad aap ne farmaya: "*Allah ke Qasam! Allah ne chaaha to main kabhi aisi qasam nahi khaata, ke uske siwa doosri cheez ko behtar khayaal karu'n, to wohi karta hoo'n jis mein bhalaai aur khair-khwahi hai aur apni qasam tod kar uska kaffaara de deta hoo'n*".[380]

Baab 19: Jab Kisi Ne Kaha: Allah ke Qasam! Main Aaj Kalaam Nahi Karu'nga, Phir Us Ne Namaz Padhi Ya Quran Ki Tilaawat Ki, Ya Subhan-Allah, Allahu Akbar, Alhamdulillah Ya Laa Ilaaha Illallah Kaha to Wo Apni Niyyat Par Hai

Nabi ﷺ ne farmaya: "*Afzal kalaam chaar (4) hain*" "سُبْحَانَ اللهِ", "وَالْحَمْدُ لِلّٰهِ", "وَلَا إِلٰهَ إِلَّا اللهُ", "وَاللهُ أَكْبَرُ".

Hazrat Abu Sufyan ؓ ne bayaan kiya ke Nabi ﷺ ne harqil ko likha tha: "Tum Aisi Baat Ki Taraf Aajaao Jo Hamaare Aur Tumhare Darmiyan Mushtarik[381] Hai".[382]

Imam Mujahid ne kaha: "كَلِمَةَ اَلتَّقْوَىٰ"[383] se muraad "لَا إِلٰهَ إِلَّا اللهُ" hai.

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[374] راجع: 2357
[375] راجع: 3133
[376] Surah an Noor: 11-20
[377] T: (قَرابَت داری) Rishtedaar [Rekhta]
[378] Surah an Noor: 22
[379] راجع: 2593
[380] راجع: 3133
[381] T: (مُشْتَرَک) Aisi cheez jis mein do (2) ya usse ziyaada shareek ho'n, isteraak kiya gaya [Rekhta]
[382] Surah aale Imran: 64
[383] Surah al Fath: 26

[6681] Hazrat Saeed bin Musaiyyib apne baap se riwayat karte hain, unho'n ne kaha: Jab Abu Taalib ki maut ka waqt qareeb aaya to Rasool Allah ﷺ uske paas gae aur usse kaha: "*Aap "لَا إِلٰهَ إِلَّا اللّٰهُ" keh de'n, main us kalme ke sabab Allah ke paas tumhare liye hujjat pesh karu'nga*".[384]

[6682] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Do (2) kalme zubaan par halke, tazaazu mein wazni aur Allah ko bohot pyaare hain: "سُبْحَانَ اللهِ وَبِحَمْدِهِ", "سُبْحَانَ اللهِ الْعَظِيْمِ" hain*".[385]

[6683] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ek (1) kalma kaha aur maine (us par qiyaas karte hue) doosra kalma kaha. Aap ﷺ ne farmaya: "*Jo shakhs is haalat mein mara ke wo Allah ke saath kisi ko shareek thehraata ho to wo jahannum mein jaaega*". Maine doosra kalma kaha: Jo shakhs is haalat mein faut ho ke wo Allah ke saath kisi ko shareek na thehraata ho to wo jannat mein jaaega.[386]

Baab 20: Jis Ne Qasam Khaai Ke Wo Mahina Bhar Apni Biwi Ke PAas Nahi Jaaega Aur Mahina Untees (29) Din Ka Ho

[6684] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne apni biwiyo'n se eela (ایلاء)[387] farmaya aur aap ke paao'n ko moch aagai thi. Aap apne baala-khaane mein untees din tak qiyaam pazeer rahe, phir wahaa'n se neeche utre to Sahaba Ikram ne kaha: Allah ke Rasool ﷺ! Aap ne to ek (1) maah tak ke liye eela farmaya tha, yaane aap ne qasam khaai thi ke ek (1) maah tak nahi utre'nge. Aap ﷺ ne farmaya: "*Mahina untees (29) din ka bhi hota hai*".[388]

Baab 21: Agar Kisi Ne Qasam Khaai Ke Wo Nabeez Nahi Piyega Uske Baad Usne Talaa (طِلَاء) Sakar Ya Aseer Pee Liya To Baaz Logo'n Ke Nazdeek Wo Haanis Nahi Hoga, Kyou'nke Unke Nazdeek Ye Cheeze'n Nabeez Nahi Hain

[6685] Hazrat Sahal bin Saad ؓ se riwayat hai ke Nabi ﷺ ke ek (1) sahabi Hazrat Abu Usaid ؓ ne nikah kiya aur apni shadi ke mauqa par unho'n ne Nabi ﷺ ko daawat di. Dulhan hi mezbaani ka kaam kar rahi thi. Phir Hazrat Sahal ؓ ne logo'n se kaha: Kya tumhe'n maaloom hai ke us dulhan ne kya pilaaya tha? Us raat hi ko patthar ke ek (1) bartan mein khajoore'n bhigo rakhi thee'n, hatta ke jab subah hui to usne un ka paani hi Aap ﷺ ko pilaaya tha.[389]

[6686] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ ki zauja-e-mohtarma Hazrat Sauda ؓ se bayaan karte hain, unho'n ne farmaya: Hamari ek (1) bakri mar gai to uske chamde ko ham ne dabaaghat di, phir ham uski mashak[390] mein nabeez banaate rahe, hatta ke wo puraani ho gai.

Baab 22: Agar Kisi Ne Qasam Khaai Ke Saalan Nahi Khaaega, Phir Usne Roti Ke Saath Khajoor Khaai Aur Saalan Kya Hota Hai

[6687] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Muhammad ﷺ ke ahle-khaana kabhi musalsal teen (3) din tak saalan ke saath gehu'n ki roti nahi khaa sakey, hatta ke aap Allah Ta'ala se jaa mile.[391]

Ibne Kaseer bayaan karte hain: Hame'n Sufyan ne bataaya, unse Abdur Rahman ne hadees zikr ki, unse un ke waalid ne, un se Hazrat Ayesha ؓ ne yehi hadees bayaan ki.

[6688] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne bayaan kiya ke Hazrat Abu Talha ؓ ne Hazrat Umme Sulaim ؓ se kaha: Mujhe Rasool Allah ﷺ ki aawaaz kamzor sunaai di hai. Mujhe us mein bhook ke asaraat maaloom hote hain. Kya tumhare paas khaane ki koi cheez maujood hai? Unho'n ne kaha: Haa'n, chunache unho'n ne jau ki

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[384] راجع: 1360

[385] راجع: 6406

[386] راجع: 1238

[387] T: (ایلاء) Mard ka qasam khana ke main apni aurat ke paas na jaau'nga [Urduinc]

[388] راجع: 378

[389] راجع: 5176

[390] T: (مَشک) Paani bharne aur le jaane ke liye kisi jaanwar ki saalim khaal ka bana hua thaile ki shakl ka zuroof (bartan) jis ka mu'n chota hota hai, wo bakri ya bhed ki sili hui khaal jis se saqqe paani bharte hain. [Rekhta]

[391] راجع: 5423

chand rotiyaa'n nikaalee'n, phir apna dupatta liya aur uske ek (1) taraf unhe'n lapet diya, phir wo de kar unho'n ne mujhe Rasool Allah ﷺ ki khidmat mein bhej diya. Main wo rotiyaa'n le kar gaya to Rasool Allah ﷺ us waqt masjid mein tashreef farma the. Maine dekha ke us waqt aap ke saath kuch aur log bhi the. Main aap ke paas jaa kar khada ho gaya to Rasool Allah ﷺ ne poocha: "*Kya tumhe'n Abu Talha ne bheja hai?*" Maine kaha: Ji haa'n. Phir Rasool Allah ﷺ ne un logo'n se kaha jo aap ke saath the: "*Utho*". Chunhache wo chale aur main unke aage-aage chala, hatta ke Abu Talha ؓ ke paas aaya aur unhe'n bataaya (ke Rasool Allah ﷺ logo'n ke saath tashreef laa rahe hain). Abu Talha ؓ ne kaha: Umme Sulaim! Rasool Allah ﷺ tashreef laa rahe hain, jabke hamaare paas to koi aisa khana nahi hai jo sab ko pesh kiya jaae. Unho'n ne kaha: Allah aur uske Rasool ﷺ ko ziyaada ilm hai. Phir Hazrat Abu Talha ؓ baahar nikle aur Rasool Allah ﷺ se mile. Uske baad Rasool Allah ﷺ aur Abu Talha ؓ ghar ki taraf badhe, hatta ke andar daakhil ho gae. Rasool Allah ﷺ ne farmaya: "*Aye Umme Sulaim! Jo kuch tumhare paas hai mere paas laao*". Hazrat Umme Sulaim ؓ wo rotiyaa'n le kar aaee'n. Hazrat Anas ؓ kehte hain ke Rasool Allah ﷺ ke hukum se un rotiyo'n ke tukde kar diye gae aur Hazrat Umme Sulaim ؓ ne apni kuppi se ghee nichoda aur un mein milaaya. Goya yehi saalan tha, uske baad Rasool Allah ﷺ ne jo kuch Allah ne chaaha padha. Phir farmaya: "*Dus-dus (10-10) aadmiyo'n ko andar bulaao*".

Unhe'n bulaya gaya. Is tarah sab logo'n ne khana khaaya aur khoob ser ho gae, jabke wo sattar (70) ya assi (80) aadmi the.[392]

Baab 23: Qasam Mein Niyyat Ka Etebaar Karna

[6689] Hazrat Umar ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Aamaal ka daar o madaar niyyat par hai. Har insaan ko wohi haasil hoga jo usne niyyat ki. Jis shakhs ki hijrat Allah aur uske Rasool ke liye hogi, uski hijrat waaqai Allah aur uske rasool ke liye hogi aur jiski hijrat duniya kamaane ke liye ya kisi aurat se shaadi rachaane ke liye hogi to uski hijrat usi ke liye hogi jiske liye usne hijrat ki hai*".[393]

Baab 24: Jab Koi Shakhs Apna Maal Nazr Aur Tauba Ke Taur Par Sadqa Kare

[6690] Abdur Rahman bin Abdullah bin Kaab bin Maalik se riwayat hai (wo apne baap Abdullah bin Kaab se bayaan karte hain.) …Aur jab Hazrat Kaab bin Maalik ؓ naabina ho gae the to unki aulaad mein se yehi (Abdullah bin Kaab) unko le kar chala karte the… Unho'n ne bayaan kiya ke maine Kaab bin Maalik ؓ se unki hadees suni jo un hazraat se mutaalliq thi jo ghazwa-e-tabuk se peeche reh gae the. Unho'n ne apni sarguzasht ke aakhir mein kaha: Maine ye peshkash ki, ke apni tauba ki khushi mein apna maal Allah aur uske Rasool ﷺ ke liye sadqa karke usse khaali hona chaahta hoo'n. Nabi ﷺ ne farmaya: "*Apna kuch maal apne paas hi rakho, ye tumhare liye behtar hai*".[394]

Baab 25: Agar Koi Apne Khana Khud Par Haraam Kar Le

Irshad-e-Baari Ta'ala hai: "Aye Nabi! Aap Kyou'n Us Cheez Ko Haraam Karte Hain Jise Allah Ta'ala Ne Aap Ke Liye Halaal Kiya Hai, Aap Apni Biwiyo'n Ki Khushi Chaahte Hain…".[395]

Nez farmaya: "Jo Paakiza Cheeze'n Allah Ta'ala Ne Tumhare Liye Halaal Ki Hain, Unhe'n Haraam Mat Karo".[396]

[6691] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ Hazrat Zainab bin Jahash ؓ ke paas thehra karte the aur wahaa'n shahed nosh farmaate the. Maine aur Hazrat Hafsa ؓ ne program banaaya ke jiske paas Nabi ﷺ tashreef laae'n to wo kahe: Main aap se maghafeer ki boo paati hoo'n, kya aap ne maghafeer khaaya hai? Chunache jab aap ek (1) ke yahaa'n tashreef laae to usne aap se yehi kaha. To aap ne farmaya: "*(Maine maghafeer) Nahi (khaaya), balkey Zainab bint Jahash ؓ ke yahaa'n shahed nosh kiya hai. Aainda main shahed bhi nosh nahi karu'nga*". Us par ye aayat naazil hui: "Aye Nabi! Aap Aisi Cheez Ko Kyou'n Haraam Karte Hain Jise Allah Ta'ala Ne

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[392] راجع: 422
[393] راجع: 1
[394] راجع: 2757
[395] Surah at Tahreem: 1
[396] Surah al Maaida: 87

Aap Ke Liye Halaal Kiya Hai?" Is aayat-e-karima mein se "إِنْ تَتُوْبَا إِلَى اللهِ" se Hazrat Ayesha ﷺ aur Hazrat Hafsa ﷺ ki taraf ishaara hai. Aur "وَإِذَا أَسَرَّ النَّبِيُّ..." se muraad aap ka ye kehna hai: "*Nahi, balke maine shahed nosh kiya hai*".

Ek (1) riwayat ke mutaabiq (Aap ﷺ ne farmaya tha): "*Ab kabhi main shahed nosh nahi karu'nga. Maine is baat ki qasam khaai hai. Tum iski kisi ko khabar na karna*". (Phir aap ne us qasam ko tod diya aur kaffaara adaa kiya).[397]

Baab 26: Nazr Ka Poora Karna

Irshad-e-Baari Ta'ala hai: "Wo Apni Nazr Poori Karte Hain".[398]

[6692] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Kya logo'n ko nazr se manaa nahi kiya gaya? Bila-shubha Nabi ﷺ ka irshad-e-giraami hai: "*Nazr kisi cheez ko aage-peeche nahi kar sakti, uske zariye se to sirf bakheel se maal nikaala jaata hai*".[399]

[6693] Hazrat Ibne Umar ﷺ hi se riwayat hai ke Nabi ﷺ ne nazr maanne se manaa kiya. Nez, aap ne farmaya: "*Yaqeenan wo kisi cheez ko waapas nahi kar sakti, albatta uske zariye se bakheel se maal nikaala jaa sakta hai*".[400]

[6694] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Nazr, Ibne Aadam ko koi aisi cheez nahi deti jo uske muqaddar mein na ho, lekin wo usey (insaan ko) us kaam ki taraf le jaati hai jo uske muqaddar mein likh diya hota hai. Chunache nazr ke zariye se Allah Ta'ala bakheel se maal nikaalta hai. Is tarah wo cheeze'n sadqa kar deta hai jiski usse pehle usse ummeed nahi ki jaa sakti thi*".[401]

Faaeda: Logo'n ki aadat hai ke wo kisi faaede ke husool ke liye ya kisi nuqsaan ke door hone ki nazr maante hain. Is qism ki nazr se manaa kiya gaya hai, kyou'nke aisa karna bakheelo'n ka kaam hai. Wo sadqa-khairaat nahi karte, lekin jab kisi khauf ya hirs ke baais koi nazr maante hain to maal kharch karte hain. Agar khauf ya tama'[402] na ho to ek (1) kaudi kharch karne ke rawadaar[403] nahi hote, jab ke sakhee aadmi aisa nahi karta, balke wo sakhaawat ke saath kisi tama' ya khauf ko waabasta hi nahi karta.

Baab 27: Us Shakhs Ka Gunaah Jo Nazr Ko Poora Nahi Karta

[6695] Hazrat Imran bin Hussain ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain. Aap ne farmaya: "*Tum se behtar log mere zamaane ke log hain, phir wo jo unke muttasil hain, phir wo jo unke muttasil hain*" …Hazrat Imran ﷺ kehte hain: Mujhe yaad nahi ke Rasool Allah ﷺ ne apne baad do (2) zamaano'n ka zikr kiya tha ya teen ka… "*Phir wo log aae'nge jo nazr maane'nge, lekin usey poora nahi kare'nge. Khiyaanat-pesha ho'nge, amaanat ki hifaazat nahi kare'nge, aur gawaahi de'nge jabke unse gawaahi ka mutaalba nahi kiya jaaega. Un mein motaapa numaaya'n taur par zaahir hoga*".[404]

Faaeda: Waazeh rahe ke hadees mein mazkoor motaape se muraad kasbi-motaapa[405] hai, kyou'nke paidaaishi motaapa ghair-ikhtiyaari hota hai aur ye qaabil-e-mazammat nahi. Aisa maaloom hota hai ke qurb-e-qiyaamat ke waqt log ash-o-ishrat ki zindagi guzaare'nge. Nez wo halaal o haraam ki parwa nahi kare'nge, aur duniya mein jaanwaro'n ki tarah khaae'nge, unka maqsad-e-hayaat sirf khaana-peena hoga. Is binaa par unke jism par charbi ki bohtaat hogi aur un mein motaapa numaaya'n taur par zaahir hoga.

Baab 28: Taa-at (طاعت) Ke Kaamo'n Ki Nazr Maanna

(Irshad-e-Baari Ta'ala hai:) "Tum Jo Bhi Kharch Karo Koi Kharch Ya Nazr (نَذْر) Maano Koi Nazr".[406]

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397 راجع: 4912

398 Surah al Insaan: 7

399 راجع: 6608

400 راجع: 6608

401 راجع: 6609

402 T: (طَمَع) Laalach, hirs, bohot ziyaada khwahish [Rekhta]

403 T: (رَويدار) Doosro'n ke saath faraakh-dili baratne waale [Rekhta]

404 راجع: 2651

405 T: (کَسْبِی موٹاپا) Apni koshish se haasil kiya hua, ya kamaaya hua motaapa [RSB]

406 Surah al Baqara: 270

Faaeda: Nazr ki chaar (4) aqsaam hain: ✿ Nazr-e-taa-at, jaise namaz padhne ki nazr maanna. ✿ Nazr-e-maasiyat, Jaise sharaab-noshi ki nazr maanna. ✿ Nazr-e-Mubaah, jaise mubaah cheeze'n istemaal karne ki nazr maanna. ✿ Nazr-e-makrooh, kisi makrooh cheez ki nazr maanna, jaise nawaafil tark karne ki nazr maanna. Un mein sirf nazr-e-taa-at laazim hai, aur nazr-e-maasiyat ka na karna zaroori hai aur baaqi par amal karna laazim nahi.

[6696] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Jis ne nazr maani ke Allah ki itaa-at karega to wo usey poora kare aur jisne nazr maani ke wo Allah ki naa-farmaani karega to wo us (Allah Ta'ala) ki naa-farmaani na kare*".[407]

Baab 29: Jab Kisi Ne Daur-e-Jaahiliyyat Mein Nazr Maani Ya Qasam Khaai Ke Kisi Shakhs Se Baat Nahi Karega, Phir Wo Musalman Ho Gaya

[6697] Hazrat Ibne Umar ؓ se riwayat hai ke Hazrat Umar ؓ ne kaha: Allah ke Rasool ﷺ! Maine zamaana-e-jaahiliyyat mein nazr maani thi ke masjid-e-haraam mein ek (1) raat etikaaf karu'nga, Aap ﷺ ne farmaya: "*Apni nazr poori karo*".[408]

Baab 30: Jo Faut Ho Jaae Aur Uske Zimme Nazr Ki Adaaegi Baaqi Ho

Hazrat Ibne Umar ؓ ne ek (1) aurat se kaha, jiski maa ne quba mein namaz padhne ki nazr maani thi: To uski taraf se namaz padh le. Hazrat Ibne Abbas ؓ ne bhi yehi kaha tha.

[6698] Hazrat Abdullah bin Abbas ؓ se riwayat hai ke Hazrat Saad bin Ubadah ؓ ne Nabi ﷺ se ek (1) nazr ke mutaalliq dariyaaft kiya jo unki waalida ke zimme baaqi thi aur wo nazr poori karne se pehle wafaat paa gai thee'n. To Aap ﷺ ne unhe'n fatwa diya ke wo apni maa ki taraf se nazr poori kare'n, chunache baad mein yehi tareeqa-e-masnoona qaraar paaya.[409]

[6699] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne kaha: Ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua aur kaha: Meri behen ne hajj karne ki nazr maani thi, lekin wo faut ho gai hai. Nabi ﷺ ne farmaya: "*Agar uske zimme koi qarz hota to kya tu usey adaa karta?*" Usne kaha: Ji haa'n. Aap ﷺ ne farmaya: "*Phir Allah ke qarz ko bhi adaa karo, kyou'nke wo is baat ka ziyaada haqdaar hai ke uska qarz adaa kiya jaae*".[410]

Baab 31: Aisi Cheez Ki Nazr Maanna Jis Ka wo Maalik Nahi Aur Maasiyat Ki Nazr Maanna

[6700] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jis ne nar maani ke wo Allah ki itaa-at karega to usey chaahiye ke wo itaa-at kare aur jisne Us (Allah) ki naa-farmaani ki nazr maani to wo uski naarmaani na kare*".[411]

[6701] Hazrat Anas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke Aap ﷺ ne farmaya: "*Allah Ta'ala isse be-parwaah hai ke ye shakhs apni jaan ko azaab mein daale*". Aap ﷺ ne use dekha ke wo apni do (2) beto'n ke darmiyan chal raha tha.

Fazaari ne Humaid se bayaan kiya, unho'n ne saabit se, unho'n ne Hazrat Anas ؓ se riwayat kiya.[412]

[6702] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne ek (1) aise shakhs ko dekha jo baitullah ka tawaaf lagaam waghaira ke zariye se kar raha tha, to aap ne usey kaat diya.[413]

[6703] Hazrat Ibne Abbas ؓ hi se riwayat hai, Nabi ﷺ Ka'aba ka tawaaf kar rahe the ke aap ek (1) shakhs ke paas se guzre jo ek (1) insaan ko kheench raha tha, jiski naak mein rassi thi. Nabi ﷺ ne apne dast-e-mubarak se wo kaat di, phir hukum diya ke apne haath se uski rahnumaai kare.[414]

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[407] Dekhiye: 6700

[408] راجع: 2032

[409] راجع: 2761

[410] راجع: 1852

[411] راجع: 6696

[412] راجع: 1865

[413] راجع: 1620

[414] راجع: 1620

[6704] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Ek (1) dafa Nabi ﷺ khutba de rahe the ke achaanak aap ne ek (1) aadmi ko khade hue dekha. Aap ne uske mutaalliq poocha to logo'n ne kaha: Ye Abu Israel hai. Usne nazr maani thi ke khada rahega baithega nahi, na saaya le ga aur na kisi se guftagu hi karega, nez roze se hoga. Nabi ﷺ ne farmaya: "*Usey kaho ke guftagu kare, saaya le, baith jaae, aur roza poora kare*".

Abdul Wahhaab ne kaha: Hame'n Ayyub ne Hazrat Ikrima ke zariye se Nabi ﷺ se khabar di.

Baab 32: Jis Ne Nazr Maani Ke Wo Chand Din Ke roze Rakhega, Ittefaaqan Un Mein Yauf-e-Fitr Ya Yaum-e-Adha Aagaya

[6705] Hazrat Abdullah bin Umar ؓ se riwayat hai, unse ek (1) aadmi ke mutaalliq poocha gaya jis ne nazr maani thi ke us par koi din (falaa'n din) nahi aaega magar wo usi roz roze se hoga. Agar ittefaaq se eid-ul-fitr ya eid-ul-adha ka din aajaae to kya kare? Hazrat Abdullah bin Umar ؓ ne jawaab diya ke yaqeenan tumhare liye Rasool Allah ﷺ mein behtareen namoona hai. Aap yaum-e-fitr aur yaum-e-adha ka roza nahi rakhte the aur na ham un dono mein roza rakhna jaaez samajhte the.[415]

[6706] Hazrat Ziyaad bin Jubair se riwayat hai, unho'n ne kaha: Main ek (1) din Hazrat Ibne Umar ؓ ke saath tha, ek (1) shakhs ne unse pooch ake maine har mangal ya budh ke din zindagi bhar roza rakhne ki nazr maani thi. Ittefaaq se us din eid-ul-adha aagai hai? Hazrat Ibne Umar ؓ ne jawaab diya ke Allah Ta'ala ne nazr poori karne ka hukum diya hai aur hame'n eid-ul-adha ke din roza rakhne ki mumaaneat hai. Us shakhs ne dobaara apna sawaal dohraaya to aap ne phir is qadr jawaab diya, us par koi izaafa na kiya.[416]

Baab 33: Kya Qasam Aur Nazr Mein Zameen, Bakriyaa'n, Kheti, Aur Saamaan Waghaira Bhi Aajaate Hain?

Abdullah bin Umar ؓ ne kaha: Hazrat Umar ؓ ne Nabi ﷺ se kaha: Mujhe aisi zameen mil gai hai ke maine kabhi usse umda maal nahi paaya. Aap ﷺ ne farmaya: "*Agar chaaho to asal zameen apne paas rakho aur uski paidawaar sadqa kar do*".

Hazrat Abu Talha ؓ ne Nabi ﷺ se kaha: Beeruha naami baagh mujhe apne tamaam amwaal se ziyaada pasan hai. Ye baagh masjid-e-nabawi ke saamne tha.

[6707] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ham khybar ke din Rasool Allah ﷺ ke hamraah nikle to ham ne sone aur chaandi ki ghanimat na paai, balke deegar amwaal. Yaane chau-paae, kapde, aur saamaan waghaira haasil kiya. Qabila banu-zubaib ke ek (1) aadmi ne jise Rifaa-ah bin Zaid kaha jaata tha, Rasool Allah ﷺ ko ek (1) ghulam ka hadiya pesh kiya jise mud-a'm (مِدْعَمٌ) kaha jaata tha. Rasool Allah ﷺ ne usey waadi-ul-qura bheja. Waadi-ul-qura pohonch kar wo Rasool Allah ﷺ ka kajaawa utaar raha tha ke uski pusht par achaanak ek (1) teer lagaa jiske maarne waale ka ilm ka na ho saka. Us teer ne mud-a'm ko wahee'n dher kar diya. Logo'n ne kaha: Usey jannat mubarak ho. Rasool Allah ﷺ ne faramya: "*Hargiz nahi, mujhe us zaat ki qasam jiske haath mein meri jaan hai! wo kambal jo usne taqseem se pehle khybar ke maal-e-ghanimat se chura liya tha us par aag ban kar bhadak raha hai*". Jab logo'n ne ye baat suni to ek (1) shakhs chapel ka ek (1) tasma ya do (2) tasme le kar Nabi ﷺki khidmat mein haazir hua. Aap ﷺ ne farmaya: "*Ye aag ke ek (1) ya do (2) tasme hain*".[417]

Faaeda: Is hadees se Imam Bukhari ؓ ne istidlal kiya hai ke maal ka itlaaq kapdo'n aur saamaan par bhi hota hai, jaisa ke Hazrat Abu Huraira ؓ ne farmaya ke hame'n wahaa'n maal-e-ghanimat ke taur par sona-chaandi nahi. Balke amwaal, yaane maweshi, kapde, aur deegar saamaan mila tha.

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[415] راجع: 1994
[416] راجع: 1994
[417] راجع: 4234

بسم الله الرحمان الرحيم

84: Kitabu Kaffaaraatil Imaan (Qasmo'n Ke Kaffaare Se Mutaalliq Ahkaam o Masaael) كِتَابُ كَفَّارَاتِ الْأَيْمَانِ

Baab 1: Irshad-e-Baari Ta'ala "Phir Qasam Ka Kaffaara Dus (10) Masakeen Ko Khana Khilaana Hai"[418] Ka Bayaan

Darj-e-zel aayat jab naazil hui: "Phir Roze, Sadqa Ya Qurbani Ka Fidya Dena Hai".[419] To Nabi ﷺ ne (Hazrat Kaab ؓ ko) kya hukum diya? Hazrat Ibne Abbas ؓ, Hazrat Ataa aur Hazrat Ikrima se manqool hai ke Quran-e-Majeed mein jaha'n "أَوْ", "أَوْ" ka lafz aaya hai to wahaa'n kaffaara dene waale ko ikhtiyaar hota hai. Jaisa ke Nabi ﷺ ne Hazrat Kaab ؓ ko fidya ke muaamale mein ikhtiyaar diya tha.

[6708] Hazrat Kaab bin Ujrah ؓ se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ki khidmat mein haazir hua to aap ne farmaya: "*Qareeb ho jaao*". Phir main qareeb hua to aap ne poocha: "*Kya tumhare sar ki jooee'n tumhe'n takleef de rahi hain?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Phir roze rakho, ya sadqa do, ya qurbani ka fidya do*".

Ibne Awn (ابن عون) ke tareeq se Ayyub ne kaha: Roze teen (3) din ke ho'nge, qurani ek (1) bakri ki aur khan ache (6) masakeen ke liye hoga.[420]

Baab 2: Maaldaar Aur Faqeer Par Kaffaara Kab Waajib Hota Hai?

Irshad-e-Baari Ta'ala: "Allah Ta'ala Ne Tumhare Liye Tumhari Qasmo'n Ka Kaffaara Muqarrar Kar Diya Hai … Sab Kuch Jaanne Waala, Har Cheez Se Baa-khabar Hai".[421]

[6709] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua aur arz karne laga: Main halaak ho gaya hoo'n. Aap ﷺ ne dariyaaft farmaya: "*Kya baat hai?*" Usne kaha: Maine ramzan-ul-mubarak mein apni biwi se jimaa kar liya hai. Aap ne farmaya: "*Kya tum ek (1) ghulam aazaad kar sakte ho?*" Usne kaha: Nahi. Aap ne farmaya: "*Kya tu taaqat rakhta hai ke do (2) maah ke musalsal roze rakhe?*" Usne kaha: Nahi. Phir farmaya: "*Kya tu saath (60) miskeeno'n ko khaana khila sakta hai?*" Usne kaha: Nahi. Aap ne farmaya: "*Baith jaao*". Uske baad Nabi ﷺ ke paas ek (1) araq (عَرَقٌ) laaya gaya jis mein khajoore'n thee'n …arq ek (1) bde tore ko kehte hain… Aap ne farmaya: "*Ye le lo aur ise sadqa kar do*". Usne kaha: Apne se ziyaada mohtaaj par sadqa karu'n? Us par Nabi ﷺ hans diye, hatta ke aap ke saamne waale daant dikhaai dene lagey. Phir aap ne farmaya: "*Apne ahle khana ko khilaa do*".[422]

Faaeda: Imam Bukhari ؒ ka maqsad is hadees se ye hai ke jis tarah hadees mein mazkoor shakhs ne roze ke manaafi[423] kaam kiya to Rasool Allah ﷺ ne usey kaffaara dene ki talqeen ki. Usi tarah qasam mein bhi agar koi shakhs qasam ke manaafi kaam karega to qasam ka kaffaara dena padega.

Baab 3: Kaffaare Mein Kisi Tang-dast Ki Madad Karna

[6710] Hazrat Abu Huraira ؓ se riwayat hai, unho ne kaha: Rasool Allah ﷺ ki khidma tmein ek (1) shakhs haazir hua aur kaha: Main to tabaah ho gaya hoo'n. Aap ﷺ ne poocha: "*Kya baat hai?*" Usne kaha: Main ramzan-ul-mubarak mein apni biwi se sohbat kar baitha hoo'n. Aap ne farmaya: "*Tere paas koi ghlaam hai (jise tu aazaad kar sakey)?*" Usne kaha: Nahi. Aap ne poocha: "*Kya tum mutawaatir do (2) maah ke roze rakh sakte ho?*" Usne kaha: Nahi. Aap ne poocha: "*Kya tum saath (60) miskeeno'n ko khana khila sakte ho?*" Usne kaha: Nahi. Us dauraan mein ek (1) ansari khajoor se bhara hua ek (1) araq le kar haazir hue …araq bade tokre ko kehte hain… Aap ﷺ ne farmaya: "*Ise le jaao aur sadqa kar do*". Usne kaha: Allah ke Rasool ﷺ! Kya main apne se ziyaada zaroorat-mand par sadqa karu'n? Us

[418] Surah Maaida: 89

[419] Surah al Baqara: 196

[420] راجع: 1814

[421] Surah at Tahreem: 2

[422] راجع: 1936

[423] T: (مُنافی) Nafi karne waala, zidd, khilaaf, tanqees [Rekhta]

zaat ki qasam jisne aap ko haq ke saath bheja hai madina taiyyaba ke dono kinaaro'n ke darmiyan ham se ziyaada koi aur mohtaaj nahi hai. Uske baad Aap ﷺ ne farmaya: "*Accha le jaao aur apne ghar waalo'n ko khilaa do*".[424]

Faaeda: Kaffaara har shakhs par waajib hai, jo qasam ke manaafi kaam karta hai, agarche wo tang-dast hi kyou'n na ho. Tang-dasti uski moaafi ka sabab nahi ban sakti.

Baab 4: Kaffaare Mein Dus (10) Masakeen Ko Khana Diya Jaae, Khwah Wo Qaribi Rishtedaar Ho'n Ya Door Ke

[6711] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua aur arz karne laga: Main to halaak ho gaya hoo'n. Aap ﷺ ne farmaya: "*Kya baat hai?*" Usne kaha: Maine maah-e-ramzan mein apni biwi se sohbat kar li hai. Aap ne farmaya: "*Tere paas koi ghulam hai jise tu aazaad kar sakey?*" Usne kaha: Nahi. Aap ne poocha: "*Kya tu mutawaatir do (2) maah ke roze rakh sakta hai?*" Usne kaha: Nahi. Aap ne farmaya: "*Kya tu saath (60) miskeeno'n ko khana khila sakta hai?*" Usne kaha: Nahi. Uske baad Nabi ﷺ ke paas ek (1) tokra laaya gaya, jis mein khajoore'n thee'n. Aap ne farmaya: "*Ise le jaao aur sadqa kar do*". Usne kaha: Apne se ziyaada mohtaaj par? Jabke madina taiyyaba ke dono kinaaro'n ke darmiyan ham se ziyaada koi mohtaaj nahi hai. Aakhir-kaap Aap ﷺ ne farmaya: "*Ise le jaao aur apne ahle-khaana ko khila do*".[425]

Baab 5: Madina Taiyyaba Ka Saa' (صَاع) Aur Nabi ﷺ KA Mudd (مُد). Nez Us Mein Barkat Ka Bayaan Aur Uski Wazaahat Ke Har Daur Mein Ahle Madina Ka Paimaana Hi Istemaal Hota Jo Unhe'n Nasl-dar-nasl Wirse Mein Mila

[6712] Hazrat Saaeb bin Yazid ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke ahd-e-mubarak mein ek (1) saa' (صاع) tumhare yahaa'n raaej-ul-waqt 1 ⅓ mudd (مُد) ke baraabar hota tha. Phir Hazrat Umar bin Abdul Aziz ؒ ke daur-e-hukumat mein uske andar izaafa kar diya gaya.[426]

[6713] Hazrat Naafe se riwayat hai, unho'n ne kaha: Hazrat Ibne Umar ؓ ramzan-ul-mubarak ka fitraana Nabi ﷺ hi ke pehle mudd se dete the aur qasam ka kaffaara bhi Nabi ﷺ hi ke mudd se diya karte the.

Abu Qutaiba ka bayaan hai ke Imam Maalik ne ham se kaha: Hamaara ahle madina ka mudd tumhare mudd se ziyaada baa-azmat hai aur ham to usi mudd ko jaante hain jo Nabi ﷺ ka mudd hai. Imam Maalik ne mujhse (dobaara) kaha: (Farz karo) agar ek (1) haakim aajaae aur Nabi ﷺ ke mudd se chota mudd raaej kar de to tum fitraana waghaira kis mudd se adaa karoge? Maine kaha: Aise haalaat mein to ham Nabi ﷺ ke mudd hi se adaa kare'nge to unho'n ne farmaya: Aakhir-kaar Nabi ﷺ hi ke mudd ka etebaar kiya jaaega (to ab bhi usi mudd ka hisaab rakho. Tumhe'n banu-umaiyya ke mudd se kya gharz hai?)

[6714] Hazrat Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne baae'n-alfaaz dua farmaai: "*Aye Allah! Unke paimaane, unke saa'* (صاع) *aur unke mudd mein barkat ataa farma*".[427]

Baab 6: Irshad-e-Baari Ta'ala "Ya Ghulam Aazaad Karna Hai" Nez Kis Tarah Ka Ghulam Aazaad Karna Afzal Hai?

[6715] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne kisi musalman ghulam ko aazaad kiya to Allah Ta'ala (ghulam ke) ek-ek (1-1) a'zoo (عُضْو) ke bade uska ek-ek (1-1) a'zoo (عُضْو) jahannum se aazaad kar de ga. Hatta ke us (ghulam) ki sharamgaah ke ewaz us (aazaad karne waale) ki sharamgaah bhi dozakh se aazaad ho jaaegi*".[428]

Baab 7: Kaffaare Mein Mudabbir, Umme Walad, Makaatib, Aur Walad uz Zina Ka Aazaad Karna

Imam Taawus ne kaha: Kaffaare mein mudabbir aur umme walad ka aazaad karna kaafi hai.

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424 راجع: 1936
425 راجع: 1936
426 راجع: 1859
427 راجع: 2130
428 راجع: 2517

Wazaahat: Mudabbir, wo ghulam hai jise uske maalik ne keh diya ho ke tu meri maut ke baad aazaad hai. Umme Walad, wo laundi hai jiska uske maalik se baccha paida ho chuka ho. Aisi laundi bhi maalik ki maut ke baad khud-ba-khud aazaad ho jaati hai. Makaatib, wo ghulam hai jisne apne aaqa se kisi muqarrara muddat mein ek (1) khaas raqam ki adaegi ka muaahida tae kar liya ho. In tamaam soorato'n mein wo na to mukammal ghulam hai aur na mukammal aazaad hai.

[6716] Hazrat Jaabir ؓ se riwayat hai ke qabila-e-ansaar mein se ek (1) aadmi ne apne ghulam ko mudabbir banaaya, jabke uske paas ghulam ke alaawa aur koi maal na tha. Nabi ﷺ ko is baat ka ilm hua to aap ne farmaya: "*Ye ghulam mujhse kaun khareedta hai?*" Nuaim bin Nahhaam (نُعَيْمُ بْنُ النَّحَّامِ) ne aath-sau (800) dirham ke ewaz usey khareed liya. Hazrat Jaabir ؓ kehte hain: Wo ek (1) qibti ghulam tha. Jo pehle hi saal mar gaya.[429]

Baab: Mushtaraka Ghulam Aazaad Karne Ka Hukum

Wazaahat: Imam Bukhari ؒ ne is baab ke tahat koi hadees zikr nahi ki, jiski shaariheen ne kai taujihaat[430] zikr ki hain.

Baab 8: Jab Ghulam Ko Kaffaare Mein Aazaad Kiya To Walaa Kis Ke Liye Hogi?

[6717] Hazrat Ayesha ؓ se riwayat hai, unho'n ne Hazrat Barirah ؓ ko khareedne ka iraada kiya to uske aaqaao'n ne shart aaed ki ke walaa unki hogi. Hazrat Ayesha ؓ ne jab Nabi ﷺ se iska zikr kiya to aap ne farmaya: "*Usey khareed kar aazaad kar do, walaa to usi ke liye hoti hai jo aazaad karta hai*".[431]

Baab 9: Qasam Uthaate Waqt In Sha Allah Kehna

[6718] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Main ash'ari qabile ke chand aadmiyo'n ke hamraah Rasool Allah ﷺ ki khidmat mein haazir hua, aur aap se sawaari ka mutaalba kiya. Aap ﷺ ne farmaya: "*Allah ke Qasam! Main tumhe'n sawaari nahi du'nga aur na mere paas koi sawaari hai, jis par main tumhe'n sawaar karu'n*". Phir jis qadr Allah ne chaaha ham wahaa'n thehre. Us dauraan mein aap ke paas oont laae gae to aap ne hame'n teen (3) oont dene ka hukum diya. Jab ham oont le kar chale to ham ne ek-doosre se kaha: Allah Ta'ala hame'n in mein koi barkat na de ga. Kyou'nke ham jab Rasool Allah ﷺ ki khidmat mein sawaari lene ke liye aae the to aap ne qasam khaai thi ke wo hame'n sawariyaa'n muhaiyya nahi kare'nge. Uske baad aap ne hame'n sawariyaa'n de di hain. Hazrat Abu Moosa Ashari ؓ ne kaha: Ham Nabi ﷺ ki khidmat mein dobaara haazir hue aur aap se ye zikr kiya to aap ne farmaya: "*Maine tumhe'n sawaari nahi di, balke Allah Ta'ala ne uska bandobast kiya hai. Allah ke Qasam! In Sha Allah agar main kisi cheez ke mutaalliq qasam khaa leta hoo'n, phir usse behtar koi cheez dehta hoo'n to main apni qasam ka kaffaara de deta hoo'n aur wo kaam kar guzarta hoo'n jo behtar hota hai aur apni qasam ka kaffaara de deta hoo'n*".[432]

[6719] Ek (1) riwayat mein hai ke Rasool Allah ﷺ ne farmaya: "*Main qasam ka kaffaara de deta hoo'n, aur wo kaam kar guzarta hoo'n jo behtar hota hai*". Ya (baae'n-alfaaz farmaya:) "*Main behtar kaam kar guzarta hoo'n aur apni qasam ka kaffaara de deta hoo'n*".[433]

Faaeda: Is riwayat ka matlab ye hai ke qasam ka kaffaara pehle de-de, aur qasam ke manaafi kaam baad mein kare, ya uske bar-aks qasam pehle tode, baad mein uska kaffaara de. Dono soorate'n jaaez hain.

[6720] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Hazrat Sulaiman ؑ ne farmaya: Main zaroor ek (1) raat mein apni nawwe (90) biwiyo'n ke paas jaau'nga aur un mein se har ek baccha janegi, jo Allah ki raah mein jihaad karega. Unke saathi "farishte" ne kaha: In-sha-Allah ke de'n. Lekin wo bhool gae, chunache wo tamaam biwiyo'n ke paas gae aur un mein se kisi biwi ke yahaa'n baccha paida na hua, magar ek (1) aurat ne naaqis[434] baccha

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429 راجع: 2141

430 T: (تَوجِيهه) Taujeeh ki jamaa, sabab bayaan karna, wajah bayaan karna [Rekhta]

431 راجع: 456

432 راجع: 3133

433 راجع: 3133

434 T: (ناقِص) Adhoora, naa-mukammal, aebdaar, khoti [Rekhta]

janam diya. Hazrat Abu Huraira ﷺ ne Aap ﷺ se bayaan kiya ke aap ne farmaya: "*Agar wo in-sha-Allah kehte to haanis*[435] *na hote aur apna maqsad haasil kar lete*".

Baaz auqaat Rasool Allah ﷺ ne ye alfaaz farmae: "*Agar wo istishna keh lete*".

Ham se Abu Zinaada ne bayaan kiya, unho'n ne A'araj (اَلْأَعْرَج) se Hazrat Abu Huraira ﷺ ki tarah hadees bayaan ki.[436]

Baab 10: Qasam Ka Kaffaara Qasam Todne Se Pehle Ya Baad Adaa Karna

[6721] Hazrat Zahdam Jarmi (زَهْدَمٍ جَرَمِي) se riwayat hai, unho'n ne kaha: Ham Hazrat Abu Moosa Ashari ﷺ ke paas the, hamaare aur is qabile-e-jarm ke darmiyan bhai-chaara aur ehsaan-shanaasi[437] ke taalluqaat the. Hazrat Abu Moosa Ashari ﷺ ki khidmat mein khana pesh kiya gaya. Us khaane mein murgh ka gosht bhi tha. Un logo'n mein banu tamim Allah se ek (1) surkh rang ka aadmi tha, wo ba-zaahir ghulam maaloom hota tha. Wo khaane ke qareeb na aaya to Hazrat Abu Moosa Ashari ﷺ ne kaha: Khaane ke qareeb ho kar khaao, maine Rasool Allah ﷺ ko ye khaate hue dekha hai. Usne kaha: Maine ise gandagi khaate dekha hai. Is liye mujhe isse ghinn aati hai aur maine qasam khaai thi ke main ise kabhi nahi khaau'nga.

Hazrat Abu Moosa Ashari ﷺ ne farmaya: Khaane mein shareek ho jaao, main tumhe'n qasam ke mutaalliq aagaah karta hoo'n. Ham qabila-e-ash-ar ke log'n ke hamraah Rasool Allah ﷺ ki khidmat mein haazir hue. Maine aap se sawaari ka jaanwar talab kiya. Us waqt aap sadqe ke oont taqseem kar rahe the. Mere khyaal ke mutaabiq us waqt aap ghusse ki haalat mein the. Rasool Allah ﷺ ne farmaya: "*Allah ke Qasam! Main tumhe'n sawaari nahi du'nga aur na mere paas koi sawaari hai, jo tumhe'n muhaiyya kar saku'n*". Us waqt ham waapas chale gae, phir aap ke paas ghanimat ke oont aae to aap ne dariyaaft farmaya: "*Ye ash'ari log kahaa'n hain? Ashari kahaa'n chale gae hain?*" Chunache ham Aap ﷺ ki khidmat mein haazir hue to aap ne hame'n paanch (5) safed kohaano'n waale umda oont dene ka hukum diya.

Ham wahaa'n se rawaana hue to us dauraan maine apne saathiyo'n se kaha: Ham Rasool Allah ﷺ ki khidmat mein aae the aur aap se sawaari muhaiyya karne ka mutaalba kiya tha to aap ne qasam khaai thi ke hame'n sawaari nahi de'nge. Phir hame bula-bheja aur sawaari ke jaanwar inaayat farmae. Rasool Allah ﷺ apni qasam bhool gae ho'nge? Allah ke Qasam! Agar ham ne Rasool Allah ﷺ ko qasam ke mutaalliq ghaflat mein rakha to ham kabhi kaamyaab nahi ho'nge. Chalo, ham sab aap ke paas waapas chale'n aur aap ko qasam ki yaad-dahaani karaae'n. Chunache ham waapas aae aur kaha: Allah ke Rasool ﷺ! Ham pehle aae the aur aap se sawaari muhaiyya karne ke mutaalliq arz ki thi to aap ne qasam uthaai thi ke aap uska intezaam nahi kar sakte. Ham ne khayaal kiya shayad aap apni qasam bhool gae ho'n. Aap ﷺ ne farmaya: "*Jaao tumhe'n Allah hi ne sawaar kiya hai. Wallah! Agar Allah ne chaaha to main jab bhi koi qasam khaa lu'n, phir doosri kisi cheez ko uske muqaabil behtar samjhu'n, to wohi karta hoo'n, jo behtar hota hai, aur qasam ka kaffaara de deta hoo'n*".[438]

Hammad bin Zaid ne Ayyub se riwayat karne mein Ismail bin Ibrahim ki mataaba-at ki hai. Ham se Qutaiba bin Saeed ne bayaan kiya, unse Abdul Wahhab ne, unse Ayyub ne, unse Abu Qilaaba aur Qaasim Tamimi ne, aur unse Zahdam ne yehi hadees bayaan ki. Ham se Abu Ma'mar ne, unse Abdul Waaris ne, unse Ayyub ne, unse Qaasim ne, unse Zahdam ne ye hadees bayaan ki.

[6722] Hazrat Abdur Rahman bin Samra ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Az-khud imaarah ka sawaal na karo, kyou'nke agar tujhe ye imaarat*[439] *maange baghair mil jaae to us par teri madad ki jaaegi*

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[435] T: (حانِث) Qasam todne waala gunahgaar, qasam todne ka gunahgaar [Rekhta]

[436] راجع: 2819

[437] T: (اِحْسَان شَنَاسِی) Shukar-guzaari [Rekhta]

[438] راجع: 3133

[439] T: (اِمارَت) Hukoomat, sardari [Rekhta]

aur agar tujhe maangne se di jaae to tujhe uske supurd kar diya jaaega, nez jab tu kisi cheez par qasam uthaae, phir uska ghari usse behtar dikhe to wo karojo behtar ho aur apni qasam ka kaffaara de de".[440]

Ash-hal (أَشْهَل) ne Ibne Awn se riwayat karne mein Usman bin Umar ki mataaba-at ki hai. Aur Yunus, Simaak bin Atiya, Simaak bin Harb, Humaid, Qatada, Mansoor, Hisham, aur Rabeeu (الرَّبِيْعُ) ne bhi Ibne Awn ki mataaba-at ki hai.

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[440] راجع: 6622

بسم اللہ الرحمان الرحیم

85: Kitab-ul-Faraaez (Wiraasat Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْفَرَائِضِ

Baab 1: Irshad-e-Baari Ta'ala "Allah Tumhe'n Tumhari Aulaad Ke Mutaalliq Hukum Deta Hai … Ye Allah Ki Taraf Se Ek (1) Taakeedi Hukum Hai, Allah Ta'ala Khoob Jaanne Waala Aur Bade Tahammul Waala Hai"[441] Ka Bayaan

[6723] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Main ek (1) dafa bimaar hua to Rasool Allah ﷺ aur Hazrat Abu Bakar ؓ paidal chal kar meri iyaadat ke liye aae. Ye dono hazraat jab aae to mujh par ghashi taari thi. Rasool Allah ﷺ ne wazoo farmaya aur wazoo se bacha hue paani mujh par chidka. Mujhe jab hosh aaya to maine poocha: Allah ke Rasool ﷺ! Main apne maal ka kya karu'n? Apne maal ke mutaalliq kya faisla karu'n? (Ye sun kar) Aap ne mujhe koi jawaab na diya, yahaa'n tak ke meeraas ki aayat-e-karima naazl hui.[442]

Baab 2: Faraaez Ki Taaleem

Hazrat Uqba bin Aamir ؓ bayaan karte hain: Gumaan[443] se guftagu karne waalo'n se pehle-pehle tum ilm haasil karo.

Faaeda: Isse ye maaloom hota hai ke us waqt log zann o takhmeen[444] se ijtenaab karte the aur kitabullah aur sunnat-e-rasool ﷺ se aage nahi badhte the. Is qaul mein agarche tamaam uloom aajaate hain, lekin ilm-e-faraaez is mein bataur-e-khaas daakhil hai. Kyou'nke iske masaael o ahkaam mein raae aur qiyaas ko qat-an koi dakhal nahi. Jabke doosre uloom mein raae waghaira ka bohot amal-dakhal hai.[445]

[6724] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Gumaan se ijtenaab karo, kyou'nke bad-zani[446] intehaai jhooti baat hoti hai. Aapas mein ek-dosore kit oh mein na raho (ek-dosore ki buraai ki talaash na karo) aur na ek-doosre se bughz hi rakho. Nez peeth peeche kisi doosre ki buraai bayaan na karo. Allah ke bando! Bhai-bhai ban kar raho*".[447]

Faaeda: Jis waqt Ilm aur ulama nahi rahe'nge to jahaalat aam hogi. Us waqt guftagu ka daar o madaar sirf zann o takhmeen par hoga. Aise logo'n ki zabaano'n par jhoot jaldi jaari hota hai. Jab kisi ko quran o hadees ka ilm nahi hoga to apne gumaan se faisle karega, is tarah ilm faraaez bhi unki bhent chadh jaaega.

Baab 3: Nabi ﷺ Ke Irshad: "Hamaara Koi Waaris Nahi Hota, Hamaara Tarka Sadqa Hota Hai" Ka Bayaan

[6725] Hazrat Ayesha ؓ se riwayat hai ke Syeda Fatima aur Hazrat Abbas ؓ, Hazrat Abu Bakar ؓ ke paas aae. Wo Rasool Allah ﷺ ke tarke se apna wiraasati hissa talab karte the, yaane ye dono fadak ki zameen aur khybar se apne hisse ka mutaalba karte the.[448]

[6726] Hazrat Abu Bakar ؓ ne unse kaha: Maine Rasool Allah ﷺ se suna hai, aap ne farmaya: "*Hamaara koi waaris nahi hota, jo kuch ham chode'n wo sab sadqa hai. Bila-shubha Hazrat Muhammad ﷺ ke ahle-khaana sirf usi maal mein se apne akhrajaat poore kare'nge*". Hazrat Abu Bakar ؓ ne mazeed kaha: Allah ke Qasam! Main koi aisi baat

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[441] Surah an Nisa: 11-12

[442] راجع: 194

[443] T: (گماں) Shak-shubha, ehtemaal, wahem, khayaal, qiyaas, raae [Rekhta]

[444] T: (ظَنْ و تَخْمِیْن) Gumaan o andaaza, shak o shubha, wahem o qiyaas, khayaal [Rekhta]

[445] Fath-ul-Baari: V7 P12

[446] T: (بَدْ ظَنِی) Jalan, hasad, kisi ki taraf se burey khayalaat [Rekhta]

[447] راجع: 5143

[448] راجع: 3092

nahi hone du'nga, balke maine Rasool Allah ﷺ ko jo kaam karte dekha, main bhi wohi kuch karu'nga. Is wazaahat ke baad Syeda Fatima ؓ ne aap se mufaaraqat[449] ikhtiyaar Karli aur apni maut tak unse kalaam na kiya.[450]

[6727] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Hamaara koi waaris nahi ban sakta, ham jo kuch bhi chode'n wo sadqa hai*".[451]

[6728] Hazrat Imam Zohri se riwayat hai, unho'n ne kaha: Mujhe Muhammad bin Jubair bin Muti'm ne Hazrat Maalik bin Aws bin Hadasaan ؓ ki ek (1) hadees bayaan ki, phir main khud Hazrat Maalik bin Aws ؓ ke paas gaya to unse mazkoora hadees ke mutaalliq dariyaaft kiya. Unho'n ne bayaan kiya ke main Hazrat Umar ؓ ki khidmat mein haazir hua. Unka darbaan Yarfa (يَرْفَأ) unke paas aaya aur kaha: Hazrat Usman, Hazrat Abdur Rahman, Hazrat Zubair aur Hazrat Saad ؓ aap ke paas aana chaahte hain aur wo ijaazat talab karte hain. Unho'n ne farmaya: Accha, unhe'n aane do. Chunache usne unhe'n andar aane ki ijaazat di. Usne phir kaha: Kya aap Hazrat Ali aur Hazrat Abbas ؓ ko bhi anadar aane ki ijaazat de'nge? Unho'n ne farmaya: Haa'n.

Hazrat Abbas ؓ ne kaha: Ameer-ul-Momineen! Mere aur uske darmiyan faisla kar deejiye. Hazrat Umar ؓ ne farmaya: Main tumhe'n Allah ki qasam deta hoo'n, jiske hukum se zameen o aasmaan qaaem hai! Kya tumhe'n maaloom hai ke Rasool Allah ﷺ ne farmaya: "*Hamaari wiraasat taqseem nahi hoti, jo kuch ham chode'n wo sab Allah ki raah mein sadqa hota hai*". Isse Rasool Allah ﷺ ki khud apni zaat hi muraad thi? Jo hazraat wahaa'n mujood the, sab ne kaha: Haa'n, Rasool Allah ﷺ ne aisa farmaya tha.

Phir aap Hazrat Ali aur Hazrat Abbas ؓ ki taraf mutawajja hue aur farmaya: Kya tumhe'n ilm hai ke Rasool Allah ﷺ ne ye farmaya tha? Unho'n ne kaha: Aap ﷺ ne zaroor aisa farmaya tha. Uske baad Hazrat Umar ؓ ne farmaya: Ab main aap logo'n se is muaamale mein guftagu karta hoo'n. Allah Ta'ala ne apne Rasool ﷺ ke liye maal-e-fae mein se kuch hissa makhsoos farmaya jo aap ke siwa kisi aur ko nahi milta tha.

Chunache Irshad-e-Baari Ta'ala hai: "مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ ... وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ" ye hissa khaalis Rasool Allah ﷺ ka tha. Allah ke Qasam! Rasool Allah ﷺ ne tumhare siwa kisi ke liye ise mehfooz nahi kiya aur na tum par kisi doosre ko tajreeh hi di. Yaqeenan Aap ﷺ ne wo zameen tumhe'n di aur tum mein hi taqseem ki, hatta ke us mein se ye maal baaqi reh gaya. Nabi ﷺ is mein se apne ghar waalo'n ke liye saal bhar ka kharcha lete the, uske baad jo kuch baaqi bachta, usey masaarif mein kharch karte, jo Allah ke muqarrar-karda hain. Rasool Allah ﷺ ka ye tarz-e-amal zindagi bhar qaaem raha.

Main tumhe'n Allah ke Qasam de kar poochta hoo'n: Kya aap logo'n ko iska ilm hai? Haazireen ne kaha: Ji haa'n. Phir Hazrat Ali aur Hazrat Abbas ؓ se kaha: Main tumhe'n bhi Allah ki qasam de kar poochta hoo'n: Kya aap log bhi is haqeeqat se aagaah hain? Unho'n ne kaha: Ji haa'n, hame'n iska ilm hai. Hazrat Umar ؓ ne kaha: Phir Allah Ta'ala ne apne Nabi ﷺ ko wafaat di to Hazrat Abu Bakar ؓ ne kaha: Ab main Rasool Allah ﷺ (ke karobaar) ka mutawalli hoo'n aur unho'n ne wo maal apne qabze mein kar liya aur us tarz-e-amal ko jaari rakha, jo Rasool Allah ﷺ us mein sar-anjaam dete the.

Phir Allah Ta'ala ne Hazrat Abu Bakar ؓ ko wafaat di to maine kaha: Ab main Rasool Allah ﷺ ke jaanasheen ka naaeb hoo'n. Main bhi do (2) saal tak is par qaabiz raha aur us maal mein wohi kuch karta raha jo Rasool Allah ﷺ aur Abu Bakar ؓ ne kiya. Phir aap dono mere paas aae, aap dono ki baat bhi ek (1) thi aur muaamala bhi ek (1) tha. Aap mere paas apne bhatije ki meeraas se apna hissa lene aae aur ye apni biwi ke hisse ke talabgaar the, jo unke waalid ki taraf se unhe'n milta.

Maine kaha: Agar tum chaahte ho to main tum dono ko ye maal de deta hoo'n (Is shart par ke tum ye maal unhee'n masaarif mein kharch karoge jin mein Rasool Allah ﷺ karte the) Lekin ab tum mujhse iske alaawa faisla chaahte ho

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[449] T: (مُفارَقَت) Baaham juda hona, bichadna, alaaheda hona [Rekhta]

[450] راجع: 3093

[451] راجع: 4034

(ke unko aadha-aadha taqseem kar du'n?) Us zaat ki qasam jiske hukum se aasmaan o zameen qaaem hain, main is maal mein iske siwa aur koi faisla nahi kar sakta, yahaa'n tak ke qiyaamat qaaem ho jaae. Agar aap iske mutaabiq amal nahi kar sakte to wo jaaedaad mujhe waapas kar de'n, main (jahaa'n doosre saare intizamaat karta hoo'n uska bhi bandobast kar lu'nga).[452]

[6729] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mere waaris koi dinar taqseem na kare'n, maine apni biwiyo'n ke kharche aur aamileen ki tankhwaho'n ke baad jo choda hai wo sadqa hai*".[453]

[6730] Hazrat Ayesha ؓ se riwayat hai ke jab Rasool Allah ﷺ wafaat paa gae to aap ki azwaaj-e-mutahharaat ne iraada kiya ke Hazrat Usman ؓ ko Hazrat Abu Bakar ؓ ke paas bheje'n, taake unse apni wiraasat ka mutaalba kare'n. (Us waqt) Hazrat Ayesha ؓ ne (unhe'n yaad dilaate hue) kaha: Kya Rasool Allah ﷺ ne ye nahi farmaya tha: "*Hamaari wiraasat taqseem nahi hoti, ham jo kuch chode'n wo sadqa hota hai*".[454]

Faaeda: Hamaare rujhaan ke mutaabiq in ahadees ko hasb-e-zel do (2) maqaasid ke liye pesh kiya gaya hai: ✿ Hazraat-e-Ambiya ؑ bil-khusoos Rasool Allah ﷺ ka tarka ek (1) qaumi sadqa hai. Us mein zaabta-e-wiraasat jaari nahi hoga. Agar unki taraf kisi muqaam par lafz-e-wiraasat mansoob hai to usse ilmi aur deeni warasa (وَرَثَه) muraad hai, jiske haqdaar tamaam ahle islaam hain. ✿ Jo maal waqf hota hai wo bhi zaabta-e-wiraasat se mustashna hai, kyou'nke jis maal mein zaabta-e-meeraas jaari hota hai uska zaati milkiyat hona zaroori hai. Hazraat-e-Ambiya ؑ ka maal waqf hota hai, jaisa ke Rasool Allah ﷺ ka irshad-e-giraami hai.

Baab 4: Irshad-e-Nabawi: "Jis Ne Maal Choda Wo Uske Ahle Khaana Ke Liye Hai" Ka Bayaan

[6731] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Main ahle imaan ka khud unki jaano'n se ziyaada taalluq-daar[455], chunache jo shakhs faut ho jaae aur us par qarz ho aur uski adaaegi ke liye usne kuch na choda ho to uska adaa karna hamaare zimme hai aur jo shakhs maal chod jaae to wo uske waariso'n ke liye hai*".[456]

Baab 5: Waalidain Ki Taraf Se Aulaad Ki Wiraasat

Hazrat Zaid bin Saabit ؓ ne farmaya: Jab koi mard ya aurat ek (1) beti chode to uska nisf maal hai. Agar do (2) ya ziyaada betiyaa'n ho'n to unhe'n do-tihaai hissa milega. Aur agar unke saath koi beta bh ho to pehle wiraasat ka aaghaaz dosore shuraka se kiya jaaega aur jo baaqi bachega us mein se bete ko do (2) beityo'n ke baraabar hissa diya jaaega.

[6732] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Muqarrara hisse, unke haqdaaro'n tak pohoncha do aur jo baaqi bache wo maiyyat ke sab se ziyaada qaribi mard ke liye hai*".[457]

Baab 6: Betiyo'n Ki Wiraasat Ka Bayaan

Wazaahat: Daur-e-Jaahiliyyat mein arbo'n ke yahaa'n tarke ke waaris sirf wo bete khayaal kiye jaate the jo dushmano se ladne aur unse intiqaam lene ke ahl hote. Aurto'n ko bataur-e-khaas wiraasat mein shaamil karne ka dastoor nahi tha, balke aurat khud tarka shumaar hoti thi. Allah Ta'ala ne aurat ko us zillat ke muqaam se nikaal kar wiraasat mein hissedaar banaaya.

[6733] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, unho'n ne kaha: Main makkah mukarrama mein aisa bimaar hua ke mujhe maut nazar aane lagi. Nabi ﷺ meri iyaadat ke liye tashreef laae to maine arz kiya: Allah ke Rasool ﷺ! Mere paas bohot sa maal hai, jabk eri waaris sirf meri beti hai, to kya mein apna do-tihaai maal sadqa kar du'n? Aap ne farmaya: "*Na*". Maine poocha: Phir nisft maal sadqa kar du'n? Farmaya: "*Na*". Maine arz ki: Kya ek-tihaai ki ijaazat hai? Aap ne farmaya: "*Haa'n, go tihaai bhi bohot ziyaada hai. Agar tum apne baccho'n ko maaldaar chodo to ye isse*

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[452] راجع: 2904
[453] راجع: 2776
[454] راجع: 4034
[455] T: (تَعَلُّقْ دار) Rishtedaar, dost, mel-jol rakhne waala [Rekhta]
[456] راجع: 2298
[457] Dekhiye: 6735 6767 6746

bohot behtar hai ke tum une'n tang-dast chodo aur wo logo'n ke saamne haath phailaate phire'n. Aur tum jo bhi khach karoge us par tumhe'n sawaab milega yahaa'n tak ke agar tu apni biwi ke mu'n mein luqma daale to ye bhi maujib-e-ajar o sawaab hoga". Maine poocha: Allah ke Rasool ﷺ! Kya main apni hijrat se peeche reh jaau'nga? Aap ne farmaya: "*Agar tu mere baad peeche reh bhi gaya tab bhi jo amal karega aur usse Allah ki khushnoodi maqsood hogi to uske zariye se tera darja aur martaba buland hoga. Mere baad tum yaqeenan zinda rahoge yahaa'n tak ke tum se bohot logo'n ko faaeda pohonchega, jabke bohot se log zarar uthaae'nge. Qaabil-e-afsos to Saad bin Khaula hain*". Rasool Allah ﷺ ne unke baare mein is liye izhaar-e-afsos kiya ke unki wafaat makkah mukarrama mein hi ho gai.

Sufyan ne kaha: Saad bin Khaula, qabila banu aamir bin luai ke fard the.[458]

[6734] Hazrat Aswad bin Yazid se riwayat hai, unho'n ne kaha: Hamaare paas yemen mein Hazrat Moaaz bin Jabal ﵁ moallim ya ameer ki haisiyat se aae, ham ne unse ek (1) aise shakhs ke tarke ke mutaalliq dariyaaft kiya jiski wafaat hui ho aur usne ek (1) beti aur behen chodi ho to unho'n ne beti ko nisf aur behen ko nisf diya.[459]

Baab 7: Pote Ki Meeraas Jabke Beta Na Ho

Hazrat Zaid bin Saabit ﵁ ne farmaya: Beto'n ki aulaad beto'n ke darje mein hai. Agar marne waale ka koi beta na hot to aisi soorat mein poote beto'n ki tarah aur potiyaa'n betiyo'n ki tarah ho'ngi. Unhe'n isi tarah wiraasat milegi jis tarah beto'n aur betiyo'n ko milti hai. Unki wajah se kuch rishtedaar isi tarah haq-e-wiraasat se mehroom ho'nge jis tarah beto'n aur betiyo'n ki maujoodgi mein mehroom ho jaate hain, albatta agar beta ho to pota wiraasat mein se kuch nahi paaega.

[6735] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Muqarrara hisse unke haq daaro'n ko do aur jo baaqi reh jaae wo us (maiyyat) ke qaribi muzakkar rishtedaar ke liye hai*".[460]

Baab 8: Beti Ke Saath Poti Ki Wiraasat Ka Bayaan

[6736] Hazrat Huzail bin Sharjeel se riwayat hai, unho'n ne kaha: Hazrat Abu Moosa Ashari ﵁ se riwayat hai, poti aur behen ki wiraasat ke mutaalliq dariyaaft kiya gaya to unho'n ne farmaya: Beti ke liye nisft aur behen ke liye bhi nisf hai. Tum Hazrat Ibne Masood ﵁ ke paas jaao, wo bhi is masle mein meri muwaafaqat kare'nge. Phir jab Hazrat Abdullah bin Masood ﵁ se poocha gaya aur unhe'n Hazrat Abu Moosa Ashari ﵁ ki baat pohonchaai gai to unho'n ne farmaya: Agar main aisa fatwa doo'n to yaqeenan main gumraah ho gaya aur theek raaste se bhatak gaya. Main iske mutaalliq wohi faisla karu'nga jo Nabi ﷺ ne kiya tha ke beti ko nisf milega, poti ko chatta hissa diya jaaega. Is tarah do-tihaai poore ho jaae'nge aur jo baaqi bachega wo behen ko diya jaaega. Ham dobaara Hazrat Abu Moosa Ashari ﵁ ke paas aaae aur unhe'n Hazrat Ibne Masood ﵁ ke fatwa se aagaah kiya to unho'n ne farmaya: Jab tak ilm ka ye samandar tum mein maujood hai, mujh se masaael na poocha karo.[461]

Baab 9: Baap Aur Bhaiyyo'n Ke Saath Daade Ki Wiraasat Ka Bayaan

Hazrat Abu Bakar ﵁, Hazrat Ibne Abbas ﵄, aur Hazrat Abdullah bin Zubair ﵄ ne farmaya: Dada, baap ki tarah hai. Hazrat Ibne Abbas ﵄ ne bataur-e-daleel ye aayaat padhee'n: "Aye Aadam Ke Beto!".[462] (Hazrat Yusuf ؑ ne kaha:) "Maine Apne Baap Ibrahim, Ishaq Aur Yaqoob ؑ Ke Maslak Ko Ikhtiyaar Kiya Hai".[463] Is amr ka kahee'n zikr nahi hai ke us waqt kisi ne Hazrat Abu Bakar ﵁ se unke zamaane mein ikhtelaaf kiya ho. Halaa'nke Nabi ﷺ ke Sahaba Ikram ki taadaad us waqt bohot ziyaada thi. Hazrat Ibne Abbas ﵄ ne mazeed kaha: Mere waaris mere pote ho'nge, bhai nahi ho'nge, lekin main apne poto'n ka waaris nahi hu'nga. Hazrat Umar, Hazrat Ali, Hazrat Ibne Masood, aur Hazrat Zaid bin Saabit ﵃ se is masle mein mukhtalif aqwaaal manqool hain.

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[458] راجع: 56
[459] راجع: 6741
[460] راجع: 6732
[461] راجع: 6742
[462] Surah al Aaraaf: 26
[463] Surah Yusuf: 38

[6737] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Muqarrara hisse unke haqdaaro'n tak pohoncha do aur jo baaqi reh jaae wo maiyyat ke sab se ziyaada qareeb waale mard ke liye hai*".[464]

[6738] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne jo farmaya hai: "*Agar main is ummat mein kisi ko khaleel banaata to Abu Bakar ko khaleel banaata, lekin islaam ki dosti afzal ya behtar hai*". Abu Bakar ؓ ne daade ko baap ke qaaem-muqaam qaraar diya hai. Ya unho'n ne faisla diya hai ke dada, baap ki jagah par hai.[465]

Baab 10: Aulaad Waghaira Ki Maujoodgi Mein Shauhar Ki Meeraas

[6739] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Pehle saara maal aulaad ke liye hota tha aur waalidain ke liye wasiyyat thi. Phir Allah Ta'ala ne us mein se jo chaaha mansookh kar diya aur ladko'n ko aur do (2) ladkiyo'n ke baraabar hisaa diya, nez waalidain mein se har ek ko chatta (1/6) hissa diya. Uske alaawa biwi ke liye aathwaa'n (8th) aur chautha (4th) hissa muqarrar farmaya aur shauhar ko nisf ya chauthaai hisse ka haqdaar qaraar diya.[466]

Baab 11: Aulaad Waghaira Ki Maujoodgi Mein Biwi Aur Shauhar Ki Meeraas

[6740] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne banu lihyaan ki ek (1) aurat ke janeen[467] ke mutaalliq faisla farmaya, jo murda paida hua tha, ke maarne waali aurat ek (1) ghulam ya laundi khoon-baha ke taur par adaa kare. Phir wo aurat jiske khilaaf faisla hua tha, magar gai to Aap ﷺ ne hukum diya ke uski wiraasat uske beto'n aur shauhar ke liye hai, jabke diyyat uske kunbe waalo'n ko adaa karna hogi.[468]

Baab 12: Behno'n Ki Wiraasat Jabke Wo Betiyo'n Ke Saath Asabah (عَصَبَه) Ban Jaae'n

[6741] Hazrat Aswad bin Yazid se riwayat hai, unho'n ne kaha: Hazrat Moaaz bin Jabal ؓ ne Rasool Allah ﷺ ke zamaane mein hamaare darmiyan ye faisla kiya tha ke aadha beti ko milega aur aadha behen ko. Phir Sulaiman ne ye hadees bayaan ki to itna hi kaha ke (Hazrat Moaaz ؓ ne) hamaare darmiyan faisla kiya tha. Unho'n ne Rasool Allah ﷺ ke ahd-e-mubarak ka zikr nahi kiya.[469]

Faaeda: Ulama-e-ummat ka is amr par ittefaaq hai ke behne'n, betiyo'n ke hamraah asabah hoti hain. Yaane betiyo'n ka hissa dene ke baad jo baaqi bache wo behno'n ko milega, iski mutaaddid soorate'n ho sakti hain.

[6742] Hazrat Huzail se riwayat hai, unho'n ne kaha ke Hazrat Abdullah bin Masood ؓ ne farmaya: Main to is muaamale mein wohi faisla karu'nga jo Nabi ﷺ ne kiya tha, aap ne beti ko nisf (½), poti ko chatta (⅙) aur jo baaqi bacha wo behen ko diya tha.[470]

Baab 13: Behno'n Aur Bhaiyyo'n Ki Wiraasat Ka Bayaan

Wazaahat: Behen bhaiyyo' ki teen (3) aqsaam hain, jin ki tafseel hasb-e-zel hai: ✿ Haqiqi behen-bhai, jo maa-baap dono ki taraf se ho'n. ✿ Pidari: Kin ka baap ek (1) aur maae'n mukhtalif ho'n. ✿ Maadri behen bhai: Jin ki maa ek (1) aur baap mukhtalif ho'n. Is unwaan se muraad pehli do (2) aqsaam hain.

[6743] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ mere yahaa'n tashreef laae, jabke main bimaar tha. Aap ne paani mangwaaya aur wazoo farmaya, phir apne wazoo ke paani se mujh par chee'nte maare to mujhe hosh aagaya. Maine arz ki: Allah ke Rasool ﷺ! Meri behne'n hain, us par faraaez se mutaalliqa aayat naazil hui.[471]

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[464] راجع: 6732
[465] راجع: 467
[466] راجع: 2747
[467] T: (جَنِين) Wo baccha jo shikam-e-maadar ya rehm mein maadar mein ho, pait ka baccha [Rekhta]
[468] راجع: 5758
[469] راجع: 6734
[470] راجع: 6736
[471] راجع: 194

Baab 14: Irshad-e-Baari Ta'ala "Log Aap Se (kalaalah ke mutaalliq) Fatwa Poochte Hain. Aap Unse Keh De'n: Allah Ta'ala Tumhe'n Kalaala Ke Baare Mein Ye Fatwa Deta Hai Ke Agar Koi Aisa Shakhs Mar Jaae Jis Ki Koi Aulaad Na Ho Aur Uski Sirf Ek (1) Behen Ho To Usey Tarke Ka Nisf Milega Aur Wo (bhai) Khud Us (behen) Ka Waaris Hoga. Agar Us (behen) Ki Koi Aulaad Na Ho Aur Agar Behne'n Do (2) Ho'n To Unhe'n Tarke Ka Do-tihaai (⅔) Milega Aur Agar Wo Kai Bhai-Behen Ho'n To Mard Ko Do (2) Aurto'n Ke Baraabar Hissa Milega. Allah Ta'ala Tumhare Liye Khol Kar Bayaan Karta Hai, Taake tum Bhatakte Na Phiro Aur Allah Har Cheez Ko Khoob Jaanne Waala Hai"[472] Ka Bayaan

[6744] Hazrat Baraa ؓ se riwayat hai, unho'n ne farmaya: Sab se aakhri aayat jo naazil hui wo Surah Nisa ka khaatma hai aur wo ye hai: "يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ".[473]

Baab 15: Chacha Ke Do (2) Bete Jin Mein Se Ek (1) Maiyyat Ka Maadri Bhai Aur Doosra Uska Shauhar Ho To?

Hazrat Ali ؓ ne farmaya: Khaawind ko nisf (½) milega aur maadri bhai ko (⅙) diya jaaega aur baaqi (⅓) un dono (khaawind aur maadri bhai) mein baraabar-baraabar taqseem kar diya jaaega.

[6745] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main ahle imaan ka khud unki zaat se bhi ziyaada wali hoo'n. Pas, jo shakhs mar jaae aur maal chod jaae to wo uske waariso'n ka haq hai, aur jis ne biwi-bacche chode ho'n, ya qarz ho, to main unka wali hoo'n, unke liye mujhse maanga jaae*".[474]

[6746] Hazrat Abdullah bin Abbas ؓ ne kaha ke Nabi e Kareem ﷺ ne farmaya: "*Meeraas uske waariso'n tak poho'nchaa do aur jo kuch us mein se bache wo qaribi azeez mard ka haq hai*".[475]

Baab 16: Zawil Arhaam Ka Bayaan

Tashreeh: Yaane rishtedaaro'n ke bayaan mein jo na a'sba hain na zawil-furooz hain, jaise maamu, khaala, naana, nawaasa, bhaaja.

[6747] H Abdullah bin Abbas ؓ ne "وَلِكُلٍّ جَعَلْنَا مَوَالِيَ" Aur "وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ"[476] ke mutaalliq batlaaya ke muhajireen jab maidina aae to zawil-arhaam ke alaawa ansaar o muhajireen bhi ek-doosre ki wiraasat paate the. Us bhaai-chaare ki wajah se jo Nabi e Kareem ﷺ ne unke darmiyan karaai thi. Phir jab aayat "جَعَلْنَا مَوَالِيَ" naazil hui to farmaya ke is ne "وَلَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ"[477] ko mansookh kar diya.[478] [479]

Baab 17: Liaan-shuda Bacche Ki Wiraasat Ka Bayaan

Wazaahat: Agar khaawind apni biwi par tohmat lagaae aur uske paas mudda-aa (مدعا)[480] saabit karne ke liye koi gawaah na ho to wahaa'n biwi aur khaawind ke darmiyan liaan hota hai. Jis ki tafseel Surah an Noor: 4-9 mein bayaan ki gai hai. Us Liaan ke baad jo baccha paida hoga, usey maa ki taraf mansoob kiya jaaega. Wo baccha maa ka waaris hoga aur maa us bacche ki waaris hogi. Liaan karne waali aurat ka khaawind us bacche ke maal ka waaris nahi hoga.

[6748] Hazrat Ibne Umar ؓ se riwayat hai ke ek (1) aadmi ne Nabi ﷺ ke ahd-e-mubarak mein apni biwi se liaan kiya aur uske bacche ko apna baccha maanne se inkaar kar diya, to Nabi ﷺ ne un donod ke darmiyan alaahedgi kara di aur bacche ko maa ke saath laahiq (mansoob) kar diya.[481]

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[472] Surah an Nisa: 176

[473] راجع: 4364

[474] راجع: 2298

[475] راجع: 6733

[476] Surah an Nisa: 33

[477] Surah an Nisa: 33

[478] راجع: 2292

[479] T: Oopar blue color mein maujood saara text Maulana Dawood Raaz ؒ ke tarjuma se liya gaya hai [RSB]

[480] T: (مُدَّعا) Maqsood, maqsad, gharz [Rekhta]

[481] راجع: 4748

Baab 18: Baccha Saaheb-e-Faraash Ka Hai Usey Janam Dene Waali Khwah Aazaad Ho Ya Laundi

[6749] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Utbah, apne bhai Hazrat Saad bin Abi Waqqas ؓ ko wasiyyat kar gaya tha ke Zama'h (زَمْعَة) ki laundi ka beta mera hai. Usey apni parwarish mein le lena. Chunache fatah makkah ke saal Hazrat Saad ؓ ne usey lena chaaha aur kaha: Ye mere bhai ka ladka hai aur usne mujhe iske mutaalliq wasiyyat ki thi. Abd bin Zama'h ؓ khade hue aur kaha: Ye mera bhai hai aur mere baap ki laundi ka ladka hai. Ne uske bistar par paida hua hai. Aakhir ye dono apna muaamala Nabi ﷺ ke paas le gae to Hazrat Saad ؓ ne kaha: Allah ke Rasool ﷺ! Ye mere bhai ka beta hai, jabke usne mujhe iske mutaalliq wasiyyat bhi ki thi. Hazrat Abd bin Zama'h ؓ ne kaha: Ye mera bhai hai, mere baap ki laundi ka beta hai aur uske bistar par paida hua hai. Nabi ﷺ ne (bayanaat sun kar) farmaya: "*Aye Abd bin Zam'ah! Ye tumhare paas rahega. Baccha usi ka hota hai jiske bistar par wo paida ho aur zaani ke liye to patthar hain*". Phir aap ne Ummul Momineen Hazrat Sauda bin Zama'h ؓ se farmaya: "*Isse parda kiya karo*". Is wajah se ke aap ne uski mushaabahat Utbah se dekhi, chunache us ladke ne phir Hazrat Saudah bint Zama'h ؓ ko na dekha ke hatta ke faut ho gaya.[482]

[6750] Hazrat Abu Huraira ؓ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Baccha saaheb-e-faraash ka hoga*".[483]

Baab 19: Ghulam Laundi Ka Tarka Wohi Le Ga Jo Usey Aazaad KAre, Nez Laqeet Ki Wiraasat Ka Bayaan

Hazrat Umar ؓ ne farmaya: Laqeet aazaad hai.

Wazaahat: Laqeet (لَقِيْطِ) us bacche ko kehte hain jo raaste mein pada hua miley aur usey utha liya jaae. Hazrat Umar ؓ ne uske mutaalliq faisla farmay ke usey ghulam bana lena jaaez nahi, wo aazaad hai. Laawaaris hone ki wajah se uska tarka bait-ul-maal mein jamaa kara diya jaae, kyou'nke uski walaa tamaam musalmano ke liye hai.

[6751] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Maine Barirah ؓ ko khareedne ka iraada kiya to Nabi ﷺ ne farmaya: "*Usey khareed lo, walaa to usi ke saath qaaem hoti hai jo aazaad karta hai*". Hazrat Barirah ؓ ko ek (1) bakri bataur-e-sadqa mili to Aap ﷺ ne farmaya: "*Ye uske liye sadqa thi, lekin hamaare liye hadiya hai*".

Hakam ne kaha: Barirah ka shauhar aazaad tha, lekin Hakam ka qaul mursal taur par manqool hai.

Hazrat Ibne Abbas ؓ ne farmaya: Maine usey ghulam dekha hai.[484]

[6752] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Walaa to usi ke liye hai jisne aazaad kiya*".[485]

Baab 20: Saaiba (السَّائِبَةِ) Ki Wiraasat Ka Bayaan

Wazaahat: Saaiba se muraad wo ghulam hai jise uska aaqa kehta ke tujh par kisi ki wilaayat nahi aur tu saaiba hai. Isse muraad uski aazaadi hoti thi. Aisa ghulam agar mar jaae to uska tarka kise milega? Jamhoor ka mauqif hai ke uska tarka aazaad karne waale ko milega.[486]

[6753] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Musalman saaiba nahi banaate (butho'n ke naam par jaanwar nahi chodte). Daur-e-jaahiliyyat mein mushrikeen (butho'n ke naam par) aazaad karte the.

[6754] Hazrat Ayesha ؓ se riwayat hai ke unho'n n Barirah ko aazaad karne ke liye khareeda to uske aaqaao'n ne shart aaed kardi ke uski walaa unke liye hogi. Hazrat Ayesha ؓ ne kaha: Allah ke Rasool ﷺ! Maine Barirah ko aazaad karne ke liye khareedna chaaha, lekin uske aaqaao'n ne apne liye uski walaa ko mashroot kar diya tha. Aap ﷺ ne farmaya: "*Tu usko aazaad karde, walaa to aazaad karne waale ke saath qaaem hoti hai*". Ya farmaya: "*Qeemat adaa*

482482 راجع: 2053

483 راجع: 6818

484 راجع: 456

485 راجع: 2156

486 Fath-ul-Baari: V12 P50

karne waale ke liye walaa hoti hai". Raawi kehte hain: Hazrat Ayesha ﵂ ne usey khareed kar aazaad kar diya, phir usey ikhtiyaar diya gaya ke wo apne shauhar ke saath reh sakti hain aur usse alaaheda bhi ho sakti hain. Chunache unho'n ne apne shauhar se alaahedgi ko pasand kiya aur kaha: Agar mujhe itna-itna maal diya jaae to bhi uske saath rehna pasand nahi karu'ngi. Aswad ne kaha: Uska shuhar aazaad tha. Unka qaul munqata hone ki wajah se qaabil-e-hujjat nahi aur Hazrat Ibne Abbas ﵄ ka qaul saheeh-tar hai ke maine usey ghulam dekha hai.[487]

Baab 21: Us Shakhs Ka Gunaah Jo Apne Aaqaao'n Se Izhaar-e-Baraa-at Kare

[6755] Hazrat Ali ﵁ se riwayat hai, unho'n ne farmaya: Hamaare paas Allah ki kitaab ke alaawa aur koi navishta nahi jise ham padhte ho'n. Haa'n ye ek (1) saheefa bhi hai. Chunache aap ne wo saheefa nikaala to us mein zakhmo'n ke qisaas aur oonto'n ki zakat ke masaael the. Us mein ye bhi tha: "Madina a'er pahaad se saur tak haram hai. Us mein jis ne kisi bidat ko ejaad kiya, ya kisi bidati ko jagah di to us par Allah Ta'ala ki laanat, farishto'n aur tamaam logo'n ki laanat. Qiyamat ke din uska koi nafil ya farz qubool nahi kiya jaaega aur jisne apne maaliko'n ki ijaazat ke baghair doosre logo'n se mawalaat qaaem Karli, us par Allah ki laanat, nez farishto'n aur tamaam logo'n ki laanat hai. Qiyaamat ke din uska koi nafil ya farz qubool nahi hoga. Musalmano ka ahd zimma ek (1) hi hai. Adna musalman bhi uski takmeel mein koshish kare. Jis ne musalmano ke ahd ko paamaal kiya us par Allah Ta'ala ki, farishto'n ki, aur sab logo'n ki laanat hai. Qiyamat ke din uska koi nek amal farz, ya nafil qubool nahi kiya jaaega".[488]

Faaeda: Is hadees mein "ijaazat ke baghair" ke alfaaz mahez ittefaaqi hain. Iska ye matlab hargiz nahi ke agar aaqa apne ghulamo'n ko kisi doosre ki taraf nisbat karne ki ijaazat de-de to aisa karna jaaez hai.

[6756] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne walaa ki khareed o farokht aur uske hiba karne se manaa farmaya hai.[489]

Baab 22: Jab Koi Kaafir, Kisi Musalman Ke Haath Par Islaam Qubool Kare To?

Imam Hasan Basri uske saath taalluq-e-walaa ko dusurat nahi samajhte the, kyou'nke Nabi ﷺ ka irshad-e-giraami hai: "*Walaa sirf aazaad karne waale ke liye hai*". Hazrat Tameem Daari ﵁ se marfoo riwayat hai: "*Wo shakhs zindagi aur maut dono haalato'n mein deegar logo'n se uska ziyaada haq rakhta hai*". Lekin is riwayat ki sehat mein ikhtelaaf hai.

[6757] Hazrat Ibne Umar ﵄ se riwayat hai ke Ummul Momineen Hazrat Ayesha ﵂ ne laundi (Barirah) khareed kar aazaad karne ka iraada kiya to laundi ke aaqaao'n ne kaha: Ham aap ko laundi is shart par farokht karte hain ke uski walaa hamaare liye hogi. Ummul Momineen ﵂ ne Rasool Allah ﷺ se iska zikr kiya to aap ne farmaya: "*Unki shart tumhe'n khareedne se manaa na kare, kyou'nke walaa ka haqdaar to wohi hota hai jo usey aazaad karta hai*".[490]

[6758] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Maine Barirah ﵂ ko khareedne ka iraada kiya to uske aaqaao'n ne walaa apne liye rakhne ki shart aaed ki. Maine is amr ka tazkira Nabi ﷺ se kiya to aap ne farmaya: "*Tum usey khareed kar aazaad kar do, walaa to uske liye hoti hai jo rupiye kharch kare*" Chunache maine usey khareedkar aazaad kar diye. Phir Rasool Allah ﷺ ne usey bulaya aur apne khaawind ki zaujiyat mein rehne ya na rehne ka ikhtiyaar diya. Hazrat Barirah ﵂ ne kaha: Agar wo mujhe itna-itna maal bhi de to main phir bhi uske paas na rahu'ngi, chunache unho'n ne shauhar se aazaadi ko pasand kiya.[491]

Baab 23: Aurto'n Ka Walaa Ka Waaris Banna

[6759] Hazrat Ibne Umar ﵄ se riwayat hai, unho'n ne kaha ke Ummul Momineen Hazrat Ayesha ﵂ ne Barirah ko khareedne ka iraada kiya to Nabi ﷺ se kaha: Uske aaqa apne liye walaa ki shart lagaate hain. Nabi ﷺ ne farmaya: "*Tum Barirah ko khareed lo, walaa usi ke liye hai jo aazaad karta hai*".[492]

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[487] راجع: 456
[488] راجع: 111
[489] راجع: 2535
[490] راجع: 2156
[491] راجع: 456
[492] راجع: 2156

[6760] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Walaa to uska haq hai jo qeemat de aur (usey aazaad kar ke) ehsaan kare*".[493]

Baab 24: Kisi Qaum Ka Aazaad-karda Ghulam Unhi Mein Se Hai Aur Qaum Ka Bhaanja Bhi Unhi Mein Daakhil Hoga

[6761] Hazrat Anas bin Maalik ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kisi gharaane ka aazaad-karda ghulam usi ka ek (1) fard hota hai*". "أَوْ كَمَا قَالَ"

[6762] Hazrat Anas bin Maalik ؓ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kisi gharaane ka bhaanja unhi mein se hai*".[494]

Baab 25: Qaidi Ki Wiraasat Ka Bayaan

Qaazi Shuraih dushman ke haatho'n qaidi ko tarke se hissa dilaate the aur kehte the: Wo to aur ziyaada iska mohtaaj hai. Hazrat Umar bin Abdul Aziz ne kaha: Qaidi ki wasiyyat, uski aazaadi aur jo kuch wo apne maal mein tasarruf kar wo jaaez aur naafiz hai, jab tak wo apne deen se bar-gashta na ho. Kyou'nke wo maal usi ka hai, wo us mein jis tarah chaahe tasarruf kar sakta hai.

[6763] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne maal choda aur uske waariso'n ke liye hai aur jisne qarz ya mohtaaj ahel o ayaal choda wo hamaare zimme hai*".[495]

Baab 26: Musalman Kaafir Ka Aur Kaafir Musalman Ka Waaris Nahi Hota. Agar Tarka Taqseem Hone Se Pehle Musalman Ho Gaya To Bhi Tarke Mein Uska Haq Nahi Hoga

[6764] Hazrat Usama bin Zaid ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Musalman kaafir ka waaris nahi hota aur na kaafir kisi musalman hi ka waaris banta hai*".[496]

Baab 27: Isaai Ghulam Aur Isaai Makaatib Ki Wiraasat Ka Bayaan, Nez Us Shakhs Ke Gunaah Ka Bayaan Jo Apne Bacche Ki Nafi Kare

Wazaahat: Makaatib wo ghulam hota hai jo apne aaqa se tehreeri muaahada karta hai ke wo ek (1) tae-shuda muddat mein muqarrara raqam adaa karke aazaad ho jaaega. Imam Bukhari ؒ ne uske mutaalliq koi hadees pesh nahi ki hai, kyou'nke uska hukum saabeqa hadees se akhaza kiya jaa sakta hai, ke koi musalman kisi kaafir ka maal bataur-e-wiraasat nahi le sakta.

Baab 28: Jo Kisi Shakhs Ke Mutaalliq Apna Bhai Ya Bhatija Hone Ka Daawa Kare

[6765] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Saad bin Abi Waqqas aur Abd bin Zama'h ؓ ka ek (1) ladke ke mutaalliq jhagda hua. Saad ؓ ne kaha: Allah ke Rasool ﷺ! Ye ladka mere bhai utba bin abi waqqas ka beta hai. Usne mujhe wasiyyat ki thi ke wo uska beta hai. Aap uski shakl o soorat par nazar farmae'n. Abd bin Zam'ah ؓ ne kaha: Allah ke Rasool ﷺ! Ye mera bhai hai. Mere waald ke bistar par unki laundi se paida hua hai. Rasool Allah ﷺ ne ladke ki shak o soorat dekhi to uski utba se waazeh taur par mushaabahat thi. Chunache aap ne farmaya: "*Aye Abd bin Zama'h! Ye ladka aap ke liye hai kyou'nke baccha bistar waale ka hota hai aur zaani ke liye patthar hain aur aye Sauda bint Zama'h! Tum is ladke se parda karo*". Chunache phir us ladke ne Hazrat Sauda ؓ ko nahi dekha.[497]

Baab 29: Jis Ne Apne Baap Ke Alaawa Kisi Doosre Ka Beta Hone KA Daawa Kiya

[6766] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jis ne apni nisbat apne baap ke alaawa kisi doosre ki taraf ki, halaa'nke wo jaanta hai ke wo uska baap nahi to us par jannat haraam hai*".[498]

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[493] راجع: 456
[494] راجع: 3146
[495] راجع: 2298
[496] راجع: 1588
[497] راجع: 2053
[498] راجع: 4326

[6767] Maine is hadees ka zikr Hazrat Abu Bakrah ﷺ se kiya to unho'n ne kaha: Is hadees ko Rasool Allah ﷺ se mere dono kaano'n ne bhi suna hai aur mere dil ne isko mehfooz (yaad rakha hai).[499]

[6768] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Apne baap-dada se eraaz[500] na karo. Jis ne apne baap se roo-gardaani ki, usne kufr ka irtekaab kiya*".

Faaeda: Daur-e-jaahiliyyat mein log jab kisi ko mu'n-bola-beta bana lete to wo beta khud ko apne baap ke alaawa usi ki taraf mansoob karta tha. Allah Ta'ala ne Surah Ahzaab mein is baat ka sakhti se notice liya hai. Imtinaai hukum[501] ke baawujood aaj aksar log le-paalak ko apni taraf hi mansoob karte hain. Shariyat mein iski qat-an ijaazat nahi.

Baab 30: Jab Koi Aurat Kisi Bete Ka Daawa Kare

[6769] Hazrat Abu Huraira ﷺ se riwayat hai, ke Rasool Allah ﷺ ne farmaya: "*Do (2) aurte'n thee'n, unke saath unke do (2) bete bhi the. Bhediya aaya aur un mein se ek (1) beta utha kar le gaya. Usne apni saheli se kaha ke bhediya tera beta le gaya hai. Doosri aurat ne kaha: Wo to tera beta le gaya hai. Dono Hazrat Dawood ﷺ ke paas faisla le gaee'n to unho'n ne faisla badi ke haq mein de diya. Phir wo dono Hazrat Sulaiman ﷺ ke paas faisla le gaee'n aur waaqia se unhe'n aagaah kiya to unho'n ne farmaya: Mere paas churi laao, main is bacche ko tum dono ke darmiyaan taqseem kar deta hoo'n. Choti aurat ne kaha: Allah Ta'ala Aap par rahem kare! Aa paisa na kare'n, ye is (badi) ka hi beta hai. Uske baad Hazrat Sulaiman ﷺ ne choti ke haq mein faisla kar diya*".

Hazrat Abu Huraira ﷺ ne kaha: Allah ke Qasam! Maine us din se pehle kabhi "سِكِّيْن" ka lafz nahi suna tha. Ham to churi ke liye "مُدْيَة" ka lafz bolte the.[502]

Baab 31: Qiyaafa-shanaas Ka Bayaan

Wazaahat: Qiyaafa ke maane hain: Aasaar ki jaan-pehchaan, istelaah mein qaaif us shakhs ko kaha jaata hai jo mushaabahat ko pehchaane aur aasaar mein nazar kare, aise shakhs ko qaaif is liye kaha jaata hai ke wo ashyaa ki tatabbo[503] o talaash karta hai. Ise Kitab-ul-Faraaez mein is liye bayaan kiya hai ke qiyaafa-shanaasi ki binaa par baaz auqaat mulhiq[504] aur mulhiq-beh mein[505] wiraasat jaari hoti hai. Isse koi hukum to saabit nahi hota, albatta taaeed ke liye ise pesh kiya jaa sakta hai.

[6770] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ mere yahaa'n ek (1) dafa bohot khush-khush tashreef laae. Aap ke chehre ke khutoot chamak rahe the. Aap ne farmaya: "*Aye Ayesha! Tum ne nahi dekha ke mujazziz (qiyaafa-shanaas) ne abhi-abhi Zaid bin Haaritha aur Usama bin Zaid ko dekha to kaha: Ye paao'n ek-doosre se taalluq rakhte hain*".[506]

[6771] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne kaha: Ek (1) din Rasool Allah ﷺ mere yahaa'n bohot khush-khush tashreef laae aur farmaya: "*Aye Ayesha! Tum ne nahi dekha ke mujazziz mudliji aaya aur us ne Hazrat Usama aur Zaid ko dekha jabke un dono ke jism par ek (1) chaadar thi. Jis ne dono ke saro'n ko chupa rakha tha. Unke sirf paao'n khule the to usne kaha: Ye paao'n ek-doosre se taalluq rakhte hain*".[507]

Faaeda: Zamaana-e-Jaahiliyyat mein log Hazrat Usama ﷺ ke nasb mein bohot ta'n karte the, kyou'nke unka rang intehaai siyaah tha. Jabke unke waalid-e-giraami Hazrat Zaid bin Haaritha ﷺ bohot ziyaada safed the. Hazrat Usama ﷺ is liye siyaah the ke unki waalida Hazrat Umme Aiman ﷺ siyaah-faam thi.

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[499] راجع: 4327

[500] T: (اِعْراض) Kinaara-kashi, parhez, ijtenaab [Rekhta]

[501] T: (حُكْمِ اِمْتِناعى) Kisi kaam se baaz rakhne ka hukum, mumaaneat ka hukum [Urduinc]

[502] راجع: 3427

[503] T: (تَتَبُّع) Itteba, pairawi [Rekhta]

[504] T: (مُلْحِق) Kisi ke saath mila ya lagaa hua [Rekhta]

[505] T: (مُلْحَق بَه)

[506] راجع: 3555

[507] راجع: 3555

بسم الله الرحمان الرحيم

86: Kitab-ul-Hudood (Hudood Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْحُدُوْدِ

Baab 1: Hudood Waale Gunaaho'n Ka Bayaan, Nez, Zina-kaari Aur Sharaab Noshi Ka Bayaan

Hazrat Ibne Abbas ؓ ne kaha: Zina karte waqt us (zaani) se noor-e-imaan utha liya jaata hai.

[6772] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab bhi koi zina karta hai to zina karte waqt wo momin nahi rehta. Jab bhi koi sharaab-noshi karta hai to sharaab peete waqt wo momin nahi rehta. Jab bhi koi chori karta hai to chori karte waqt wo imaan se nahi hota aur jab bhi koi lautne waala laut-ta hai ke log apni nazre'n utha-utha kar ise dekhte hain to wo momin nahi rehta*".

Ibne Shihab ne Saeed bin Musaiyyib aur Abu Salama se, wo Hazrat Abu Huraira ؓ se, wo Nabi ﷺ se loot-maar ke alfaaz ke baghair usey bayaan karte hain.[508]

Baab 2: Sharaab Peene Waale Ko Maarne Ka Bayaan

[6773] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ne sharaab-noshi karne par khajoor ki shaakho'n aur jooto'n se maarne ka hukum diya tha aur Hazrat Abu Bakar ؓ ne (sharaabi ko) chalees kode maare the.[509]

Baab 3: Jis Ne Ghar Mein Hadd Lagaane Ka Hukum Diya

[6774] Hazrat Uqba bin Haaris ؓ se riwayat hai, unho'n ne kaha ke Nuaimaan ya Ibne Nuaimaan ko nashe ki haalat mein laaya gaya to Nabi ﷺ ne ghar mein maujood logo'n ko hukum diya ke wo usko maare'n, chunache logo'n ne ise maara. Main bhi un logo'n mein shaamil tha, jinho'n ne usey jooto'n se maara tha.[510]

Baab 4: Sharaabi Ko Chadiyo'n Aur Jooto'n Se Maarna

[6775] Hazrat Uqba bin Haaris ؓ se riwayat hai ke Nabi ﷺ ki khidmat mein Nuaimaan ya uske bete ko haazir kiya gaya, jabke wo sharaab ke nashe mein dhut tha. Aap ﷺ ko ye haalat bohot naagawaar guzri to aap ne ghar mein maujood logo'n ko hukum diya ke wo usko maare'n, chunache unho'n ne khajoor ki chadiyo'n aur jooto'n se usko maara. Main bhi un logo'n mein tha jinho'n ne usey maara tha.[511]

[6776] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne sharaab-noshi par chadi aur jooto'n se maara, aur Hazrat Abu Bakar ؓ ne chaalees (40) kode lagwaae the.[512]

Faaeda: Sharaabi ko kode lagaae jaae'n ya waise hi maara jaae, uske mutaalliq teen (3) mauqif hain. Raajeh mazhab ye hai ke usey kode bhi lagaae jaa sakte hain aur chadiyo'n aur jooto'n se bhi uski marammat ki jaaskati hai.

[6777] Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ke paas ek (1) shakhs ko laaya gaya jis ne abhi-abhi sharaab-noshi ki thi. Aap ﷺ ne farmaya: "*Usey maaro*". Hazrat Abu Huraira ؓ kehte hain: Ham mein se baaz ne use makko'n se maara. Kuch ne jooto'n aur kuch ne kapdo'n se uski marammat ki. Jab wo jaane lagta to kisi ne kaha: Allah tujhe ruswa kare. Aap ﷺ ne farmaya: "*Aisa mat kaho aur uske khilaaf shaitan ki madad na karo*".[513]

[6778] Hazrat Ali ؓ se riwayat hai, unho'n ne kaha: Main kisi par hadd qaaem nahi karta jis se wo mar jaae. Phir mujhe uske ranj ho siwaae sharaabi ke. Agar wo hadd qaaem karne se marjaae to main iski diyyat adaa karu'nga. Ye is liye ke Rasool Allah ﷺ ne uski koi hadd muqarrar nahi farmaai.

[6779] Hazrat Saaib bin Yazeed ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ke ahd-e-mubarak mein Hazrat Abu Bakar ؓ ke daur-e-khilafat aur Hazrat Umar ؓ ke ibtedaai duar-e-hukumat mein sharaab peene waale ko

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[508] راجع: 2475

[509] Dekhiye: 6776

[510] راجع: 2316

[511] راجع: 2316

[512] راجع: 6773

[513] Dekhiye: 6781

hamaare paas laaya jaata to ham usey apne haatho'n, joooto'n aur kapdo'n se maarte the. Aakhir-kaar Hazrat Umar ﷺ ne apne aakhri daur-e-khilaafat mein sharaab peene waalo'n ko chaalees kode lagwaae. Phir jab logo'n ne mazeed sarkashi ki aur fisq o fujoor karne lagey to Hazrat Umar ﷺ ne assi (80) kode maare.

Haafiz Ibne Hajar ﷺ ne likha hai ke sharaabi ko hadd lagaane ke mutaalliq ulama-e-ummat ki mukhtalif aara hain. Raajeh ye hai ke Rasool Allah ﷺ ne uske mutaalliq koi hadd muqarrar nahi ki, balke sharaabi ke hasb-e-haal sirf zadd-o-kob kiya jaata tha aur usey sharmsaar kiya jaata, nez aar dilaane par iktefa kiya jaata tha. Agar is silsile mein koi hadd muqarrar ki hoti to usey wazaahat se bayaan kiya jaata. Jab Hazrat Umar ﷺ ke daur-e-hukumat mein ye wabaa ziyaada hui to aap ne Sahaba Ikram ﷺ se mashwara kiya aur chaalees (40), phir assi (80) kode muqarrar kiye. Jin se mashwara liya gaya unho'n ne bhi Rasool Allah ﷺ ka koi irshad ya amal pesh kiya balke aqal o raae se kaam le kar unhe'n mashwara diya. Imam Bukhari ﷺ ka bhi yehi rujhaan maaloom hota hai kyou'nke unho'n ne kodo'n ki taadaad ke mutaalliq koi unwaan nahi qaaem kiya aur na tedaad ke taayyun mein koi marfoo hadees hi zikr ki hai. Is liye Rasool Allah ﷺ se saabit-shuda amr par iktefa kiya jaae ya ziyaada se ziyaada Hazrat Umar ﷺ ke faisle par amal kiya jaa sakta hai, taake log us ummul khabaais ko mu'n lagaane se ijtenaab kare'n.[514]

Baab 5: Sharaabi Par Laanat Karna Makrooh Hai Aur Wo Millat-e-Islamiya Se Khaarij Nahi Hota

[6780] Hazrat Umar bin Khattab ﷺ se riwayat hai ke Nabi ﷺ ke zamaane mein ek (1) shakhs ka naam Abdullah aur uska laqab Himaar tha, wo Rasool Allah ﷺ ko hasaaya karta tha. Nabi ﷺ ne usey sharaab peene par maara tha, ek (1) dn usko laaya gaya to Aap ﷺ ke hukum se usey maara gaya. Haazireen mein se ek (1) aadmi ne kaha: Allah us par laanat kare! Usey ba-kasrat is silsile mein laaya jaata hai. Nabi ﷺ ne farmaya: "*Us par laanat na karo, Allah ke Qasam! Main to iske mutaalliq yehi jaanta hoo'n ke ye Allah aur uske Rasool se mohabbat karta hai*"

[6781] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke paas ek (1) shakhs nashe ki haalat mein laaya gaya to Aap ﷺ ne usey maarne ka hukum diya. Chunache ham mein kuch log usey haatho'n se peetne lagey aur baaz hazraat ne usey joote maare, jabke kuch logo'n ne kapdo'n (ko batt[515] de kar un) se uski marammat ki. Jab wo chala gaya to ek (1) shakhs ne kaha: Ise kya ho gaya hai, Allah Ta'ala usko ruswa kare. Rasool Allah ﷺ ne farmaya: "*Tum apne bhai ke khilaaf shaitan ke madadgaar na bano*".[516]

Faaeda: Jab koi apne jurm ki saza bhugat le to usey bura-bhala kehna ya us par laanat karna durust nahi, balke ek (1) riwayat mein hai ke Rasool Allah ﷺ ne farmaya: "*Uske liye Allah se bakhshish aur rahem ki dua karo*".[517]

Baab 6: Chor, Jab Chori Karta Hai

[6782] Hazrat Ibne Abba sﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab zina karne waala zina karta hai to wo momin nahi rehta aur chor bhi jab chori karta hai to wo momin nahi rehta*".[518]

Baab 7: Chor Ka Naam Liye Baghair Us Par Laanat Karna

[6783] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala chor par laanat kare ke wo ek (1) anda churaata hai to uska haath kaat diya jaata hai, ek (1) rassi churaata hai to uska haath kaat diya jaata hai*".

Hazrat Amash ne kaha: Ahle Ilm ke khayaal ke mutaabiq "بیضه" se muraad lohe ka khud[519] hai aur "حَبْلٌ" se muraad aisi rassi jo kai darahim ke masaawi[520] ho.[521]

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[514] Fath-ul-Baari: V12 P91

[515] T: (بَٹ) Pech de kar, modh kar [RSB]

[516] راجع: 6777

[517] Sunan Abu Dawood: Al Hudood: H4478

[518] Dekhiye: 6809

[519] T: (خود) Lohe ki topi jo ladaai ke waqt pehente hain [Rekhta]

[520] T: (مُساوی) (Darje, haalat, ya khusoosiyat waghaira mein) baraabar, yaksaa'n, ham-sar [Rekhta]

[521] Dekhiye: 6799

Baab 8: Hudood Kaffaarah Hain

[6784] Hazrat Ubadah bin Saamit ﷺ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke hamraah ek (1) majlis mein the to aap ne farmaya: "*Mujh se is baat par bait karo ke tum Allah ke saath kisi ko shareek nahi thehraao ge. Chori nahi karoge aur na zina hi ke murtakib hoge. Phir aap ne poori aayat padhi. Tum mein se jo shakhs is ahd ko poora karega, uska sawaab Allah ke zimme hain aur jisne un mein se kisi jurm ka irtekaab kiya, phir us par usey saza hui to wo uska kaffaara hai, aur jo shakhs in mein se koi ghalati kar guzra aur Allah Ta'ala ne us par parda daala to agar Allah chaahe to usey moaaf kar de ga aur agar chaahega to us par azaab de ga*".[522]

Faaeda: Ek (1) hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Main nahi jaanta ke hudood kaffaara hain*". Iske baad Allah Ta'ala ne Rasool Allah ﷺ ko muttala farmaya ke hudood kaffaara hain aur gunaaho'n se pakeezgi ka zariya hain.

Baab 9: Momin Ki Peeth Mehfooz Hai, Haa'n Hadd Ya Kisi Haq Mein Usey Maara Jaa Sakta Hai

[6785] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne hajjat-ul-wida ke mauqa par farmaya: "*Bataao tum kis mahine ko hurmat mein azeem-tar jaante ho?*" Sahaba ne kaha: Isi mahine (dhul-hajja) ko. Aap ne farmaya: "*Bataao tum kis shahehr ko sab se ziyaada hurmat waala khayaal karte ho?*" Logo'n ne jawaab diya: Isi shahr (e makkah) ko. Phir aap ne dariyaaft farmaya: "*Tum kis din ko sab se ziyaada izzat waala samajhte ho?*" Sahaba Ikram ne kaha: Apni isi din (yaum-e-nahr) ko. Aap ﷺ ne farmaya: "*Beshak Allah Ta'ala ne haq-e-shara'*[523] *ke siwa tumhare khoon, tumhare maal, aur tumhari izzate'n tum par haraam kardi hain. Jaisa ke is din ki hurmat, is shahr aur is mahine mein hai*". Phir aap ne teen (3) martaba farmaya: "*Kya maine tumhe'n Allah ka paighaam pohoncha diya hai?*" Sahaba Ikram ne har martaba yehi jawaab diya ke haa'n pohoncha diya. Uske baad aap ne farmaya: "*Tumhari kharaabi ho! Mere baad tum kuffaar jaise na ban jaana ke ek-doosre ki gardane'n udaane lago*".[524]

Baab 10: Hudood Qaaem Karna Aur Allah Ki Hurmato'n Ki Wajah Se Intiqaam Lena

[6786] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ko jab bhi do (2) cheezo'n mein se ek (1) ke ikhtiyaar karne ka hukum diya jaata to aap un mein se aasaan ko ikhtiyaar karte. Ba-sharte-ke us mein gunaah ka koi pehlu na hota. Agar us mein gunaah hota to aap usse bohot door rehte. Allah ki qasam! Aap ﷺ ne kabhi apne zaati muaamale mein kisi se badla nahi liya. Albatta, (jab) Allah ki hurmato'n ko paamaal kiya jaata to aap Allah ke liye zaroor intiqaam lete the.[525]

Baab 11: Har Muazzaz o Haqeer Par Hadd Qaaem Karna

[6787] Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Usama bin Zaid ﷺ ne Nabi ﷺ se ek (1) aurat ke mutaalliq sifaarish ki to aap ne farmaya: "*Tum se pehle log is liye halaak hue ke wo kamzor o haqeer par to hadd qaaem karte the, aur buland-martaba logo'n ko chod dete the. Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Agar (meri beti) Fatima ﷺ ne bhi ye (chori) ki hoti to main uska bhi haath kaat deta*".[526]

Baab 12: Jab Hadd Ka Muqaddama Adaalat Mein Pohonch Jaae To Phir Sifaarish Karna Manaa Hai

[6788] Hazrat Ayesha ﷺ se riwayat hai ke ek (1) makhzumiya aurat ne quraish ko pareshaan kar diya, jis ne chori ki thi. Quraish ne kaha: Rasool Allah ﷺ ke mehboob Hazrat Usama ﷺ ke alaawa koi doosra shakhs us aurat ke baare mein Rasool Allah ﷺ se guftagu nahi kar sakta aur na kisi mein jur-at hi hai ke wo aap se is qism ki baat kare. Chunache Hazrat Usama ﷺ ne Rasool Allah ﷺ se uske mutaalliq baat ki to Aap ﷺ ne farmaya: "*Aye Usama! Kya tum Allah ki hudood mein sifaarish karne aae ho?*" Phir aap khade hue aur khutba diya, phir farmaya: "*Aye logo! Tum se pehle log sirf is liye gumraah hue ke un mein jab koi bada aadmi chori karta to usey chod dete aur jab koi kamzor aadmi*

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[522] راجع: 18

[523] T: (حق شرع)

[524] راجع: 1742

[525] راجع: 3560

[526] راجع: 2648

chori karta to us par hadd qaaem kar dete. Allah ke Qasam! Agar Fatima bint Muhammad ﷺ ne bhi chori ki hoti to Muhammad ﷺ uska bhi haath kaat daalte".[527]

Baab 13: Irshad-e-Baari Ta'ala "Chor, Khwah Mard Ho Ya Aurat, Uska Haath Kaat Do"[528] Ka Bayaan, Nez Kitni Maaliyat (ki chori) Par Haath Kaata Jaaega?

Hazrat Ali ؓ ne hatheli se haath kaata tha. Hazrat Qatada ne chori karne waali aurat ke mutaalliq kaha, jabke uska baayaa'n haath kaat diya gaya tha: Nez, yehi saza kaafi hai.

[6789] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Chauthaai dinar ya usse ziyaada maaliyat chori karne par haath kaat diya jaaega*".

Abdur Rahman bin Khalid, Imam Zohri ke bhatije aur Ma'mar ne Zohri se riwayat karne mein Ibrahim bin Saad ki mataaba-at ki hai.[529]

[6790] Hazrat Ayesha ؓ hi se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Chor ka haath ruba'* (ربع) *dinar ki maaliyat chori karne par kaat diya jaaega*".[530]

[6791] Hazrat Ayesha ؓ se ek (1) aur riwayat hai, unho'n ne Nabi ﷺ se bayaan kiya ke aap ne farmaya: "*Ruba dinar ki maaliyat chori karne par haath kaat diya jaaega*".[531]

Faaeda: Ishaari nizaam[532] ke mutaabiq dinar ka wazan 4.374 gram hai, yaane 4 maashe 4 rati[533] ke baraabar ruba dinar 1.0935 gram. Yaane ek (1) maasha ek (1) rati ke masaawi sona hoga. Jis ki maaliyat raaej-ul-waqt sone ke baazaari bhai se banali jaae.

[6792] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ke ahd-e-mubarak mein chor ka haath chamde ki dhaal ya aam dhaal ki chori hi par kaata jaata tha.

Usman kehte hain ke hame'n Humaid bin Abdur Rahman ne, unse Hisham ne, unse unke waalid ne, unse Hazrat Ayesha ؓ ne isi tarah bayaan kiya hai.[534]

[6793] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne farmaya: Chor ka haath chamde ki dhaal ya aam dhaal se kam chori par nahi kaata jaata tha aur ye dono dhaale'n qeemti hoti thee'n.[535]

Ye hadees Wakee (وَكِيْعٌ) aur Ibne Idrees ne Hisham se, unho'n ne apne waalid Urwah se mursal taur par bayaan ki hai.

[6794] Hazrat Ayesha ؓ se ek (1) aur riwayat hai, unho'n ne farmaya: Nabi ﷺ ke ahd-e-mubarak mein chor ka haath chamde ki dhaal ya aam dhaal ki qeemat se kam par nahi kaata jaata tha, aur un mein se har ek dhaal qeemti hoti thi.[536]

[6795] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne ek (1) dhaal ke chori karne par haath kaata tha, jiski qeemat teen (3) dirham thi.

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[527] راجع: 2648

[528] Surah al Maaida: 38

[529] Dekhiye: 6790 6791

[530] راجع: 6789

[531] راجع: 6789

[532] T: (اَعْشاری نِظام) Shumaar, wazan, paimaaesh ke liye har ikaai ko dus (10) hisso'n par taqseem karne ka tareeqa, angrezi mein ise decimal system kehte hain [Rekhta]

[533] T: Jis tarah gram ki ikaai milligram se shuru hoti hai, usi tarah tola ki ikaai rati se shuru hoti hai. Ek (1) tola mein baara (12) maashe hote hain, ek (1) maasha mein 8 ratiyaa'n hoti hain, you'n ek (1) tola chiyaanwe (96) ratiyo'n par mushtamil hota hai. [RSB (from the website of Ahmad Deen Goldsmith)]

[534] Dekhiye: 6793 6794

[535] راجع: 6792

[536] راجع: 6792

Muhammad bin Ishaq ne Maalik bin Anas ki mataaba-at ki hai, aur Lais ne Naafe se "ثَمَنُهُ" ki jagah "قِيْمَتُهُ" ke alfaaz zikr kiye hain.[537]

[6796] Hazrat Ibne Umar ﷺ hi se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne ek (1) dhaal ki chori par haath kaata, jis ki qeemat teen (3) dirham thi.[538]

[6797] Hazrat Abdullah bin Umar ﷺ se ek (1) aur riwayat hai, unho'n ne farmaya: Nabi ﷺ ne ek (1) dhaal ki chori par haath kaata tha, jiski qeemat teen (3) dirham thi.[539]

[6798] Hazrat Abdullah bin Umar ﷺ se ek (1) mazeed riwayat hai, unho'n ne farmaya: Nabi ﷺ ne ek (1) chor ka haath ek (1) dhaal chori karne par kaata tha, jiski qeemat teen (3) dirham thi.

Muhammad bin Ishaq ne Naafe se riwayat karne mein Moosa bin Uqba ki mataaba-at ki hai. Lais ne kaha: Mujh se Naafe ne "ثَمَنُهُ" ke bajaae "قِيْمَتُهُ" ke alfaaz zikr kiye hain.[540]

[6799] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala chor par laanat kare ke ek (1) baizah* (بيضه) *churaata hai to uska haat kaat diya jaata hai aur ek (1) rassi chori karne par bhi uska haath kaat diya jaata hai*".[541]

Baab 14: Chor Ki Tauba Ka Bayaan

[6800] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) aurat ka haath kaatne ka hukum diya. Hazrat Ayesha ﷺ ne farmaya: Wo aurat uske baad bhi aati thi aur main uski zarooriyaat ko Nabi ﷺ ke huzoor pesh karti thi. Us aurat ne tauba Karli thi aur acchi tauba ka suboot diya tha.[542]

[6801] Hazrat Ubadah bin Saamit ﷺ se riwayat hai, unho'n ne kaha: Maine chand logo'n ke hamraah Rasool Allah ﷺ se bait ki to Aap ﷺ ne farmaya: "*Main tum se is shart par bait leta hoo'n ke kisi ko Allah ke saath shareek na karoge, na chori ke murtakib hoge aur na apni aulaad ko qatl hi karoge, aur apne haatho'n aur paao'n se kisi ke khilaaf bohtaan nahi uthaaoge. Nez, bhale kaamo'n mein meri naa-farmaani nahi karoge. Tum mein se jisne apne is ehed ko poora kiya uska ajar Allah ke zimme hai aur jo koi un mein koi ghalati kar guzrega aur duniya mein usey saza de di gai to wo uske gunaah ka kaffaara aur uski pakeezgi ka zariya hai aur jis par Allah Ta'ala ne parda daala, uska muaamala Allah ke supurd hai. Chaahe to usey saza de aur chaahe to usey moaaf kar de*".[543]

Abu Abdullah (Imam Bukhari ﷺ) ne kaha: Jab chor ka haath kaat diya jaae, phir wo tauba kar le to uski gawaahi qubool hogi, nez har wo shakhs jis par hadd lagaai gai ho jab wo tauba kar le to uski gawaahi qubool ki jaaegi.[544]

Baab 15: Un Kuffaar o Murtadeen Ki Saza Ka Bayaan Jo Musalmano Se Ladte Hain

Irshad-e-Baari Ta'ala hai: "Jo Log Allah Aur Uske Rasool Se Jung Karte Hain, Unki Jaza Yehi Hai…".[545]

[6802] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas qabila-e-U'kl (عُكْل) ke chand aadmi aae aur islaam qubool kiya, lekin madina taiyyaba ki aab o hawaa unke muwaafiq na aai, to Aap ﷺ ne unse farmaya ke tum sadqe ke oonto'n ke paas rahaaish rakho aur unka peshab aur doodh nosh karo. Unho'n ne (aisa) kiya to sehat-yaab ho gae. Lekin uske baad wo deen se bar-gashta ho gae aur oonto'n ke charwaaho'n ko qatl karke oonto'n ko haank kar le gae. Aap ﷺ ne unki talaash mein sawaar bheje to wo unhe'n giraftaar karke le aae. Aap ﷺ ne unke haath aur paao'n (mukhaalif simt se) kaatne ka hukum diya, nez unki aankhe'n bhi phod di gaee'n. Phir aap ne uske zakhm par daagh na diya, hatta ke wo sisak-sisak kar mar gae.[546]

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[537] Dekhiye: 6796 6797 6798

[538] راجع: 6795

[539] راجع: 6795

[540] راجع: 6795

[541] راجع: 6783

[542] راجع: 2648

[543] راجع: 18

[544] راجع: 18

[545] Surah al Maaida: 33

[546] راجع: 233

Baab 16: Nabi ﷺ Ne Murtad Dakuo’n Ko Daagh Na Diya Hatta Ke Wo Mar Gae

[6803] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ne Ahle U’raniya (عُرَنِيَه) ke haath-paao’n (mukhaalif simt se) kaatne ka hukum diya, lekin unhe’n daagh nahi diya, hatta ke wo mar gae.[547]

Baab 17: Murtad Jungjuo’n Ko Paani Bhi Na Pilaaya Gaya, Hatta Ke Wo Mar GAe

[6804] Hazrat Anas ؓ se riwayat hai, unho’n ne kaha: Qabila-e-U’kl ke chand log Nabi ﷺ ke paas aae aur unho’n ne suffa mein rahaaish rakhi, lekin madina taiyyaba ki aab-o-hawa unhe’n muwaafiq na aae, to unho’n ne kaha: Allah ke Rasool ﷺ! Hamaare liye kahee’n se doodh ka bandobast kar de’n. Aap ﷺ ne farmaya: “*Hamaare liye ye intezaam to mushkil hai, albatta tum Rasool Allah ﷺ ke oonto’n ke paas jaa kar raho*”. Chunache wo oonto’n ke paas aae aur wahaa’n unka doodh aur peshaab peene lagey. Phir sehatmand ho kar khoob mote-taaze ho gae, aakhir-kaar unho’n ne charwaahe ko qatl kar diya aur oont haa’nk kar le gae. Us dauraan mein Nabi ﷺ ke paas uki khabar dene waala aaya to aap ne unki talaash mein chand sawaaro’n ko rawaana kiya. Abhi dhoop ziyaada nahi phaili thi ke unhe’n giraftaar karke aap ki khidmat mein pesh kar diya gaya. Aap ﷺ ke hukum se lohe ki salaaiyaa’n garam ki gaee’n, jinhe’n aap ne unki aankho’n mein pher diya. Nez unke haath aur paao’n bhi kaat diye aur unhe’n daagh bhi na diya. Phir unhe’n garam pathreeli zameen par phenk diya gaya. Wo paani maangte the, lekin unhe’n paani nahi diya gaya, hatta ke wo mar gae.

(Raawi-e-hadees) Abu Qilaaba ne kaha: (Unke saath ye bartaao is liye kiya gaya ke) Unho’n ne chori ki, charwaahe ko qatl kiya, aur Allah aur uske Rasool ke khilaaf musallah[548] waardaat[549] ki.[550]

Baab 18: Nabi ﷺ Ke Murtad Aksariyat Pasando’n Ki Aankho’n Mein Garam Salaaiya’n Pherne Ka Bayaan

[6805] Hazrat Anas ؓ se riwayat hai ke qabila-e-u’kl ke chand aadmi madina taiyyaba aae to Nabi ﷺ ne unke liye doodh dene waali oontniyo’n ka bandobast kar diya aur farmaya ke wo oonto’n ke galey[551] mein jaae’n aur unka peshab aur doodh nosh kare’n, chunache unho’n ne aisa hi kiya. Jab wo tandrust ho gae to unho’n ne charwaahe ko qatl kar diya aur oonto’n ko haank kar le gae. Nabi ﷺ ke paas ye khabar subah ke waqt pohonchi to aap ne unke taaqub mein sawaar daodaae. Abhi dhoop ziyaada nahi phaili thi ke unhe’n giraftaar karke laaya gaya. Aap ﷺ ne unke haath aur paao’n kaat dene ka hukum diya aur unki aankho’n mein lohe ki garam salaaiyaa’n pheri gaee’n. Phir unhe’n pathreele garam maidaan mein phenk diya gaya. Wo paani maangte the, lekin unhe’n paani na pilaaya gaya.[552]

Abu Qilaaba ne kaha: Ye wo log the, jinho’n ne chori ki, qatl kiya, aur imaan ke baad kufr ikhtiyaar kiya tha. Nez, unho’n ne Allah aur uske Rasool ke khilaaf baaghiyaana kaarwaai ki thi.

Faaeda: Wo namak-haraam intehaai ehsaan faramosh nikle. Unke saath jo sulook hua wo unhi ka kiya-dhara tha. Unho’n ne oonto’n ke charwaahe ke saath usi qism ka bartaao kiya tha.

Baab 19: Us Shakhs Ki Fazilat Jis Ne Fawaahish Ko chod Diya

[6806] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Saat (7) aadmi aise hain jinhe’n Allah Ta’ala qiyaamat ke din apne saae taley jagah de ga. Us din uske saae ke alaawa aur koi saaya nahi hoga. Aadil hukumraan, wo naujawaan jo Allah ki ibaadat mein parwaan Chadha ho, wo shakhs jis ne tanhaai mein Allah ko yaad kiya aur uski aankhe’n beh padee’n, wo shakhs jis ka dil masjid mein laga rehta hai, wo do (2) aadmi jo sirf Allah ke liye mohabbat karte hain, wo shakhs jise koi buland martaba aur khoobru aurat apni taraf bulaae, lekin wo kahe: Main Allah se darta hoo’n aur wo shakhs jisne is qadar posheeda sadqa kiya ke uske baae’n-haath ko bhi pataa na chal saka ke daae’n haath ne kitna aur kya sadqa kiya hai*”.[553]

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[547] راجع: 233
[548] T: (مُسَلَّح) Hathiyaar ke saath [Rekhta]
[549] T: (وارْدات) Ahem waaqia [Rekhta]
[550] راجع: 233
[551] T: (گله) Gala ki jamaa, oont waghaira ka jhund [Urduinc]
[552] راجع: 233
[553] راجع: 660

[6807] Hazrat Sahal bin Saad Saa'di ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jis ne mujhe apne dono paao'n ke darmiyan (Sharamgaah) aur apne dono jabdo'n ke darmiyan (zubaan) ki zamaanat di to main usey jannat ki zamaanat deta hoo'n*".[554]

Baab 20: Zaaniyo'n Ke Gunaah Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Wo Zina Nahi Karte".[555] Nez farmaya: "Tum Zina Ke Qareeb Bhi Na Jaao, Bila-shubha Wo Hamesha Se Be-hayaai Aur Bura Raasta Hai".[556]

[6808] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Main tumhe'n ek (1) aisi hadees sunaata hoo'n jo maine Nabi ﷺ se suni hai aur ye hadees mere baad tumhe'n aur koi bhi bayaan nahi karega. Maine Nabi ﷺ se suna, aap farma rahe the: "*Us waqt tak qiyaamat qaaem na hogi …*ya farmaya: "Qiyaamat ki alamaat mein se hai"… "*Ke ilm utha liya jaaega aur jahaalat phail jaaegi, sharaab ka daur-daura hoga, zina aam hoga, mard kam hote jaae'nge aur aurto'n ki kasrat hogi, hatta ke pachaas aurto'n ka intezaam karne waala ek (1) shakhs hoga*".[557]

Faaeda: Zina ke qareeb na jaane ka maqsad uske muqaddamaat se parhez karna hai. Masalan: Nazar-baazi karna, haath lagaana ya bos-o-kinaar karna, ye aise kaam hain jo zina to nahi, lekin zina tak pohonchate hain. Qurb-e-qiyaamat ke waqt zina aam ho jaaega ke usey chupa kar nahi kiya jaaega, balke elaaniya gali-koocho'n mein uska irtekaab hoga. Iska matlab ye hai ke qurb-e-qiyaamat ke waqt aisi cheeze'n ba-kasrat dastiyaab ho'ngi jo zina aur bad-kaari ka pesh-khema[558] ho'ngi. Jisse zina ki wabaa aam ho jaaegi.

[6809] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Banda jab zina karta hai to us waqt wo momin nahi rehta. Jab wo chori karta hai to us waqt momin nahi rehta, jab wo sharaab-noshi karta hai to us waqt wo momin nahi rehta, aur jab qatl-e-naa-haq karta hai to us waqt wo momin nahi rehta*".

Ikrima ne kaha: Maine Hazrat Ibne Abbas ؓ se poocha: Imaan usse kaise nikaal liya jaata hai? Unho'n ne apni ungliyo'n ko doosre haath ki ungliyo'n mein daal kar phir unhe'n alag kiya aur farmaya: Is tarah. Phir agar wo tauba kar leta hai to imaan uske paas laut aata hai, phir unho'n ne apni ungliyo'n ko doosre haath ki ungliyo'n mein daal kar farmaya ke is tarah waapas aajaata hai.[559]

[6810] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Zina karne waala jab zina karta hai to us waqt wo momin nahi rehta. Chori karne waala jab chori karta hai to us waqt wo momin nahi rehta. Aur sharaabi jab sharaab-noshi karta hai to us waqt wo momin nahi rehta. Phir un sab aadmiyo'n ke liye tauba ka darwaza bahar-haal khula rehta hai*".[560]

Faaeda: In riwayaat mein zina ki sangeeni ko bayaan kiya gaya hai ke haalat-e-zina mein insaan noor-e-imaan se mehroom ho jaata hai. Agar usi haalat mein mar jaae to imaan se mehroom ho kar marta hai.

[6811] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Maine dariyaaft kiya: Allah ke Rasool ﷺ! Kausa gunah sab se bada hai? Aap ne farmaya: "*Ye ke tum Allah ke saath kisi ko shareek banaao, halaa'nke usne tumhe'n paida kiya hai*". Maine poocha: Uske baad kaun sa gunaah azeem-tar hai? Aap ne farmaya: "*Ye ke tum apni aulaad ko is liye qatl karo ke wo tumhare saath khana khaane mein shareek ho'nge*". Maine poocha: Uske baad kaunsa gunaah bada hai? Aap ne farmaya: "*Tumhara apne padosi ki biwi se bad-kaari karna*".[561]

Yahya ne bayaan kiya: Unse Sufyan ne bayaan kiya, unse Waasil ne bayaan kiya, unse Abu Waael ne aur unse Hazrat Abdullah bin Masood ؓ ne bayaan kiya ke maine kaha: Allah ke Rasool ﷺ! Phir is hadees ki tarah bayaan kiya.

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[554] راجع: 6474

[555] Surah al Furqan: 68

[556] Surah al Isra: 32

[557] راجع: 80

[558] T: (پیش خِیمَہ) Kisi kaam ke zuhoor ka saamaan [Urduinc]

[559] راجع: 6782

[560] راجع: 2475

[561] راجع: 4477

Amr ne kaha: Phir maine is hadees ka zikr Abdur Rahman bin Mahdi se kiya, unho'n ne Sufyan Soori se, unho'n ne Amash, Mansoor, aur Waasil se. Un sab ne Abu Waael se, unho'n ne Abu Maisarah se bayaan kiya. Abdur Rahman bin Mahdi ne kaha: tum is sanad ko jaane do, usey chod do.

Baab 21: Shaadi-shuda Zaani Ko Sangsaar Karna

Hasan Basri ne kaha: Jis ne apni behen se zina kiya, uski hadd bhi zina ki hadd hai.

Faaeda: "احصان", yaane shaadi-shuda se muraad wo aaqil, baaligh aur aazaad musalman hai, jo nikah-e-saheeh ke baad apni biwi se ham-bistar ho chuka ho. Aisa aadmi jab bad-kaari ka irtekaab kare to usey rajm karna chaahiye. Haafiz Ibne Hajar ﷫ ne Shaareh Bukhari Ibne Battaal ke hawaale se likha hai: Is amr par tamaam Sahaba Ikram ﷡ aur Aimma-e-Azzaam ﷭ ka ittefaaq hai ke shaadi-shuda mard ya aurat jab deeda-daanista apne ikhtiyaar se bad-kaari kare to uski saza sangsaar karna hai.

[6812] Hazrat Ali ﷜ se riwayat hai, jab unho'n ne juma ke din ek (1) aurat ko rajm kiya to farmaya: Maine is aurat ko Rasool Allah ﷺ ke tareeqa ke mutaabiq rajm kiya hai.

[6813] Shulaiman Shaibani se riwayat hai, unho'n ne kaha: Maine Hazrat Abdullah bin Abi Awfa ﷜ se poocha: Kya Rasool Allah ﷺ ne kisi ko rajm kiya tha? Unho'n ne farmaya: Haa'n. Maine kaha: Surah an Noor ke naazil hone se pehle ya baad? Unho'n ne farmaya: Ye mujhe maaloom nahi.[562]

Faaeda: Haqeeqat ye hai ke jin aayaat mein sirf sau (100) kodo'n ka zikr hai unka nuzool saza-e-rajm se pehle hai. Kyou'nke ye surah 6 hijri mein naazil hui hai aur rajm ke raawi Hazrat Abu Huraira ﷜ hain, jo fatah khybar ke mauqa par saat (7) hijri mein musalman hue the. Is tarah rajm se mutaalliqa waaqia ki riwayat Hazrat Ibne Abbas ﷠ se bhi marwi hai.[563] Aur Hazrat Ibne Abbas ﷠ apni waalida ke hamraah nau (9) hijri mein madina taiyyaba tashreef laae the.[564]

[6814] Hazrat Jaabir bin Abdullah ﷠ se riwayat hai ke qabila-e-aslam ka ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur aap se kaha ke usne zina kiya hai aur apne aap par chaar (4) shahadate'n pesh kee'n to Rasool Allah ﷺ ne uske mutaalliq rajm ka hukum diya. Chunache usey sangsaar kiya gaya, jabke wo shaadi-shuda tha.[565]

Baab 22: Paagal Mard Ya Aurat Ko Sangsaar Nahi Kiya Jaaega

Hazrat Ali ﷜ ne Syedna Umar ﷜ se kaha: Kya aap ko maaloom nahi ke deewaana: hosh aane tak, baccha: baaligh hone tak aur sone waala: bedaar hone tak marfoo-ul-qalam hai?

Faaeda: Hazrat Umar ﷜ ke paas ek (1) deewaani zinakaar aurat laai gai, jo zina se haamela thi, to unho'n ne usey rajm karne ka hukum diya. Us waqt Hazrat Ali ﷜ ne ye mazkoora-baala alfaaz kahe. Iska matlab ye hai ke agar deewaana mard ya aurat haalat-e-deewaangi mein zina kare'n to bil-ijmaa unhe'n rajm nahi kiya jaaega.

[6815] Hazrat Abu Huraira ﷜ se riwayat hai, unho'n ne kaha: Ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua, jabke aap masjid mein tashreef farma the. Usne kaha: Allah ke Rasool ﷺ! Maine zina kiya hai. Aap ﷺ ne uski taraf koi tawajjo na di. Phir usne ye baat chaar (4) dafa dohraai. Jab usne chaar (4) martaba apne khilaaf gawaahi di to Nabi ﷺ ne usey bulaya aur dariyaaft farmaya: "*Kya tu deewaana hai?*" Usne kaha: Nahi. Aap ne dariyaaft farmaya: "*Kya tu shaadi-shuda hai?*" Usne kaha: Haa'n. Uske baad Nabi ﷺ ne farmaya: "*Ise le jaao aur sangsaar kar do*".[566]

[6816] Hazrat Jaabir ﷜ se riwayat hai, unho'n ne kaha: Main un logo'n mein tha jinho'n ne usey rajm kiya tha. Ham ne usey aabaadi se baahar eidgaah ke paas rajm kiya. Jab usko patthar pade to bhaag nikla, lekin ham ne hira ke paas usey paa liya aur wahee'n sangsaar kar diya.[567]

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[562] Dekhiye: 6840
[563] Saheeh Bukhari: H:6824
[564] Fath-ul-Baari: V12 P147
[565] راجع: 5270
[566] راجع: 5271
[567] راجع: 5270

Baab 23: Zinakaar Ke Liye Pattharo'n Ki Saza Hai

[6817] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Hazrat Saad bin Abi Waqqas aur Abd bin Zama'h (عَبد بِنْ زَمْعَة) ﷺ ne (ek (1) bacche ke mutaalliq) jhagda kiya to Nabi ﷺ ne faisla farmaya: "*Aye Abd bin Zama'h! Baccha tum le lo, kyou'nke baccha saaheb-e-faraash ka hota hai. Aye Sauda! Tum isse parda kiya karo*".

Qutaiba se Lais ne ye izaafa bayaan kiya hai: "*Zaani ke hisse mein pattharo'n ki saza hai*".[568]

[6818] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Baccha saaheb-e-faraash ka hai aur haraamkaar ke liye pattharo'n ki saza hai*".[569]

Baab 24: Balaat Mein Rajm Karna

[6819] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ke paas ek (1) yahoodi mard aur yahoodi aurat ko laaya gaya, jinho'n ne zina kiya tha. Aap ﷺ ne unse dariyaaft kiya: "*Tum apni kitaab (tauraat) mein iski saza kya paate ho?*" Unho'n ne kaha: Hamaare ulama ne is jurm ki saza chehre ko kaala karna aur gadhe par ulta sawaar karna tajweez kar rakhi hai. Hazrat Abdullah bin Salaam ﷺ ne kaha: Allah ke Rasool ﷺ! Inhe'n tauraat laane ka kahe'n. Tauraat laai gai to un mein se ek (1) shakhs ne aayat-e-rajm par apna haath rakh diya aur uske aage-peeche ki aayaat padhne laga. Hazrat Abdullah bin Salaam ﷺ ne usey kaha: Apna haath uthaao, kya dekhte hain ke aayat-e-rajm uske haath ke neeche thi. Rasool Allah ﷺ ne unke mutaalliq hukum diya to un dono ko sangsaar kar diya gaya. Hazrat Ibne Umar ﷺ ne farmaya: Unhe'n balata ke paas rajm kiya gaya. Maine yahoodi aashna[570] ko dekhake wo apni daashta[571] ko bachaane ke liye us par jhuk-jhuk padta tha.[572]

Faaeda: Masjid-e-Nabawi ke darwaze ke saamne baazaar take k (1) maidaani ilaaqa tha, jis par patthar waghaira biche hue the, usi jagah ka naam balata tha. Imam Bukhari ﷺ ka maqsad ye hai ke rajm ki saza dene ke liye koi khaas jagah muqarrar na thi, balke kabhi eid-gaah mein rajm kiya jaata aur kabhi muqaam-e-balata mein zaani ko sangsaar karke neest o naabood kiya jaata.

Baab 25: Eid-gaah Mein Rajm Karna

[6820] Hazrat Jaabir ﷺ se riwayat hai ke Qabila-e-Aslam ka ek (1) aadmi Nabi ﷺ ke paas aaya aur zina ka iqraar kiya. Nabi ﷺ ne usse mu'n pher liya, hatta ke usne apne khilaaf chaar (4) martaba gawaahi di to Nabi ﷺ ne usse poocha: "*Kya tu deewaana ho gaya hai?*" Usne kaha: Nahi. Aap ne farmaya: "*Kya tu shaadi-shuda hai?*" Usne kaha: Ji haa'n. Phir aap ne uske mutaalliq hukum diya to usey eid-gaah mein sangsaar kar diya gaya. Jab us par patthar pade to bhaag nikla, lekin usey pakad liya gaya aur ramjh kiya gaya, yahaa'n tak ke wo mar gaya. Nabi ﷺ ne uska mutaalliq kalma-e-khair kaha aur uska janaaza bhi padha.

Yunus aur Ibne Juraij ne Imam Zohri se namaz-e-janaza padhne ke alfaaz bayaan nahi kiye.[573]

Abu Abdullah (Imam Bukhari ﷺ) se poocha gaya ke namaz-e-janaza padhne ke alfaz saabit hain ya nahi? To unho'n ne farmaya: Ma'mar ne unhe'n bayaan kiya hai. Phir unse poocha gaya: Ma'mar ke alaawa kisi doosre raawi ne bhi in alfaaz ko bayaan kiya hai? Unho'n ne farmaya: Nahi.

Baab 26: Jis Ne Aise Gunaah Ka Irtekaab Kiya Jis Par Hadd Laagu Nahi Hoti Agar Wo Fatwa Poochne Ke Liye Imam Ko Khabar De To Gunah Se Tauba Ke Baad Usey Koi Saza Nahi Di Jaaegi.

Hazrat Ataa ne ne kaha: Nabi ﷺ ne aisi soorat mein koi saza nahi di thi. Ibne Juraij ne kaha: Aap ﷺ ne us shakhs ko koi saza nahi di jis ne ba-haalat-e-roza ramzan mein apni biwi se jimaa kar liya tha. Hazrat Umar ﷺ ne bhi haalat-e-

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[568] راجع: 2053

[569] راجع: 6750

[570] T: (آشْنا) Dost, yaar [Rekhta]

[571] T: (داشْتَه) Ghair-mankooha aurat jis se mustaqil zina-shoi ke taalluqaat ho'n [Rekhta]

[572] راجع: 1329

[573] راجع: 5270

ehraam mein haran ka shikaar karne waale ko koi saza nahi di thi. Is masle mein Abu Usman ne Hazrat Abdullah bin Masood ﷺ ke hawaale se Nabi ﷺ se ek (1) riwayat bhi bayaan ki hai.

[6821] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) aadmi ne ramzan-ul-mubarak mein (ba-haalat-e-roza) apni biwi se jimaa kar liya. Phir usne Rasool Allah ﷺ se uske mutaalliq poocha to aap ne farmaya: "*Kya tu ghulam paata hai?*" Usne kaha: Nahi. Aap ne farmaya: "*Kya tu do (2) maah ke roze rakh sakta hai?*" Usne kaha: Nahi. Aap ne farmaya: "*Phir tu saath (60) masakeen ko khaana khila*".[574]

[6822] Hazrat Ayesha ﷺ se riwayat hai ke ek (1) aadmi masjid-e-nabawi mein Nabi ﷺ ke paas aaya aur kaha: Main to jal-bhun gaya hoo'n. Aap ne farmaya: "*Kya baat hai?*" Usne kaha: Maine ramzan mein apni biwi se jimaa kar liya hai. Aap ﷺ ne farmaya: "*(Uski talaafi ke liye) Sadqa kar*". Usne kaha: Mere paas to kuch nahi hai. Wo baith gaya, us dauraan mein ek (1) aadmi apn agadha haankta hua aaya, uske paas ghalla tha …Raawi-e-hadees Abdur Rahman ne kaha: Mujhe maaloom nahi, us par kaunsa ghalla tha… Wo shakhs Nabi ﷺ ke paas aaya to aap ne farmaya: "*Jalne waala kaha'n hai?*" Usne kaha: Main idhar hoo'n. Aap ne farmaya: "*Ise le jaao aur sadqa kar do"*. Usne kaha: Apne se ziyaada mohtaaj par sadqa karu'n? Mere ahel o ayaal ke paas khan nahi hai. Aap ﷺ ne farmaya: "*Chalo tum hi khaa lo*".[575]

Abu Abdullah (Imam Bukhari ﷺ) ne kaha: Pehli hadees (Hadees-e-Abu Huraira) ziyaada waazeh hai. Us mein hai: "*Apne ahel o ayaal ko khilaa do*".

Baab 27: Jis Ne Ghair Waazeh Taur Par Hadd Ka Iqraar Kiya To Kya Imam Uski Pardaposhi Kar Sakta Hai?

[6823] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ke paas tha ke aap ki khidmat mein ek (1) shakhs ne haazir ho kar kaha: Allah ke Rasool ﷺ! Mujh par hadd waajib ho chuki hai, aap usey mujh par jaari farmae'n. Aap ﷺ ne uske mutaalliq mazeed pooch-gach nahi ki, phir namaz ka waqt ho gaya to us shakh ne Nabi ﷺ ke saath namaz padhi. Jab Nabi ﷺ namaz se faarigh hue to wo shakhs aap ke paas aagaya aur arz karne laga: Allah ke Rasool ﷺ! Mujh par hadd waajib ho gai hai, aap kitabullah ke mutaabiq usey mujh par jaari kare'n. Aap ﷺ ne farmaya: "*Kya toone hamaare saath namaz nahi padhi?*" Usne kaha: Haa'n padhi hai. Aap ﷺ ne farmaya: "*Beshak Allah Ta'ala ne tera gunaah moaaf kar diya hai*" ya farmaya: "*Teri hadd moaaf kardi hai*".

Baab 28: Kya Imam Iqraar Karne Waale Se kahe Ke Toone Haath Lagaaya Hoga Ya Ishaara Kiya Hoga

[6824] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Jab Hazrat Maaiz bin Maalik ﷺ Nabi ﷺ ke paas aaya to aap ne farmaya: "*Shayad toone bosa liya hoga ya ishaara kiya hoga ya nazar-baazi ki hogi?*" Unho'n ne kaha: Allah ke Rasool ﷺ! Nahi. Aap ne farmaya: "*Kya toone usse jimaa kiya hai?*" Aap ne is martaba ishaare ya kinaae se kaam nahi liya. Raawi kehte hain: Phir aap ne unhe'n sangsaar karne ka hukum diya.

Faaeda: Maalom hua ke qaazi ke liye zina ka iqraar karne waale ko talqeen karna jaaez hai, taake wo apna difaa kar sakey, kyou'nke zina ka itlaaq nazar-bandi aur bos-o-kinaar par bhi hota hai. Phir do (2) tok alfaaz mein zina karne ki wazaahat karaae, kyou'nke isharaat o kinayaat se hudood saabit nahi hotee'n.

Baab 29: Iqraar Karne Waale Se Qaazi Ka Sawaal Karna: Kya Tu Shaadi-shuda Hai?

[6825] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ke paas aam logo'n mein se ek (1) aadmi aaya, jabke us waqt masjid mein tashreef farma the. Us ne aap ko ba-aawaaz-e-buland pukaara: Allah ke Rasool ﷺ! Maine zina kiya hai. Uski muraad khud apni zaat thi. Nabi ﷺ ne usse apna mu'n pher liya. Wo bhi usi taraf muda jis tarah aap ka rukh-e-anwar tha. Usne phir kaha: Allah ke Rasool ﷺ! Main zina kiya hai. Aap ﷺ ne apna chehra-e-anwar doosri taraf kar liya. Wo Nabi ﷺ ke chehra-e-anwar ke us taraf se aaya jis taraf aap ne chehra phera tha. Jab usne chaar (4) martaba apne gunaah ka iqraar kar liya to Nabi ﷺ ne usey apne paas bulaya aur poocha: "*Kya tu*

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[574] راجع: 1936

[575] راجع: 1935

paagal hai?" Usne kaha: Allah ke Rasool ﷺ! Nahi, paagal nahi hoo'n. Aap ne farmaya: "*Kya tu shaadi-shuda hai?*" Usne kaha: Allah ke Rasool ﷺ! Haa'n. Aap ﷺ ne farmaya: "*Ise le jaao aur sangsaar kar do"*.[576]

[6826] Hazrat Jaabir رضی اللہ عنہ se riwayat hai, unho'n ne farmaya: Main bhi un logo'n mein shaamil tha jinho'n ne usey sangsaar kiya. Ham ne usey eidgaah mein rajm kiya. Jab us par pattharo'n ki baarish hui to bhaag khada hua, lekin ham ne usey madina munawwara ki pathreeli zameen mein jaa liya aur wahee'n usko sangsaar kar diya.[577]

Baab 30: Zina Ka Iqraar Karna

[6827 6828] Hazrat Abu Huraira رضی اللہ عنہ aur Hazrat Zaid bin Khalid رضی اللہ عنہ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ke paas the, ke us dauraan mein ek (1) aadmi khada ho kar kehne laga: Allah ke Rasool ﷺ! Main aap ko qasam deta hoo'n ke aap hamaare darmiyan Allah ki kitaab ke mutaabiq faisla kare'n. Phir uska mukhaalif khada hua …wo usse ziyaada samajhdaar tha… Usne bhi kaha: Waaqai aap hamaare darmiyan Allah ki kitaab ke mutaabiq faisla kare'n aur mujhe guftagu ki ijaazat de'n. Aap ne farmaya: "*Baat karo*". Usne kaha: Mera beta is shakhs ka mulaazim tha, usne iski biwi se zina kar liya. Main uski taraf se sau (100) bakri aur ek (1) khaadim bataur-e-fidya diya. Phir maine ahle ilm hazraat se dariyaaft kiya to unho'n ne mujhe bataaya ke mere bete par sau (100) kode aur ek (1) saal jila-watani ki saza waajib hai aur iski biwi ko sangsaar karna hai. Nabi ﷺ ne farmaya: "*Qasam hai us zaat ki jiske haath mein meri jaan hai! Main tumhare darmiyan Allah ki kitaab ke mutaabiq hi faisla karu'nga. Sau (100) bakriyaa'n aur khaadim tujhe waapas mile'nge. Nez, tumhare bete ko sau (100) kode lagaae jaae'nge aur ek (1) saal ke liye usey jila-watan kiya jaega. Aye Unais! Kal subah tum iski biwi ke paas jaao, agar wo zina ka eteraaf kare to usey sangsaar kar do"*. Chunache wo subah ke waqt us aurat ke paas gae to usne zina ka eteraaf kar liya to unho'n ne usey rajm kar diya.

Ali bin Abdullah kehte hain: Maine Sufyan bin Uyayna se poocha: Us shakhs ne ye nahi kaha ke mujhe ahle ilm ne bataaya ke mere bete par rajm hai. Unho'n ne kaha: Mujhe iske mutaalliq shak hai ke Zohri se maine suna hai ya nahi. Is liye main usey kabhi bayaan kar deta hoo'n aur kabhi khamoshi ikhtiyaar karta hoo'n.[578]

[6829] Hazrat Ibne Abbas رضی اللہ عنہ se riwayat hai, unho'n ne kaha: Hazrat Umar رضی اللہ عنہ ne farmaya: Mujhe andesha hai ke waqt guzarne ke saath-saath mabaada koi shakhs keh de ke kitabullah mein to hame'n rajm ka hukum kahee'n nahi milta. Is tarah wo Allah Ta'ala ke naazil-karda farize ko tark karne ke baais gumraah ho jaaega. Aagaah raho! Rajm ka qaanoon har us shakhs par laagu hai jo zina kare aur shaadi-shuda ho. Ba-sharte-ke gawaahi se saabit ho jaae, ya hamal zaahir ho, ya wo khud iqraar kare.

Sufyan ne kaha: Mujhe is tarah yaad hai ke aagaah raho! Rasool Allah ﷺ ne rajm kiya aur aap ke baad ham ne rajm kiya hai.[579]

Baab 31: Zina Se Haamela Aurat Ko Sangsaar Karna Jabke Wo Shaadi-shuda Ho

[6830] Hazrat Ibne Abbas رضی اللہ عنہ se riwayat hai, unho'n ne kaha: Main muhajireen ko (quran) padhaya karta tha. Jin mein Hazrat Abdur Rahman bin Awf رضی اللہ عنہ bhi the. Main ek (1) din Mina mein unke ghar baitha hua tha, jabke wo Hazrat Umar رضی اللہ عنہ ke aakhri hajj mein unke saath the. Jab wo mere paas aae to unho'n ne kaha: Kaash! Tum aaj us shakhs ko dekhte jo ameer-ul-momineen ke paas aaya aur kehne laga: Aye Ameer-ul-Momineen! Kya aap falaa'n shakhs se baaz-purs kare'nge jo kehta hai: Agar Hazrat Umar رضی اللہ عنہ ka intiqaal ho gaya to main falaa'n shakhs ki bait kar lu'nga, kyou'nke Hazrat Abu Bakar رضی اللہ عنہ ki bayat ko achaanak mukammal ho gai thi, kisi ko soch-bichaar ka mauqa hi nahi mila tha. Ye sun kar Umar رضی اللہ عنہ bohot ghazabnaak hue. Phir farmaya: Agar Allah ne chaaha to main aaj shaam logo'n se khitaab karu'nga aur unhe'n un logo'n se khabardaar karu'nga jo musalmano se unke huqooq ghasab[580] karna chaahte hain. Hazrat Abdur Rahman bin Awf رضی اللہ عنہ ne kaha: Ameer-ul-Momineen! Aisa na keejiye, kyou'nke mausam-e-hajja mein bure-bhale har qism ke awaam jamaa hote hain aur jab aap khitaab ke liye khade ho'nge to usi qism ke aami log aap ke qareeb ho'nge. Mujhe andesha hai ke agar aap khade ho kar koi baat kare'nge to wo chaaro'n taraf

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[576] راجع: 5270
[577] راجع: 5270
[578] راجع: 2314 2315
[579] راجع: 2462
[580] T: (غَصْب) Zabardasti kisi ka maal ya haq cheen lena [Rekhta]

phail jaae'nge, lekin phailaane waale usey saheeh taur par yaad nahi rakh sake'nge. Aur usey ghalat maane pehnaae'nge. Aap madina taiyyaba pohonchne tak intizaar kare'n, kyou'nke wo hijrat aur sunnat ka muqaam hai. Wahaa'n aap ko khaalis deeni samajh boojh rakhne waale shareef ut tab' (شَريفُ الطّبَع)[581] log muyassar aae'nge. Wahaa'n aap jo kehna chaahte hain etemaad ke saath keh sake'nge aur ahle ilm wahaa'n aap ke farmudaat ko yaad bhi rakhe'nge aur unka jo saheeh matlab hai wohi aage bayaan kare'nge. Hazrat Umar ؓ ne farmaya: Theek hai. Allah ki qasam! Main madina taiyyaba pohonch kar sab se pehle yehi bayaan karu'nga in-sha-Allah.

Hazrat Ibne Abbas ؓ ne kaha: Ham aakhir dhul-hajja mein madina taiyyaba pohonche, juma ke din maine sooraj dhalte hi masjid-e-nabawi pohonchne mein jaldi ki. Wahaa'n pohonch ka rmaine Hazrat Saeed bin Zaid bin Amr (عَمْرِو) bin Nufail ؓ ko mimbar ke paas baitha hua paaya. Main bhi unke paas baith gaya, jabke mera ghutna unke ghutne se laga hua tha. Thodi der baad Hazrat Umar bin Khattab ؓ tashreef laae. Jab maine unhe'n aate dekha to Saeed bin Zaid bin Amr bin Nufail ؓ se kaha: Aaj Hazrat Umar ؓ zaroor aisi baat kahe'nge jo unho'n ne khalifa banne ke baad ab tak nahi kahi. Hazrat Saeed bin Zaid ؓ ne meri baat ka inkaar karte hue kaha: Mujhe ummeed hai ke wo aisi baat kahe'n jo qabl-azee'n kabhi nahi kahi? Us dauraan mein Hazrat Umar ؓ mimbar par tashreef farma hue. Jab moazzin azaan de kar faarigh hue to aap khade hue aur Allah Ta'ala ke shayaan-e-shaan hamd o sana ki. Phir farmaya: Amma Baad! Aaj main tumse aisi baat kahu'nga jiska kehna meri taqdeer mein likha hua hai, main nahi jaanta ke shayad wo meri maut se pehle aakhri baat ho, lehaaza jo shakhs ise samjhe aur ise yaad rakh sakey to usey chaahiye ke is baat ko us jagah tak pohoncha de jaha'n tak uski sawaari usey le jaa sakti hai, aur jisko andesha ho ke wo usey ise nahi samajh sakega to uske liye jaaez nahi ke wo meri taraf ghalat baat mansoob kare. Beshak Allah Ta'ala ne Hazrat Muhammad ﷺ ko haq de kar mab-oos kiya hai aur aap par ye quran naazil farmaya, Allah Ta'ala ne jo kuch naazil farmaya us mein aayat-e-rajm bhi thi. Ham ne usey padha, samjha tha, aur yaad rakha tha. Rasool Allah ﷺ ne rajm kiya aur ham ne bhi aap ke baad rajm kiya. Mujhe dar hai ke agar logo'n par taweel arsa guzar gaya to koi kehne waala ye kahega: Allah ki qasam! Ham Allah ki kitaab mein ye aayat nahi paate, aur is tarah wo is farize ko chod kar gumraah ho'nge jise Allah Ta'ala ne naazil kiya tha. Yaqeenan rajm ka hukum Allah ki kitaab mein us shakhs ke liye saabit hai jisne shaadi-shuda hone ke baad zina kiya ho. Khwah wo mard ho ya aurat, ba-sharte-ke un par gawaahi saabit ho jaae, ya aurat ko (naajaaez) hamal ho jaae ya wo khud iqraar kare, phir ham Allah ki kitaab mein ye bhi padhte the ke tum apne haqiqi baap-dada ke alaawa doosro'n ki taraf khud ko mansoob na karo, kyou'nke apne baap se eraaz karna kufr hai. Ya farmaya: Tumhara baap-dada se roo-gardaani karna kufr hai. Aagaah raho! Rasool Allah ﷺ ne ye bhi farmaya hai: "*Meri sataaish mein is qadr mubaalagha na karo jaise Isa ibne Maryam ki taareef mein mubaalagha kiya gaya hai, mere haq mein tum sirf ye kaho ke main Allah ka banda aur uska rasool hoo'n*".

Mujhe ye bhi maaloom hua hai ke tum mein se kisi ne kaha hai: Allah ke Qasam! Agar umar ka intiqaal ho gaya to main falaa'n ki bayat kar lu'nga. Dekho tum mein se kisi ko ye dhoka na lagey ke Abu Bakar ؓ ki bait yakaa-yak ho gai thi, phir wo chal bhi gai. Baat ye hai ke bila-shubha Hazrat Abu Bakar ؓ ki bayat achaanak hui lekin Allah Ta'ala ne usko shar se bacha liya aur tum Abu Bakar ؓ ki misl koi shakhs aisa nahi jiski taraf gardane'n jhuki ho'n. Khabardaar! Tum mein se koi shakhs musalmano ke salaah o mashware, ittefaaq raae ke baghair kisi ki bait na kare. Jo koi aisa karega, iska nateeja yehi niklega ke bayan karne waala aur bait lene waala dono apni jaan se haath dho baithe'nge. Waazeh rahe ke jab Nabi ﷺ ki wafaat hui to Hazrat Abu Bakar ؓ ham mein sab se behtar the, albatta ansaar ne hamari mukhalifat ki thi aur wo sab log thaqifa banu saaidah (سَقِيْفَةِ بَنِيْ سَاعِدَةَ) mein jamaa ho gae the. Isi tatah Hazrat Ali, Hazrat Zubair ؓ aur unke saathiyo'n ne bhi hamari mukhalifat ki thi, taaham muhajireen Hazrat Abu Bakar ؓ ke paas jamaa ho gae. Us waqt maine Hazrat Abu Bakar ؓ se kaha: Abu Bakar! Hame'n aap apne un ansaar bhaiyyo'n ke paas le chale'n, chunache ham unse mulaqaat ke liye chal pade, phir jab ham unke qareeb pohonche to hame'n unke do (2) nek aadmi mile. Unho'n ne wo cheez zikr ki jis par ansaar ka ittefaaq hua tha. Unho'n ne kaha: Aye Muhajireen ki jamaat! Tum kaha'n jaa rahe ho? Ham ne kaha: Ham apne ansaar bhaiyyo'n ke paas jaa rahe hain. Unho'n ne kaha: Aap hazraat wahaa'n hargiz na jaae'n, balke az-khud jo karna hai usey amali-

[581] T: (شَريفُ الطّبَع) Nek, nek khaslat [Rekhta]

jaama pehna de’n. Maine kaha: Allah ke Qasam! Ham wahaa’n zaroor jae’nge, chunache ham aage badhe aur ansaar ke paas thaqifa banu saaidah mein pohonche. Majlis mein ek (1) saahab chaadar apne saare jism par lapete darmiyan mein baithe the. Maine poocha: Ye kaun hai? To logo’n ne bataaya ke ye Hazrat Saad bin Ubadah ﷺ hain. Maine poocha: Unhe’n kya hua hai? Unho’n ne bataaya ke unhe’n bukhaar hai.

Jab ham thodi der wahaa’n baithe to unke khateeb ne khutba padha aur Allah Ta’ala ke shayaan-e-shaan hamd o sana ki. Phir goya hue: Ham deen-e-ilaahi ke madagaar aur lashakr-e-islaam hain. Aye Muhajireen ki jamaat! Tum ek (1) giroh ho. Tumhari ye thodi si taadaad apni qaum se nikal kar hamaare paas aai hai. Tum ye chaahte ho ke hamari beekh-kuni karke khud khalifa ban jaao aur hame’n isse mehroom kar do, aisa kabhi nahi ho sakta. Jab wo apni taqreer poori kar chuke to maine iraada kiya ke guftagu karu’n. Maine ek (1) umda taqreer apne zehen mein tarteeb de rakhi thi. Meri intehaai khwahish thi ke Hazrat Abu Bakar ﷺ ke baat karne se pehle hi main apni taqreer ka aaghaaz karu’n aur ansaar ki baato’n se Hazrat Abu Bakar ﷺ ko jo ghussa aaya hai main usko door kar du’n. Taaham jis waqt maine taqreer karne ka iraada kiya to Abu Bakar ﷺ ne farmaya: Tum khamosh raho. Main Hazrat Abu Bakar ﷺ ko ghussa nahi dilaana chaahta tha. Aakhir unho’n ne apni guftagu ka aaghaaz kiya. Allah ke Qasam! Wo mujh se ziyaada zeerak (زِیْرک)[582], burdbaar, aur baa-wiqaar the. Allah ke Qasam! Unho’n ne koi baat na chodi jo maine behtareen paeraae mein soch rakhi thi, magar unho’n ne fil-badeeh[583] us (meri shochi hui taqreer) jaisi, balke usse bhi behtareen taqreer ki, phir wo khamosh ho gae.

Unki taqreer ka khulaasa ye tha: “Ansaar bhaaiyyo! Tum ne apni fazilat aur buzurgi mein jo kuch kaha hai, wo sab durust hai. Yaqeenan tum uske sazawaar ho, magar khilafat quraish ke alaawa kisi doosre khandaan ke liye nahi ho sakti, kyou’nke quraish az-roo-e nasb aur az-roo-e khandaan tamaam arab qaumo’n se badh kar hain. Ab tum log aisa karo ke in do (2) aadmiyo’n mein se kisi ek (1) ke haath par bait kar lo”. Hazrat Abu Bakar ne mera aur Hazrat Abu Obaida bin Jarraah ﷺ ka haath pakda jo hamaare darmiyan baithe hue the. Unki saari guftagu mein sirf yehi aakhri baat mujhe naagawaar guzri. Allah ke Qasam! Mujhe aage kar diya jaata aur meri gardan udaa di jaati to ye mujhe us gunaah se ziyaada pasand tha ke mujhe ek (1) aisi qaum ka ameer banaaya jaata jis mein Hazrat Abu Bakar ﷺ maujood ho’n. Mera ab tak yehi khayaal hai, illa ye ke mujhe mera nafs behka de aur main koi doosra khayaal karu’n jo mere dil mein nahi.

Phir ansar mein se ek (1) kehne waale ne kaha: Khabardaar! Main ek (1) aisi lakdi hoo’n jisse khaarishi oont apna badan ragad kar shifa paate hain aur main wo baad hoo’n jo darakhto’n ke ird-gird unki hifaazat ke liye lagaai jaati hai. Main tumhe’n ek (1) umda tadbeer bataata hoo’n ke tum do (2) khalife bana lo. Ek (1) hamari qaum ka aur ek (1) quraish waalo’n ka. Phir shor-o-ghal ziyaada ho gaya aur aawaaze’n buland hone lagee’n. Mujhe dar laga ke mabaada musalmano mein phoot pad jaae. Bil-aakhir maine kaha: Aye Abu Bakar! Apna haath badhaao. Unho’n ne haath badhaaya to maine unse bait ki, phir muhajireen ne bhi bait ki, uske baad ansaar ne bait ki. Ham Hazrat Saad bin Ubadah ke paas gae to ansaar mein se kisi ne kaha: Tum ne Saad bin Ubadah ko qatl kar diya hai. Maine kaha: Allah ne uska khoon kiya hai. Hazrat Umar ﷺ ne (apne khutbe mein) ye bhi farmaya: Allah ki qasam! Ham ne pesh-aamad[584] amr se Hazrat Abu Bakar ﷺ ki bayat se ziyaada koi aurmuaamala ahem na paaya, kyou’nke hame’n andesha tha ke agar ham usi haalat mein logo’n se juda ho gae aur ham ne kisi ki bayat na ki to log hamaare baad kisi shakhs ki bait kar le’nge to phir ham aise shakhs ki bait karte jisse ham khush na the, ya unki mukhalifat karte to fasaad barpa hota. (Main phir yehi kehta hoo’n ke) Jo shakhs kisi doosre ki musalmano ke mashware ke baghair bait karega to doosre log bait karne waale ki pairawi na kare’n aur na uski baat maani jaae, jisse bait ki gai hai, kyou’nke wo dono qatl kar diye jaae’nge.[585]

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[582] T: (زِیْرک) Daanishmand, daana, aqalmand, hoshiyaar [Rekhta]
[583] T: (فی الْبَدِیہٰہ) Be-soche, fauran, baghair tawaqquf [Rekhta]
[584] T: (پیش آمد) Waaqe hone waala, waaqe-shuda, zuhoor mein aaya hua ya aane waala [Rekhta]
[585] راجع: 2462

Baab 32: Ghair Shaadi-shuda Zaani Mard, Aurat Ko Kode Maare Jaae'n Aur Jila-watan Kar Diya Jaae

Irshad-e-Baari Ta'ala hai: "Zaahi Aurat Ho Ya Mard, Un Mein Se Har Ek (1) Ko Sau (100) Kode Lagaao, Aur Agar Tum Allah Par Imaan Aur Aakhirat Par Yaqeen Rakhte Ho To Allah Ke Deen Ke Muaamale Mein Tumhe'n Un Dono Par Kabhi Taras Nahi Aana Chaahiye".[586]

Sufyan bin Uyayna ne "رَأْفَةٌ" ki tafseer bayaan karte hue kaha: Hadd qaaem karne mein rahem na karo.

[6831] Hazrat Zaid bin Khalid Johni ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap hukum de rahe the ke jo ghair shaadi-shuda ho aur zina ka irtekaab kare to usey sau (100) kode maare jaae'n aur saal bhar ke liye jila-watan kiya jaae.[587]

[6832] Hazrat Urwah bin Zubair se riwayat hai, unho'n ne kaha: Hazrat Umar bin Khattab ﷺ ne zaani ko jila-watan kiya tha, phir ye tareeqa jaari raha.

[6833] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne ghair shaadi-shuda zaani ke mutaalliq faisla kiya tha ke usey haddl agaane ke saath ek (1) saal tak mulk-badar bhi kiya jaae.[588]

Faaeda: In ahadees se maaloom hua ke kuwaare mard aur kuwaari aurat jab zina kare'n to unki saza sau (100) kode aur ek (1) saal ki jila-watani hai. Lekin kuch log jila-watani ki saza ko nahi maante, unka kehna hai ke quran mein sirf sau (100) kodo'n ka zikr hai. Imam Bukhari ﷺ ka kehna hai ke jis hasti ke zariye se hame'n quran pohoncha hai, usi ne zaani ko jila-watani ki saza di. Hadees bhi quran ki tarah waajib-ul-amal hai. Jila-watani se muraad mulk-badar karna nahi, balke itne faasle par bhejna hai jisko sharai istelaah mein safar keh sakte hain. Aur us jila-watani ka maqsad ye hai ke aainda kam-az-kam zaani jode ke milaap ki raah-bandi kardi jaae aur uski imkaani soorato'n ko khatam kar diya jaae aur ye maqsad qaid mein daalne se bhi poora ho sakta hai.

Baab 33: Bad-kaaro'n Aur Hijdo'n Ko Jila-watan Karna

[6834] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne un mardo'n par laanat ki hai jo mukhannas bante hain aur un aurto'n par bhi laanat ki hai jo mardo'n ka roop dhaarti hain. Nez, aap ne farmaya: "*Unhe'n apne gharo'n se nikaal do*". Chunache aap ne falaa'n ko ghar se nikaala tha aur Hazrat Umar ﷺ ne bhi falaa'n ko nikaala tha".

Faaeda: "مُخَنَّثِيْنَ" ki do (2) aqsaam hain: ✿ Paidaaishi ✿ Banaawati. Paidaaishi wo hote hain jinka paidaaish ke waqt hi muaamala mushtaba ho aur unki tazkeer o taanees ka pataa na chal sakey. Banaawati wo hote hain jo banawat aur takalluf se mardo'n aur aurto'n ki chaal-dhaal ikhtiyaar kar lete hain. Hadees mein aise hijde muraad hain jo banaawati ho'n aur apni harakaat o sakanaat se doosro'n ke akhlaaq o kirdaar ko kharaab karte ho'n ya wo mukhannas jo fahash-kalaami aur gandi harkaat ka irtekaab kare'n.

Baab 34: Jis Ne Kisi Ko Apni Adm Maujoodgi Mein Hadd Lagaane Ka Hukum Diya

[6835 6836] Hazrat Abu Huraira aur Hazrat Zaid bin Khalid ﷺ se riwayat hai ke ek (1) dehaati Nabi ﷺ ki khidmat mein haazir hua, jabke aap baithe hue the. Usne arz ki: Allah ke Rasool ﷺ! (Hamaare darmiyan) Allah ki kitaab ke mutaabiq faisla kare'n. Uska mukhalif khada hua aur kehne laga: Allah ke Rasool ﷺ! Isne saheeh kaha hai, iska kitabullah ke mutaabiq faisla kare'n. Baat ye hai ke mera ladka iske yahaa'n mulaazim tha aur usne iski biwi se zina kar liya hai. Logo'n ne mujhe bataaya ke mere bete ko rajm kiya jaaega. Chunache maine uski saza ke badle sau (100) bakriyaa'n aur ek (1) laundi ka fidya diya. Phir maine ahle ilm se raabta kiya to unho'n ne is khayaal ka izhaar kiya ke mere ladke par sau (100) kode aur ek (1) saal ki jila-watani laazmi hai. Aap ﷺ ne farmaya: "*Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Main tum dono ka faisla kitaabullah ke mutaabiq karu'nga. Bakriyaa'n aur kaneez*

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[586] Surah an Noor: 2

[587] راجع: 2314

[588] راجع: 2315

tujhe waapas mile'ngi aur tumhare ladke ko sau (100) kodo'n aur ek (1) saal jila-watani ki saza di jaaegi. Aye Unais! Tum subah us arat ke paas jaao aur usey rajm karo". Chunache Unais ﷺ gae aur unho'n ne usey rajm kar diya.[589]

Baab 35: Irshad-e-Baari Ta'ala "Aur Jo Shakhs Maali Taur Par Aazaad Aurto'n Se Nikah Karne Ki Taaqat Na Rakhta Ho To Wo Tumhari Kanizo'n Mein Se Kisi Momina Kaneez Se Nikah Kare Jo Tumhare Qabze Mein Ho'n Aur Allah Ta'ala Tumhare Imaan Ko Khoob Jaanta Hai. Tumhare Baaz, Baaz Ki Jins Se Hain. Lehaaza Tum Un Ke Aaqaao'n Ki Ijaazat Se Unhe'n Nikah Mein Laa Sakte Ho. Phir Dastoor Ke Mutaabiq Unhe'n Unke Haq-e-Maher Adaa Karo, Taake Wo Hisaar-e-Nikah Mein Aajaae'n, Na Wo Shehwat-raani Karti Phire'n Aur Na Khufiya Taur Par Aashna Banaae'n. Phir Nikah Mein Aajaane Ke Baad Agar Bad-kaari Ki Murtakib Ho'n To Unki Saza Aazaad Aurto'n Ki Saza Se Nisf Hai. Ye (sahoolat) Tum Mein Se Us Shakhs Ke Liye Hai Jo Zina Ke Gunah Mein Jaa Padne Se Darta Ho Aur Agar Sabr o Zabt Se Kaam Lo To Ye Tumhare Liye Behtar Hai Aur Allah Ta'ala Behad Bakhshne Waala Meherbaan Hai"[590] Ka Bayaan

Wazaahat: Is aayat-e-karima mein Imam Bukhari ﷺ ne mankooha laundi ki saza bayaan ki hai, jabke wo zina ki murtakib ho. Is mein sirf aayat-e-karima ka hawaala diya hai jo darja-e-awwal ki daleel hai. Waazeh rahe ke "احصان" (zina se bachaao do (2) tarah se hota hai. Ek (1) to aazaadi se ke aazaad aurat khandaan ki hifaazat mein hoti hai aur agar laundi aazaad ho jaae to usey bhi "احصان" muyassar aajaata hai. Doosra "احصان" nikah se hota hai, ke khaawind bhi zina se hifaazat ka zariya ban jaata hai. Is tarah "محصنات" ka tarjuma aazaad aurte'n bhi ho sakta hai aur shaadi-shuda aurte'n bhi. Aur jab dono qism ke "احصان" jamaa ho jaae to aazaad shaadi-shuda aurte'n muraad hoti hain.

Baab: Jab Laundi Zina KAre

[6837 6838] Hazrat Abu Huraira aur Hazrat Zaid bin Khalid ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ se sawaal hua ke ghair shaadi-shuda laundi zina kare to kya hukum hai? Aap ne farmaya: "*Jab laundi zina kare to usey kode lagaao. Phir zina kare to kode lagaao. Phir agar zina kare to kode lagaao, phir usey farokht kar do, khwah ek (1) rassi hi qeemat mein le lo*".

Ibne Shihab ne kaha: Mujhe maaloom nahi ke ye teesri (3rd) baar ke baad farmaya ya chauthi (4th) baar ke baad.[591]

Baab 36: Laundi Jab Zina Kare To Usey Malaamat Na Ki Jaae Aur Na Jila-watan Hi Kiya Jaae

[6839] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Agar laundi zina kare aur uska zina waazeh ho jaae to usey (maalik ko) chaahiye ke kode maare lekin taan o malaamat na kare. Phir agar zina kare to kode lagaae, usey zajr o taubeekh na kare. Phir agar teesri baar zina kare to usey farokht karde, khwah baalo'n ki ek (1) raasi hi ke badle mein ho*".

Ismail bin Umaiyya ne Saeed se, unho'n ne Hazrat Abu Huraira ﷺ se, unho'n ne Nabi ﷺ se riwayat karne mein Lais ki mataaba-at ki hai.

Baab 37: Ahle Zimma Ke Ahkaam Aur Agar Shaadi ke Baad Unho'n Ne Zina Kiya Aur Imam Ke Saamne Pesh Hue To Uske Ahkaam

[6840] Hazrat Shaibaani se riwayat hai, unho'n ne kaha ke maine Abdullah bin Abi Awfa ﷺ se rajm ke mutaalliq poocha to unho'n ne farmaya: Nabi ﷺ ne rajm kiya tha. Maine kaha: Surah Noor ke nuzool se pehle ya baad mein? Unho'n ne kaha: Mujhe maaloom nahi.[592]

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[589] راجع: 2314 2315

[590] Surah an Nisa: 25

[591] راجع: 2152 2154

[592] راجع: 6813

Ali bin Mus-hir (عَلِيُّ بْنُ مُسْهِرٍ), Khalid bin Abdullah, Muhaarbi, aur Obaida bin Humaid ne Shaibani se riwayat karne mein Abdul Waahid ki mataaba-at ki hai. Un mein se kuch ne Surah al Maaida ka zikr kiya aur pehli baat saheeh-tar hai.[593]

[6841] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ke paas yahoodi aae aur unho'n ne zikr kiya ke un mein se ek (1) mard aur aurat ne zina kiya hai. Rasool Allah ﷺ ne unse farmaya: "*Rajm ke mutaalliq tum apni kitaab mein kya paate ho?*" Unho'n ne kaha: Ham unhe'n zaleel o khwar karte hain, aur unhe'n kode lagaae jaate hain. Hazrat Abdullah bin Salaam ﵁ ne kaha: Tum jhoot bolte ho, kyou'nk tauraat mein to rajm ki saza maujood hai. Chunache wo tauraat le aae. Jab usey khola to ek (1) shakhs ne rajm ki aayat par apna haath rakh diya aur uska maa-qabl[594] aur ma-baad[595] padh diya. Hazrat Abdulalh bin Salaam ﵁ ne kaha: Apna haath uthaao. Jab usne haath uthaaya to dekh ake us mein aayat-e-rajm maujood thi. Yahoodiyo'n ne kaha: Ya Muhammad! Isne sach kaha hai. Is mein aayat-e-rajm maujood hai. Uske baad Rasool Allah ﷺ ne un dono (zaani aur zaaniya) ke mutaalliq hukum diya to unhe'n sangsaar kar diya gaya. Maine dekha ke mard, apni daashta[596] ko pattharo'n se bachaane ke liye us par jhuka padta tha.[597]

Faaeda: Is hadees se maaloom hua kaj ab dhimmi, ahle islaam ki taraf rujoo kare'n to ahle islaam apni shariyat ke mutaabiq faisla karne ke paaband ho'nge. Rasool Allah ﷺ ne unse tauraat ka hukum is liye poocha tha, taake unhe'n ilzaam de kar khamosh kar diya jaae.

Baab 38: Jab Koi Apni Ya Kisi Doosre Ki Biwi Par Haakim Ya Logo'n Ke Paas Zina Ki Tohmat Lagaae To Kya Haakim Ke Liye Zaroori Hai Ke Wo Kisi Ko Us Aurat Ke Paas Bhej Jo Usse Tohmat Ke Mutaalliq Baaz-purs Kare?

[6842 6843] Hazrat Abu Huraira ﵁ aur Hazrat Zaid bin Khalid ﵁ se riwayat hai, unho'n ne kaha: Do (2) aadmi Rasool Allah ﷺ ke paas apna muqaddama le kar aae. Un mein se ek (1) ne kaha: Hamaare darmiyan Allah ki kitaab ke saath faisla kare'n. Aur doosre n jo zara ziyaada samjhdaar tha, kaha: Haa'n, Allah ke Rasool! Aap hamaara faisla Allah ki kitaab ke mutaabiq hi kare'n, lekin mujhe kuch arz karne ki ijaazat de'n. Aap ne farmaya: "*Haa'n tum baat karo*". Usne kaha: Mera beta uske yahaa'n A'seef (عَسِيْف) tha …Raawi-e-hadees Maalik ne kaha: A'seef naukar ko kehte hain… Mere bete ne iski biwi se zina kiya to mujhe logo'n ne bataaya ke mere bete ko sangsaar kiya jaaega. Maine apne bete ki taraf se sau (100) bakriyaa'n aur ek (1) laundi bataur-e-fidya di. Phir main ahle ilm se raabta kiya to unho'n ne bataaya ke mere bete ko sau (100) kode lage'nge aur ek (1) saal jila-watani ki saza bhugatna hogi, rajm sirf iski biwi par hai.

Rasool Allah ﷺ ne farmaya: "*Suno! Us zaat ki qasam jiske haath mein meri jaan hai! Main tumhare darmiyan Allah ki kitaab hi ke mutaabiq faisla karu'nga. Tumhari bakriyaa'n aur tumhari laundi tumhe'n waapas hogi*". Phir uske bete ko sau (100) kode maare aur ek (1) saal ke liye shahr-badr kiya. Aur aap ne Hazrat Unais Aslami ﵁ ko hukum diya ke wo mazkoora aurat ke paas jaae: "*Agar wo zina ka iqraar kare to usey sangsaar kar de*". Chunache usne apne jurm ka eteraaf[598] kiya to unho'n ne usey sangsaar kar diya.[599]

Faaeda: Is hadees mein doosre ki aurat par zina ki tohmat lagaane ka zikr hai aur apni aurat par tohmat lagaane ka masla is tarah saabit hua ke guftagu ke waqt us aurat ka khaawind bhi maujood tha. Usne is waaqie ka inkaar nahi kiya, goya wo bhi is tohmat mein shareek tha.

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[593] راجع: 6813

[594] T: (ماقَبْل) Jo pehle ho, pehle ka [Rekhta]

[595] T: (مابَعْد) Uske baad, peeche aane waala [Rekhta]

[596] T: (داشْتَہ) Ghair-mankooha aurat jis se mustaqil zina-shoi ke taalluqaat ho'n [Rekhta]

[597] راجع: 1329

[598] T: (اِعْتِراف) Maanne ke taur par kisi baat ka iqraar, maan lena [Rekhta]

[599] راجع: 2314 2315

Baab 39: Haakim-e-Waqt Ki Ijaazat Ke Baghair Agar Koi Apne Ghar Waalo'n Ya Kisi Doosre Ko Tambeeh Kare

Hazrat Abu Saeed Khudri ؓ ne Nabi ﷺ se bayaan kiya: "*Agar koi shakhs namaz padh raha ho aur doosra koi uske saamne se guzre to usey rokna chaahiye. Agar wo na ruke to usse lade*". Hazrat Abu Saeed ؓ ne yehi kaam kiya tha (wo ek (1) aise shakhs se lade the).

[6844] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Hazrat Abu Bakar ؓ aae, jabke Rasool Allah ﷺ meri raan par apna sar rakhe hue the. Unho'n ne aate hi kaha: Toone Rasool Allah ﷺ aur deegar logo'n ko rok rakha hai. Halaa'nke yahaa'n paani waghaira ka bandobast nahi hai. Chunache wo mujh par sakht naaraaz hue aur apne tirche haath se meri kokh ko maarne lagey, magar maine apne jism mein kisi tarah ki harkat na hone di, kyou'nke Rasool Allah ﷺ (meri godh mein sar rakhe) mahoo-e-isteraahat the. Phir Allah Ta'ala ne aayat-e-tayammum naazil farmaai.[600]

[6845] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Hazrat Abu Bakar ؓ tashreef laae aur unho'n ne aate hi mujhe zor se ghoonsa raseed kiya aur kaha ke toon eek (1) haar ki wajah se tamaam logo'n ko rok rakha hai. Mujhe is qadr dard hua ke marne ke qareeb ho gai, lekin kya kar sakti thi, kyou'nke Rasool Allah ﷺ ka sar-e-mubarak meri raan par tha. (Imam Bukhari ؒ ne kaha:) "لَكَزَ" aur "وَكَزَ" dono alfaaz ham-maane hain.[601]

Baab 40: Jo Shakhs Apni Biwi Ke Saath Koi Aadmi Dekhe Aur Usey Qatl Karde To?

[6846] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne kaha: Hazrat Saad bin Ubadah ؓ ne farmaya: Agar main kisi shakhs ko apni biwi ke saath (masroof) dekhu'n to darguzar kiye baghair usey talwaar se qatl kar du'nga. Nabi ﷺ ko unke ye jazbaat pohonche to aap ne farmaya: "*Kya tum Saad ki ghairat se taajjub karte ho? Main usse bhi ziyaada ghairat-mand hoo'n aur Allah Ta'ala mujhse ziyaada ghaiyyoor hai*".[602]

Baab 41: Ishaare Ya Kinaae Ke Taur Par Koi Baat Kehna

[6847] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ke paas ek (1) dehaati aaya aur kaha: Allah ke Rasool ﷺ! Meri biwi ne kaala baccha jana hai. Aap ﷺ ne farmaya: "*Kya tere paas oont hain?*" Usne kaha: Ji haa'n. Aap ne farmaya: "*Unke rang kaise hain?*" Usne kaha: Wo surkh hain. Aap ne farmaya: "*Kya un mein koi siyaah bhi hai?*" Usne kaha: Haa'n. Aap ne farmaya: "*Wo siyaah kaise ho gaya?*" Usne kaha: Mere khayaal ke mutaabiq kisi ragg ne ye rang kheench liya hai. Aap ﷺ ne farmaya: "*Shayad tere bete ka rang bhi kisi rang ne kheench liya ho*".[603]

Baab 42: Taazeer[604] Aur Tambeeh Ki Miqdaar Kya Hai?

Hadd, taazeer aur tambeeh mein farq ye hai ke jo amr Shaare'[605] ﷻ ki taraf se muaiyyan ho usey hadd kaha jaata hai, aur jo Shaare' ﷻ ki taraf se muaiyyan na ho, balke haakim ki sawaab-deed par mauqoof ho, usey taa'zeer kaha jaata hai aur ye dus (10) kodo'n se ziyaada nahi hona chaahiye.

[6848] Hazrat Abu Burdah ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Hudood Allah mein kisi muqarrara hadd ke alaawa kisi aur saza mein dus (10) kodo'n se ziyaada taa'zeer nahi hai*".[606]

[6849] Hazrat Abdur Rahman bin Jaabir se riwayat hai, wo us sahaabi se bayaan karte hain jinho'n ne Nabi ﷺ se suna. Aap ne farmaya: "*Allah ki hudood mein se kisi hadd ke alaawa mujrim ko dus (10) kodo'n se ziyaada saza na di jaae*".[607]

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[600] راجع: 334

[601] راجع: 334

[602] Dekhiye: 7416

[603] راجع: 5305

[604] T: (تَعْزِير) Saza, saza dena [Rekhta]

[605] T: (شَارِع) Saaheb-e-shariyat, nabi, paighaambar [Rekhta]

[606] Dekhiye: 6849 6850

[607] راجع: 6848

[6850] Hazrat Abu Burdah Ansari ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Hudood Allah mein se kisi hadd ke alaawa mujim ko dus (10) kodo'n se ziyaada kode mat lagaao*".[608]

[6851] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne wisaal ke roze rakhne se manaa farmaya, to ek (1) musalman sahabi ne kaha: Allah ke Rasool ﷺ! Aap to wisaal ke roze rakhte hain. Rasool Allah ﷺ ne farmaya: "*Tum mein se kaun mere jaisa hai? main raat basar karta hoo'n to mera Rabb mujhe khilaata-pilaata hai*". Jab log wisaal ke rozo'n se baaz na aae to Aap ﷺ ne ek (1) din wisaal ka roza rakha, doosre din phir wisaal ka roza rakha, phir logo'n ne chaand dekh liya. Aap ﷺ ne farmaya: "*Agar chaand dikhaai na deta to main mazeed wisaal ke roze rakhta*". Ye aap ne bataur-e-tambeeh farmaya, kyou'nke log wisaal ke roze rakhne par musir the.

Shuaib, Yahya bin Saad aur Yunus ne Zohri se riwayat karne mein Uqail ki mataaba-at ki hai, nez Abdur Rahman bin Khalid ne Ibne Shihab se, unho'n ne Saeed se, unho'n ne Abu Huraira ؓ se, unho'n ne Nabi ﷺ se bayaan kiya.[609]

Faaeda: Wisaal ke maane hain, do (2) rozo'n ko is tarah milaana ke unke darmiyan kuch khaaya piya na jaae. Rasool Allah ﷺ ne tambeeh ke taur par logo'n ke saath mazkoora bartaao kiya.

[6852] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ke ahd-e-mubarak mein un logo'n ko peeta jaata tha jo ghalla andaaze se khareedte aur doosri jagah muntaqil kiye baghair wahee'n farokht kar dete the. Haa'n, agar wo ghalla utha kar apne thikaane par le jaate. Phir farokht karte to kuch saza na hoti.[610]

[6853] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne apne zaati muaamale mein kabhi kisi se badla nahi liya. Haa'n, jab Allah ki qaaem-karda hudood ko paamaal kiya jaata to phir aap Allah ke liye badla lete the.[611]

Baab 43: Gawaaho'n Ke Baghair Agar Kisi Shakhs Ki Be-hayaai, Be-sharmi, Aur Be-ghairati Numayaa'n Ho

[6854] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne farmaya: Maine do (2) liaan karne waalo'n ko dekha tha. Us waqt meri umar pandra (15) saal thi. Aap ﷺ ne dono ke darmiyan judaai karaadi thi. Shauhar ne kaha tha: Agar ab bhi main apni biwi ko apne saath rakhu'n to uska matlab ye hai ke main jhoota hoo'n. Sufyan bayaan karte ke maine Zohri se ye riwayat baae'n-alfaaz mehfooz rakhi. Agar us aurat ke yahaa'n aisa-aisa baccha paida hua to shauhar saccha hai aur agar uske yahaa'n aisa-aisa bacch paida hua jaise chipkali hoti hai to shauhar jhoota hai. Maine Zohri se suna, wo kehte the ke us aurat ne makrooh haal waale bacche ko janam diya tha.[612]

[6855] Hazrat Qasim bin Muhammad se riwayat hai, unho'n ne kaha: Hazrat Ibne Abbas ؓ ne do (2) liaan karne waalo'n ka zikr kiya to Hazrat Abdullah bin Shaddad ؓ ne poocha: Kya ye wohi aurat thi jiske mutaalliq Rasool Allah ﷺ ne farmaya tha: "*Agar main kisi aurat ko bila-suboot sangsaar karta to ise zaroor karta?*" Hazrat Ibne Abbas ؓ ne kaha: Nahi. Ye baat aap ne us aurat ke mutaalliq kahi thi jiska bad-kaari ke mutaalliq aam charcha tha.[613]

[6856] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas liaan ka zikr hua to uske mutaalliq Hazrat Aasim bin Adi ؓ ne koi baat kahi. Phir wo chale gae. Uske baad uski qaum mein se ek (1) aadmi shikaayat le kar unke paas aaya ke usne apni biwi ke saath kisi ajnabi mard ko dekha hai. Hazrat Aasim ؓ ne kaha: Main khud apni is baat ki wajah se aazmaaish mein daala gaya hoo'n. Phir wo us shakhs ko le kar Nabi ﷺ ki majlis mein aae aur aapko uske haalaat ki ittela di, jis par usne apni biwi ko paya tha. Wo aadmi zard-rang, kam-gosht, aur seedhe baalo'n waala tha, aur jiske khilaaf daawa kiya tha ke usne usey apni biwi ke paas paaya hai, wo gandumi rang, mota-taaza, aur pur-gosht aadmi tha. Nabi ﷺ ne dua maangi: "*Aye Allah! Is muaamale ko zaahir karde*". Chunache us aurat ke yahaa'n

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[608] راجع: 6848
[609] راجع: 1965
[610] راجع: 2123
[611] راجع: 3560
[612] راجع: 423
[613] راجع: 5310

us shakhs ka ham-shakl baccha paida hua jis ke mutaalliq shauhar ne kaha tha ke usey usne apni biwi ke saath dekha hai. Phir Nabi ﷺ ne dono ke darmiyan liaan karaaya.

Us majlis mein Hazrat Ibne Abbas ؓ se ek (1) shakhs ne poocha: Kya ye wohi aurat thi jiske mutaalliq Nabi ﷺ ne farmaya tha: "*Agar main kisi auat ko bila-suboot sangsaar karta to ise sangsaar karta?*" Unho'n ne farmaya: Nahi, ye to wo aurat thi jo islaam laane ke baad elaaniya taur par fisq o fujoor karti thi.[614]

Baab 44: Paak-daaman Aurto'n Par Tohmat Lagaana

Irshad-e-Baari Ta'ala hai: "Aur Jo Log Paak-daaman Aurto'n Par Tohmat Lagaae'n, Phir Chaar (4) Ko Gawaah Pesh Na Kar Sake'n To Unhe'n (assi (80) kode) lagaao …".[615] Nez farmaya: "Jo Log Paak-daaman aur bholi-bhaali momin aurto'n par tohmat lagaate hain un par (duniya mein bhi laanat aur aakhirat mein bhi) laanat hai".[616] Nez farmaya: "Aur Jo Log Apni Biwiyo'n Par Tohmat Lagaae'n Aur Unke Paas Gawaah Bhi Koi Na Ho…".[617]

[6857] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Saat (7) mohlik gunaaho'n se ijtenaab karo*". Sahaba Ikram ne poocha: Allah ke Rasool ﷺ! Wo kya hain? Aap ne farmaya: "*Allah ke saath shirk karna, jaadu karna, naa-haq kisi ki jaan lena, jise Allah ne haraam kiya hai, sood khaana, yateem ka maal hadap karna, jung ke din peeth pherna, aur paak-daaman bholi-bhaali momin aurto'n par tohmat lagaana*".[618]

Baab 45: Ghulamo'n Par Tohmat Lagaana

[6858] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Maine Hazrat Abul Qasim ﷺ se suna, aap farma rahe the: "*Jis ne apne ghulam par tohmat lagaai, jake wo us tohmat se bari ho to usey qiyaamat ke din kode maare jaae'nge. Haa'n, agar ghulam aisa ho jaisa usne kaha to saza nahi hogi*".

Baab 46: Kya Haakim-e-Waqt Kisi Doosre Ko Hukum De Sakta Hai Ke Wo Haakim Se Ghayab Shakhs Ko Hadd Lagaae?

Hazrat Umar ؓ ne aisa kiya tha.

[6859 6860] Hazrat Abu Huraira ؓ aur Hazrat Zaid bin Khalid Johni ؓ se riwayat hai, unho'n ne kaha: Ek (1) shakhs ne Nabi ﷺ ki khidmat mein haazir ho kar kaha: Main aap ko Allah ki qasam de kar sawaal karta hoo'n ke aap hamaare darmiyan Allah ki kitaab ke mutaabiq faisla kare'n, uska madde-muqaabil khada hua aur wo usse ziyaada samajhdaar tha. Usne kaha: Haa'n ye sach kehta hai. Bila-shubha aap hamaare darmiyan kitabullah ke mutaabiq hi faisla kare'n, taaham Allah ke Rasool ﷺ! Mujhe baat karne ki ijaazat de'n. Aap ne farmaya: "*Kaho*". Usne kaha: Mera beta iske ghar khidmat-gaar tha, usne iski biwi se zina kar liya. Maine uske ewaz ek-sau (100) bakriyaa'n aur khaadim bataur-e-fidya adaa kiya. Maine ahle ilm se raabta kiya to unho'n ne mujhe bataaya ke mere bete par sau (100) kode aur ek (1) saal jila-watani waajib hai aur us shakhs ki biwi par hadd-e-rajm hai. Aap ﷺ ne farmaya: "*Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Main tumhare darmiyan Allah ki kitaab ke muwaafiq hi faisla karta hoo'n, sau (100) bakriyaa'n aur khaadim tujhe waapas kar diya jaae aur tere bete par sau (100) kode aur ek (1) saal ki jila-watani hai. Aye Unais! Subah tum is shakhs ki biwi ke paas jaao aur usse baaz-purs karo, agar wo iqbaal-e-jurm kare to usey sangsaar kar do*". Chunache us aurat ne eteraaf kar liya to unho'n ne usey rajm kar diya.[619]

Faaeda: Is tarah ka ek (1) unwaan (34) pehle bhi guzar chuka hai. Ibne Battaal ne is par eteraaz kiya hai ke is takraar ki zaroorat nahi, lekin in mein kuch farq hai. Pehle unwaan ka taqaaza hai ke haakim-e-waqt jise sangsaar ka hukum de, yaane maamoor usse ghayab ho aur doosr unwaan ka matlab hai ke jise sangsaar karna hai wo haakim-e-waqt se ghayab aur door ho. Agarche dono ka nateeja ek (1) hai, taaham kuch farq zaroor hai.[620]

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[614] راجع: 5310
[615] Surah an Noor: 4
[616] Surah an Noor: 23
[617] Surah an Noor: 6
[618] راجع: 2766
[619] راجع: 2314 2315
[620] Fath-ul-Baari: V12 P198

بسم اللہ الرحمان الرحیم

87: Kitab ud Diyaat (Diyaato'n Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْدِّيَاتِ

Baab 1: Irshad-e-Baari Ta'ala "Jo Kisi Momin Ko Daanista Qatl KAre Uski Saza Jahannum Hai" Ka Bayaan

[6861] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Ek (1) aadmi ne poocha: Allah ke Rasool ﷺ! Allah ke nazdeek kaunsa gunah sab se bada hai? Aap ne farmaya: "*Tum Allah ke saath kisi ko shareek thehraao, halaa'nke usne tumhe'n paida kiya hai*". Usne kaha: Phir kaun sa? Aap ne farmaya: "*Phir ye ke tu apni aulaad ko is dar se qatl kare ke wo tere saath kaaegi*". Usne poocha: Phir kaunsa gunaah bada hai? Aap ne farmaya: "*Phir ye ke tum apne padosi ki biwi se zina karo*". Allah Ta'ala ne iski tasdeeq mein ye aayat naazil farmaai: "Aur Jo Log Allah Ke Saath Kisi Doosre Maabood Ki Ibaadat Nahi Karte Aur Na Kisi Aise Insaan Ki Jaan Naa-haq Lete Hain Jise Allah ne Haraam Thehraaya Hai Aur Na Wo Zina Karte Hain Aur Jo Koi Aisa Karega Usey Sakht Gunaho'n Ka Saamna Karna Padega"[621].[622]

[6862] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Momin aadmi us waqt tak apne deen ke baare mein baraabar kushaada rehta hai, jab tak khoon-e-naa-haq na kare*".[623]

Faaeda: Momin ka seena kushaada rehta hai aur usey har waqt maghfirat ki ummeed rehti hai, lekin jab wo bila-wajah kisi ko qatl kar de to tangi mein pad jaata hai, kyou'nke bila-wajah qatl karne ke mutaalliq bohot sakht waqeed aai hai, itni sangeen waeed kisi doosre jurm ke mutaalliq nahi, is wajah se uska deen us par tang ho jaata hai.

[6863] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya: Halaakat ka bhawar jis mein girne ke baad phir nikalne ki ummeed nahi hai wo aisa naa-haq khoon karna hai jisko Allah Ta'ala ne haraam qaraar diya hai.[624]

[6864] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Qiyamat ke din logo'n ke darmiyan sab se pehle qatl ke muqaddamaat ka faisla kiya jaaega*".[625]

[6865] Hazrat Miqdaad bin Amr Kindi ؓ se riwayat hai …Ye banu Zahra ke haleef aur ghazwa-e-badr mein Nabi ﷺ ke saath the… unho'n ne arz kiya: Allah ke Rasool ﷺ! Agar dauraan-e-jung mein meri kisi kaafir se mudbhed ho jaae, phir ham ek-doosre ko qatl karne ki koshish mein lag jaae'n. Phir wo kaafir mere haath se apni talwaar maar kar usey kaat de, phir kisi darakht ki aad le kar kahe: Main Allah ke taabe[626] ho gaya hoo'n, to kya main us iqraar ke baad usey qatl kar sakta hoo'n? Rasool Allah ﷺ ne farmaya: "*Usey qatl mat karna*". Maine kaha: Allah ke Rasool ﷺ! Usne to mera haath kaat daala hai. Mera haath kaatne ke baad usne ye kalimaat kahe hain, kya ab bhi usey qatl na karu'n? Aap ne farmaya: "*Usey qatl na karna. Agar toona usey qatl kiya to wo tere martabe mein hoga jo tumhara usey qatl karne se pehle tha aur tum uske muqaam mein hoge jo uska us iqraar se pehle tha*".[627]

[6866] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Hazrat Miqdaad ؓ se farmaya: "*Agar koi aadmi kaafiro'n ke saath rehte hue apna imaan chupata rahe, phir wo apna imaan zaahir karde aur tu usko maar daale (tu kyou'nkar durust ho sakta hai) Kyou'nke tu bhi makkah mein pehle apna imaan chupaae phirta tha*".

Faaeda: Is hadees ka aaghaaz is tarah hai ke Rasool Allah ﷺ ne ek (1) chota Lashkar bheja jis mein Hazrat Miqdaad ؓ bhi the. Jab ye Lashkar kaafiro'n ki taraf badha to wo muntashir ho gae, lekin ek (1) maaldaar shakhs wahee'n raha aur usne kalma-e-shahaadat padh liya. Hazrat Miqdaad ؓ ne usey aage badh kar qatl kar diya. Jab logo'n ne ye

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[621] Surah al Furqan: 68

[622] راجع: 4477

[623] Dekhiye: 6863

[624] راجع: 6862

[625] راجع: 6533

[626] T: (تابِع) Farmabardaar, mutee, maatahat, paaband, hukum maanne waala [Rekhta]

[627] راجع: 4019

waaqia Rasool Allah ﷺ se bayaan kiya to aap ne farmaya: "*Toone ek (1) aise aadmi ko qatl kiya hai, jisne* "لا إله إلا الله" *padh liya tha*".

Baab 2: Irshad-e-Baari Ta'ala "Jis Ne Kisi Ko (qatl-e-naa-haq se) Bacha Liye"[628] Ka Bayaan

Hazrat Ibne Abbas ﷺ ne iske maane you'n kiye hain: Jis ne naa-haq khoon karna haraam rakha to goya usne is amal se tamaam logo'n ko zinda rakha.[629]

[6867] Hazrat Abdullah Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain. Aap ne farmaya: "*Duniya mein koi qatal naa-haq nahi hota magar uske gunaah ka kuch hissa Aadam ﷺ ke pehle bete ko milta hai*".[630]

[6868] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Mere baad kaafiro'n jaise na ho jaana ke ek-doosre ki gardane'n udaane lago*".[631]

[6869] Hazrat Jarir ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne mujh se hajjat-ul-wida ke din farmaya: "*Logo'n ko khamosh karaao*". Phir aap ne farmaya: "*Mere baad kaafir na ban jaana ke ek-doosre ki gardane'n maarne lago*".[632]

Is hadees ko Hazrat Abu Bakrah aur Hazrat Ibne Abbas ﷺ ne bhi Nabi ﷺ se bayaan kiya hai.

[6870] Hazrat Abdullah bin Amr ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Bade-bade gunaah ye hain: Allah ke saath kisi ko shareek banana, waalidain ki naa-farmaani karna*". Ya farmaya: "*Jhooti qasam uthaana*". Raawi-e-hadees Shu'ba ne shak kiya hai.

Moaaz ne kaha: Ham se Shu'ba ne bayaan kiya: Kabira gunah ye hain: Allah ka shareek banana, jhooti qasm uthaana, aur waalidain ki naa-farmaani karna. Ya farmaya: "Kisi ki naa-haq jaan lena".[633]

[6871] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Sab se bade gunaah: Allah ke saath kisi ko shareek thehraana, kisi ki naa-haq jaan lena, waalidain ki naa-farmaani karna, aur jhoot bolna*". Ya farmaya: "*Jhooti gawaahi dena hain*".[634]

Faaeda: In gunaaho'n mein shirk aisa jurm hai jo tauba ke baghair moaaf nahi hoga. Agar insaan tauba ke baghair marega to hamesha ke liye dozakh mein rahega, kyou'nke mushrik par jannat haraam hai.

[6872] Hazrat Usama bin Zaid ﷺ se riwayat hai, unho'n ne kaha: Hame'n Rasool Allah ﷺ ne qabila-e-johniya ki ek (1) shaakh hurqah (حُرْقَة) ki taraf rawaana kiya. Ham ne un logo'n ko subah-subah hi jaa liya aur shikast se do-chaar kar diya. Chunache main aur ansaar ka ek (1) aadmi unke ek (1) shakhs tak pohonche. Jab ham ne usey gher liya to usne "لَا إِلَّا اللهُ" keh diya. Ansari ne to (ye sun kar) apna haath rok liya, lekin maine apne neze se uska kaam tamaam kar diya. Jab ham waapas aae to Nabi ﷺ ko us waaqia ki ittela mili. Aap ne mujhse farmaya: "*Aye Usama! Kya toone usey* "لَا إِلَّا اللهُ" *ka iqraar karne ke baad qatl kar daala?*" Maine kaha: Allah ke Rasool ﷺ! Us ne sirf jaan bachaane ke liye iqraar kiya tha. Aap ne farmaya: "*Kya toone usey* "لَا إِلَّا اللهُ" *kehne ke baad qatl kar diya?*" Aap ﷺ is jumle ko baar-baar dohraate rahe, hatta ke mere dil mein ye khwahish paida ho gai: Kaash! Main isse pehle musalman na hua hota.[635]

[6873] Hazrat Ubadah bin Saamit ﷺ se riwayat hai, unho'n ne farmaya: Maine un naqibo'n mein se tha, jinho'n ne Rasool Allah ﷺ se (a'qaba ki raat) bait ki thi. Ham ne Aap ﷺ se is amr par bait ki ke ham Allah ke saath kisi ko shareek nahi thehrae'nge. Ham zina nahi kare'nge, ham chori nahi kare'nge. Qatl-e-naa-haq nahi kare'nge, jise Allah Ta'ala ne haraam qaraar diya hai. Ham loot-khasot nahi kare'nge, aur agar ham ne in kaamo'n ki paabandi ki to hamaare

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[628] Surah al Maaida: 32
[629] Surah al Maaida: 32
[630] راجع: 3335
[631] راجع: 1742
[632] راجع: 121
[633] راجع: 6675
[634] راجع: 2653
[635] راجع: 4269

jannat jaane mein koi cheez rukaawat nahi banegi aur agar ham ne in umoor mein kotaahi ki to uska faisla Allah ke supurd hai.[636]

[6874] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo Nabi ﷺ Se bayaan karte hain ke aap ne farmaya: "*Jis ne hamaare khilaaf hathiyaar uthaae wo ham se nahi hai*".[637]

Hazrat Abu Moosa ؓ ne bhi Nabi ﷺ se ye riwayat bayaan ki hai.

[6875] Hazrat Ahnaf bin Qais se riwayat hai, unho'n ne kaha: Main us shakhs (Hazrat Ali ؓ) ki madad karne ke liye nikla to mujhe Hazrat Abu Bakrah ؓ mile. Unho'n ne poocha kaha'n ka iraada hai? Maine kaha: Us saahab ki madad karne jaa raha hoo'n. Unho'n ne farmaya: Waapas chale jaao, maine Rasool Allah ﷺ se suna hai, aap ne farmaya: "*Jab do (2) musalman talwaar sonth kar ek-doosre se bhid jaae'n to qaatil aur maqtool dono jahannumi hain*". Maine poocha: Allah ke Rasool ﷺ! Qaatil to jahannum hua, maqtool ko ye saza kyou'n milegi? Aap ne farmaya: "*Wo bhi apne hareef ke qatl par aamaada tha*".[638]

Baab 3: Irshad-e-Baari Ta'ala "Aye Imaan Waalo! Maqtulo'n Ke Baare Mein Tum Par Qisaas Farz Hai"[639] Ka Bayaan

Wazaahat: Daur-e-jaahiliyyat mein ye dastoor tha ke agar kisi qabile ka koi muazzaz aadmi doosre qabile ke kisi aam aadmi ke haatho'n maara jaata to wo asli qaatil se qisaas lene ko kaafi khayaal nahi karte the, balke wo qatl ke liye qaael ke qabile ke muazzaz aadmi ka intekhaab karte ya us qabile ke kai aadmi maut ke ghaat utaar dete. Iske bar-aks maqtool agar koi adna aadmi aur qaatil muazzaz hota to maqtool ke balde qaatil ke qatl ko gawaara na karte the. Imam Bukhari ؒ ne is aaya thi ko kaafi samjha aur iske liye koi hadees zikr nahi ki. Aainda jo bhi unwanaat ya ahadees hain wo isi aayat ki tashreeh hain. والله أعلم

Baab 4: Haakim-e-Waqt Ka Qaatil Se Baaz-purs Karna Hatta Ke Wo Iqraar Kare Aur Hudood Mein Iqraar Kaafi Hai

[6876] Hazrat Anas bin Maalik ؓ se riwayat hai ke ek (1) yahoodi ne kisi ladki ka sar do (2) pattharo'n ke darmiyan rakh kar kuchal diya. Phir us ladki se poocha gaya: Tere saath ye bartaao kisne kiya hai? Kya falaa'n ne? Kya falaa'n ne? Yahaa'n tak ke us yahoodi ka naam liya gaya (to ladki ne sar ke ishaare se haa'n kaha). Phir us yahoodi ko Nabi ﷺ ke paas laaya gaya. Aap usse musalsal poochte rahe, hatta ke usne iqraar kar liya to uska sar bhi pattharo'n se kuchal diya gaya.[640]

Baab 5: Jab Koi Shakhs Patthar Ya Laathi Se Qatl Kare To?

[6877] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Madina taiyyaba mein ek (1) ladki chaandi ke zewaraat pehne baahar nikli. Ek (1) yahoodi ne usey pathar maara. Us mein aakhri saans the ke usey Nabi ﷺ ke paas laaya gaya. Rasool Allah ﷺ ne usse poocha: "*Kya tujhe falaa'n ne maara hai?*" Ladki ne (inkaar karte hue) apna sar uthaaya. Aap ﷺ ne dobaara poocha: "*Kya tujhe falaa'n ne maara hai?*" Ladki ne phir (inkaar karte hue) apna sar oopar kiya. Jab Aap ﷺ ne teesri martaba poocha: "*Kya tujhe falaa'n ne maara hai?*" To usne (haa'n karte hue) apna sar neeche kar liya, chunache Rasool Allah ﷺ ne us (yahoodi) ko bulaya aur uska sar do (2) pattharo'n ke darmiyan rakh kar kuchal diya.[641]

Baab 6: Irshad-e-Baari Ta'ala "Jaan Ke Badle Jaan Hai Aur Aankh Ke Badle Aankh"[642] Ka Bayaan

[6878] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jo koi musalman is baat ki gawaahi deta hai ke Allah Ta'ala ke siwa koi bhi maabood-e-bar-haq nahi aur main Allah ka rasool hoo'n*

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[636] راجع: 18

[637] Dekhiye: 7070

[638] راجع: 31

[639] Surah al Baqara: 178

[640] راجع: 2413

[641] راجع: 2413

[642] Surah al Maaida: 45

to teen (3) umoor ke siwa uska khoon karna jaaez nahi. Ek (1): jaan ke badle jaan. Doosra: Shaadi-shuda zaani. Aur teesra: Deen se nikalne waala, jamaat ko chodne waala".

Faaeda: Waazeh rahe ke mazkoora hadees mein qatl ki teen (3) soorate'n bayaan hui hain. Inke alaawa aur bhi soorate'n hain jin mein qatl karna jaaez hai, agarche takalluf ke saath baaqi soorato'n ko in teen (3) soorato'n mein daakhil kiya jaa sakta hai. والله أعلم

Baab 7: Jis Ne Patthar Se Qisaas Liya

[6879] Hazrat Anas ﷺ se riwayat hai ke ek (1) yahoodi ne kisi ladki ko uske zewaraat ke laalach mein aakar patthar se qatl kar diya. Wo ladki Nabi ﷺ ke paas laai gai to uske jism mein kuch jaan baaqi thi. Aap ﷺ ne poocha: "*Kya tujhe falaa'n ne maara hai?*" Usne sar ke ishaare se inkaar kar diya. Aap ﷺ ne dobaara poocha to us martaba bhi usne sar ke ishaare se inkaar kiya. Phir Aap ﷺ ne teesri martaba poocha to usne sar ke ishaare se iqraar kiya, chunaache Nabi ﷺ ne us (qaatil yahoodi) ko do (2) pattharo'n se kuchal kar qatl kara diya.[643]

Baab 8: Jiska Koi Aziz Qatl Kar Diya Jaae To Usey Do (2) Cheezo'n Mein Se Behtar Ka Ikhtiyaar Hai

[6880] Hazrat Abu Huraira ﷺ se riwayat hai ke fatah-e-makkah ke mauqa par qabila-e-khuzaa' ne banu lais ka ek (1) shakhs apne jaahiliyyat ke maqtool ke badle mein qatl kar diya, to Rasool Allah ﷺ khade hue aur farmaya: "*Allah Ta'ala ne makkah mukarrama se haathiyo'n ke Lashkar ko rok diya tha aur waqti taur par apne rasool aur ahle imaan ko is par musallat kiya. Aaghaah raho! Mujhse pehle ye kisi ke liye halaal nahi kiya gaya, aur na mere baad hi kisi ke liye halaal hoga, aur mere liye bhi sirf din ke ek (1) hisse ke liye halaal hua. Ab is waqt iski hurmat phir qaaem ho gai hai. Iska kaanta na toda jaae aur na iska koi darakht hi kaata jaae. Elaan karne waale ke alaawa koi doosra iski giri-padi cheez na uthaae. Jiska koi aziz qatl kar diya jaae to usey do (2) baato'n mein se ek (1) ka ikhtiyaar hai: Chaahe to qisaas le-le ya diyyat qubool kar le*". Is dauraan mein Abu Shaah naami ek Yemeni khada hua aur kaha: Allah ke Rasool ﷺ! Mujhe ye khutba likh de'n. Rasool Allah ﷺ ne farmaya: "*Abu Shah ko ye likh do*". Uske baad ek (1) quraishi khada hua aur kehne laga: Allah ke Rasool ﷺ! Izkhir ghaas kaatne ki ijaazat de'n, ise ham apne gharo'n aur qabro'n mein bichaate hain. Rasool Allah ﷺ ne farmaya: "*Izkhir kaat sakte hain*".

Obaidullah ne Shaibaan se haathi ka waaqia bayaan karne mein Abu Nuaim ki mataaba-at ki hai.

Baaz ne Abu Nuaim se "الفيل" ke bajaae "الْقَتْلَ" ka lafz bayaan kiya hai.

Obiadullah ne bayaan kiya: "*Ya maqtool ke wurasaa ko qisaas diya jaae*".[644]

Faaeda: Imam Bukhari ﷺ ne jamhoor ki taaeed mein ye unwaan aur hadees pesh ki hai ke qatl-e-amad (قتل عمد)[645] mein bhi maqtool ke wurasaa ko ikhtiyaar hai ke wo qisaas len ya diyyat le'n. Bani Israel mein qisaas hi laazim tha, lekin Allah Ta'ala ne is ummat ko diyyat lene ki sahoolat di hai aur usey apni taraf se takhfeef qaraar diya hai.

[6881] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Bani Israel mein qisaas tha, diyyat nahi thi. Allah Ta'ala ne is ummat ke liye farmaya: "Aye Imaan Waalo! Qatl Ke Muqaddamaat Mein Tum Par Qisaas Farz Kiya Gaya Hai" … "Phir Agar Qaatil Ko Uska Bhai Koi Cheez (qisaas) Moaaf Kar De".[646]

Hazrat Ibne Abbas ﷺ ne farmaya: A'fu (عفو) ye hai ke maqtool ke waaris qatl-e-amad mein diyyat par raazi ho jaae'n. Aur "فَاتِّبَاعٌ بِالْمَعْرُوفِ"[647] ye hai ke maqtool ke waaris dastoor ke mutaabiq qaatil se diyyat ka mutaalba kare'n aur qaatil acchi tarah khush-dili se diyyat adaa kare.[648]

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[643] راجع: 2413

[644] راجع: 121

[645] T: (قَتْلِ عَمَد) Jaan boojh kar kisi hathiyaar se maar daalna, iraade ke saath qatl [Rekhta]

[646] Surah al Baqara: 178

[647] Surah al Baqara: 178

[648] راجع: 4498

Baab 9: Jo Kisi Ka Khoon Naa-haq Karne Ki Fikr Mein Ho

[6882] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Allah ke yahaa'n logo'n mein sab se ziyaada naa-pasandida teen tarah ke log hain: Haram mein ziyaadati karne waala, doosra jo islaam mein jaahiliyyat ki rusoom ka khoo-gar ho, aur teesra wo jo kisi ka khoon naa-haq karne ke liye uska poocha kare*".

Baab 10: Qatl-e-Khata Mein Maut Ke Baad Qaatil Ko Moaafi Dena

[6883] Hazrat Ayesha ؓ se riwayat hai ke ghazwa-e-uhud mein mushrikeen ne pehle musalmano se shikast khaai thi. Ek-doosri riwayat ke mutaabiq Hazrat Ayesha ؓ ne farmaya: Ghazwa-e-uhud mein iblees logo'n mein ba-aawaaz-e-buland chillaaya: Aye Allah ke bando! Apne peeche waalo'n ko qatl karo. Uske baad aage waale apne pichlo'n par toot pade, hatta ke unho'n ne Hazrat Yamaan ؓ ko qatl kar diya. Hazrat Huzaifa ؓ ne kaha: Ye mere waali hain, ye mere waalid hain, lekin logo'n ne unhe'n qatl karke hi dam liya. Hazrat Huzaifa ؓ ne kaha: Allah tumhari maghfirat kare. Raawi ka bayaan hai ke mushrikeen mein se kuch log bhaag kar taif tak pohonch chuke the.[649]

Baab 11: Irshad-e-Baari Ta'ala "Kisi Momin Ka Ye Kaam Nahi Ke Wo Kisi Momin Ko Qatl Kare Illa Ye Ke Ghalati Se Aisa Ho Jaae…"[650] Ka Bayaan

Wazaahat: Qatl ki aqsaam ham pehle bayaan kar aae hain, wahaa'n ham ne qatl-e-khata ki taareef aur uski soorato'n ko bayaan kiya tha. Ye aayat diyyat ke ahkaam aur qatl-e-khata ke masaael mein bunyaadi haisiyat ki haamil hai. Is mein do (2) diyyate'n aur teen (3) kaffaaro'n ko bayaan kiya gaya hai, jinhe'n ham tafseel se bayaan karte hain: ○ Agar maqtool ke waaris musalman hain aur qaatil ne Darussalam mein kisi ko qatl kiya hai to kaffaara ke taur par ek (1) ghulam, khwah mard o ya aurat, aazaad karna hoga, aur maqtool ke wurasaa ko khoon-bahaa bhi adaa karna hoga jo sau (100) oont ya unki qeemat ke baraabar hoga aur agar qaatil ko ghulam muyassar na aae to usey mutawaatir do (2) maah ke roze rakhna ho'nge. ○ Agar maqtool momin ho, magar dar-ul-harab mein dushman qaum se taalluq rakhta ho aur wo mushrikeen ke saath saff mein ho to us soorat mein khoon-baha to nahi diya jaaega, albatta kaffaare ke taur par ek (1) musalman ghulam ko aazaad karna hoga aur agar ghulam muyassar na ho to do (2) maah ke mutawaatir roze rakhe. Darmiyan mein kisi uzr ke baghair, naagha na kare. ○ Agar maqtool ka taalluq kisi muaahid-qaum[651] se ho, to us soorat mein qaatil ko kaffaare ke taur par ek (1) momin ghulam aazaad karna hoga, uske saath uske wurasaa ko diyyat bhi deni hogi, yaan uske wohi ahkaam hain jo pehli soorat mein bayaan ho chuke hain. Qatl-e-khata ke kaffaare aur diyyat ko Allah Ta'ala ne bayaan kya hai, lekin qatl-e-amad ka duniya mein kaffaara mumkin nahi. Is liye Allah ne usey bayaan nahi kiya, balke Allah ke ghazab aur uski laanat ke alfaaz se is jurm ki shiddat waazeh ho jaati hai.

Baab 12: Jab Qaatil Ne Ek (1) Baar Qatl Ka Iqraar Kar Liye To Usey Qatl Kar Diya Jaaega

[6884] Hazrat Anas bin Maalik ؓ se riwayat hai ke ek (1) yahoodi ne kisi ladki ka sar do (2) pattharo'n ke darmiyan rakh kar kuchal diya. Us ladki se poocha gaya: Tere saath ye bartaao kis ne kiya hai? Kya falaa'n ne kiya hai? Kya falaa'n ne kiya hai? Aakhir ja bus yahoodi ka naam liya gaya to usne apne sar se ishaara kiya. Phir us yahoodi ko laaya gaya to usne eteraaf kar liya, chunache Nabi ﷺ ke hukum se uska sar bhi pattharo'n se kuchal diya gaya.

Raawi-e-hadees Hammaam ne kaha: Is yahoodi ka sar do (2) pattharo'n ke darmiyan rakh kar kuchal diya gaya.[652]

Baab 13: Qaatil Mard Ko Aurat Ke Badle Mein Qatal Karna

[6885] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ne ek (1) yahoodi ko ek (1) ladki ke badle mein qatal kar diya tha, kyou'nke yahoodi ne us ladki ko zewaraat ke laalach mein qatl kar diya tha.[653]

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[649] راجع: 3290

[650] Surah an Nisa: 92

[651] T: (مُعاہِد قَوْم) Ghair muslim jo islaami hukumat ke maatahat rehta hai aur shart ke mutaabiq khiraaj deta hai, dhimmi [Rekhta]

[652] راجع: 2413

[653] راجع: 2413

Baab 14: Mardo’n Aur Aurto’n Ke Darmiyaan Zakhmo’n Mein Bhi Qisaas Hoga

Ahle Ilm ne kaha hai: Mard ko aurat ke badle mein qatl kiya jaaega. Hazrat Umar ؓ ne farmaya: Har qatl-e-amad ya usse kam zakhmo’n mein aurat ke badle mein mard se qisaas liya jaae. Yehi qaul Umar bin Abdul Aziz, Ibrahim, Abu Zinaad ؒ ka apne ashaab se manqool hai. Chunache Rubaee (الْرُّبَيِّع) ki behen ne ek (1) insaan ko zakhmi kar diya to Nabi ﷺ ne qisaas ka faisla farmaya tha.

[6886] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha: Ham ne Nabi ﷺ ki bimaari mein aap ke mu’n mein aap ki marzi ke khilaaf dawaai daali to Aap ﷺ ne farmaya: “*Mere halaq mein dawaai na daalo*”. Lekin ham ne khayaal kiya ke aap bimaar hone ki wajah se dawaai ko pasan nahi kar rahe. Jab aap ko ifaaqa hua to aap ne farmaya: “*Tum jitney log ghar mein maujood ho sab ke halaq mein zabardasti dawaa daali jaae, siwaae Abbas ke kyou’nke wo us waqt tumhare saath shaamil nahi the*”.[654]

Baab 15: Jis Ne Apna Haq Ya Qisaas Haakim-e-Waqt Ki Ijaazat Ke Baghair Le Liya

[6887] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne Rasool Allah ﷺ ko ye kehte hue suna, aap ne farmaya: “*Ham aakhri ummat hain lekin qiyaamat ke din sab se aagey rehne waale hain*”.[655]

[6888] Pehli Sanad hi se marwi hai ke Aap ﷺ ne farmaya: “*Agar koi shakhs tumhare ghar mein tumhari ijaazat ke baghair jhaank raha ho aur tum usey kankari maaro jisse uski aankh phoot jaae to tum par koi saza nahi*”.[656]

[6889] Ek-doosri riwayat ke mutaabiq ek (1) aadmi Nabi ﷺ ke ghar jhaank raha tha to Aap ﷺ ne uski taraf teer ka phal seedha kiya. (Yahya ne kaha:) Maine (Humaid se) poocha: Ye hadees tum se kis ne bayaan kiya hai? To unho’n ne kaha: Hazrat Anas bin Maalik ؓ ne.[657]

Faaeda: Huqooq ki do (2) aqsaam hain: ✿ Maali huqooq. ✿ Badani huqooq. Maali huqooq ke mutaalliq ijaazat hai ke insaan unhe’n haakim-e-waqt ke notice mein laae baghair wasool kar sakta hai, lekin badani huqooq qisaas waghaira ka az-khud notice nahi lena chaahiye, kyou’nke ye hukumat ka kaam hai. Albatta shariyat ne is qadr ijaazat di hai ke agar koi insaan kisi ke ghar mein ijaazat ke baghair jhaankta hai to agar ghar ka maalik uski aankh phod de to us par koi taawaan[658] nahi hoga.

Baab 16: Jab Koi Hujoom Mein Mar Jaae Ya Qatl Kar diya Jaae To

[6890] Hazrat Ayesha ؓ se riwayat hai ke jab Uhud ke din mushrikeen shikast khaa gae, to iblees buland aawaaz se chalaaya: Allah ke bando! Pichle logo’n ki taraf se apna bachaao karo, chunache aage waale, peeche waalo’n ki taraf palte, phir aage waale peeche waalo’n se bhid gae. Us dauraan mein Hazrat Huzaifa ؓ ne achaanak apne waalid ko dekha to unho’n ne kaha: Allah ke bando! Ye to mere waalid hain, ye to mere baap hain. (Hazrat Ayesha ؓ ne) farmaya: Allah ki qasam! Musalmano ne unhe’n qatl karke hi dam liya. Us par Hazrat Huzafa ؓ ne kaha: Allah Ta’ala tumhari maghfirat kare.

Hazrat Urwah ne kaha: Aakhir waqt tak Hazrat Huzaifa ؓ ke yehi jazbaat rahe, yaane musalmano se mohabbat mein kami na aai.[659]

Baab 17: Jis Ne Khud Ko Ghalati Se Qatl Kar Liya Uski Koi Diyyat Nahi

[6891] Hazrat Salama bin Akwa ؓ se riwayat hai, unho’n ne kaha: Ham Nabi ﷺ ne ke hamraah khybar ki taraf nikle. Un mein se ek (1) aadmi ne kaha: Aye Aamir! Hame’n apne rajaz[660] sunaao, Hazrat Aamir ؓ ne unhe’n rajaz padh kar sunaya to Nabi ﷺ ne farmaya: “*Hudee-khwani ke saath oonto’n ko chalaane waala kaun hai?*” Logo’n ne kaha:

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[654] راجع: 4458
[655] راجع: 238
[656] Dekhiye: 6902
[657] راجع: 6242
[658] T: (تاوان) Jurmaana, qisaas, kaffaara [Rekhta]
[659] راجع: 3290
[660] T: (رَجَز) Zaati, khandaani ya qaumi fakhr par mushtamil sher waghaira jo maidaan-e-jung mein hareef ko maroob karne ya rafeeqo’n ka hausla badhaane ke liye padhe jaate hain [Rekhta]

Hazrat Aamir ؓ. Aap ﷺ ne farmaya: “*Allah us par rahem kare?*” Logo’n ne arz ki: Allah ke Rasool ﷺ! Aap ne hame’n is (Aamir ؓ) se faaeda kyou’n nahi uthaane diya, chunache wo us raat ki subah ke waqt shaheed hogae. Logo’n ne kaha: Aamir ka amal baatil ho gaya hai, usne khud ko qatl kar liya hai. Jab main waapas aaya to log baate’n kar rahe the ke aamir ke amaal barbaad ho gae hain. Main Nabi ﷺ ki khidmat mein haazir hua aur kaha: Allah ke Rasool ﷺ! Mere maa-baap aap par qurbaan ho’n! Log kehte hain ke aamir ke amal barbaad ho gae hain. Aap ﷺ ne farmaya: “*Jis ne ye kaha hai ghalat kaha hai. Aamir ko to do (2) sawaab haasil hain: Wo Allah ke raaste mein mashaqqat uthaane waale aur jihaad karne waale hain, isse kaun saa’ qatl afzal hoga?*”[661]

Baab 18: Jab Kisi Insaan Ne Doosre Ko Kaata Aur Kaante Waale Ke Agle Do (2) Daant Gir Gae To?

[6892] Hazrat Imran bin Hussain ؓ se riwayat hai ke ek (1) aadmi ne doosre ka haath apne daanto’n se kaata. Doosr ene apna haath, kaatne waale ke mu’n se kheencha to uske agle do (2) daant nikal gae. Wo Nabi ﷺ ke paas us amr ka muqaddama le kar gae, to aap ne farmaya: “*Tum apne hi bhai ko is tarah daant se kaat-te ho jaise oont kaat-ta hai! Tumhe’n uski koi diyyat waghaira nahi milegi*”.

[6893] Hazrat Safwan bin Ya’la se riwayat hai, wo apne baap Hazrat Ya’la bin Umaiyya ؓ se bayan karte hain, unho’n ne kaha: Main ek (1) ghazwe mein nikla to ek (1) aadmi ne doosre ko daant se kaatna aur usne uske agle daant nikaal diye. Nabi ﷺ ne uski diyyat baatil qaraar di.[662]

Baab 19: Daant Ke Badle Daant

[6894] Hazrat Anas ؓ se riwayat hai ke Hazrat Nazr ؓ ki beti ne ek (1) ladki ko tamaacha maara aur uske daant tod diye. Wo Nabi ﷺ ke paas muqaddama laae to aap ne qisaas ka hukum diya.[663]

Baab 20: Ungliyo’n Ki Diyyat

[6895] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Ye aur ye, yaane changli aur angotha baraabar hain*”.

(Ek-doosri sanad se) Hazrat Ibne Abbas ؓ bayaan karte hain ke maine Nabi ﷺ se is tarah suna hai.

Faaeda: Diyyat mein choti badi ungliyaa’n baraabar hain. Har ungli ki diyyat dus (10) oont hai, nez haath aur paao’n ki ungliyaa’n baraabar hain, kisi ko doosri par bartari haasil nahi.

Baab 21: Jab Kai Logo’n Ne Ek (1) Aadmi Ko Qatl Kiya Ho To Kya Saza Ya Qisaas Mein Sab Baraabar Ho’nge?

Mutarrif ne Imam Sha’bi se bayaan kiya ke do (2) aadmiyo’n ne ek (1) aadmi ke mutaalliq gawaahi di ke usne chori ki hai to Hazrat Ali ؓ ne uska haath kaat diya. Uske baad wo dono ek-doosre shakhs ko laae aur kaha ke ham se ghalati ho gai thi (asal mein chor ye tha). To aap ne unki gawaahi ko baatil qaraar diya aur unse pehle ka khoon-baha liya aur farmaya: Agar mujhe yaqeen hota ke tum logo’n ne daanista aisa kiya hai to main tum dono ka haath kaat deta.

[6896] Hazrat Ibne Umar ؓ se riwayat hai ke ek (1) ladke ko dhoke se qatl kar diya gaya to Hazrat Umar ؓ ne farmaya: Agar is qatl mein Sana ke tamaam log shareek hote to main sab ko qatl kar deta.

Mugheera bin Hakeem ne apne waalidain se bayaan kiya ke chaar (4) mardo’n ne mil kar ek (1) bacche ko qatl kar diya to us mauqa par bhi Hazrat Umar ؓ ne yehi baat farmaai thi.

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[661] راجع: 2477
[662] راجع: 1848
[663] راجع: 2703

Hazrat Abu Bakar, Ibne Zubair, Ali aur Suwaid bin Muqarrin ؓ ne tamaacha maarne ki wajah se qisaas dilaaya tha. Hazrat Umar ؓ ne durra maarne ka qisaas liya. Hazrat Ali ؓ ne teen (3) kode maarne ka qisaas liya. Qaazi Shuraih ne kode maarne aur kharaash lagaane ki saza di thi.

Faaeda: Yemen ke dar-ul-hukumat sana mein ek (1) aurat ka khaawind kahee'n baahar gaya aur apne ek (1) bacche ko, jo us aadmi ki doosri biwi se tha, maujooda biwi ki godh mein chod gaya, taake wo uski nigehdaasth kare. Uske baahar jaane ke baad aurat ne apna ek (1) aashna banaaya aur usey kaha ke pehle us bacche ko thikaane lagaao kyou'nke ye hame'n kisi waqt bhi zaleel kar sakta hai. Us aashna ne pehle to inkaar kiya, lekin phir maan gaya. Us bacche ke qatl mein aurat ka aashna, ek-doosra shakhs, wo arat aur uska khaadim shareek hue. Usey qatl karne ke baad unho'n ne usey tukde-tukde kiya aur bori mein band karke ek (1) veeraan kooe'n mein phenk diya. Baad azaa'n uske aashna ko giraftaar kar liya gaya to usne iqraar-e-jurm kar liya. Baaqi qaatil bhi maan gae. Hazrat Ya'ala bin Umaiyya ؓ jo us waqt Sana mein haakim the, unho'n ne us muqaddame ke mutaalliq Hazrat Umar ؓ ko likha to unho'n ne jawaab mein likha ke un sab ko qatl kar diya jaae. Mazeed farmaya: Agar tamaam ahle sana us qatl mein shareek hote to main sab ko qatl karne ka hukum deta.[664]

[6897] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Ham ne Rasool Allah ﷺ ki bimaari ke waqt aap ke mu'n mein dawaai daali to aap ne hame'n ishaara farmaya: "*Tum aisa na karo*". Ham ne samjha ke Aap ﷺ ka manaa karna is liye hai ke bimaar ko dawa se naagawaari hoti hai. Chunache jab aap ko ifaaqa hua to aap ne farmaya: "*Maine tumhe'n dawaai daalne se roka nahi tha?*" Ham ne kaha: Ham ye samajhte the ke dawa ki naapasandeedgi ki wajah se aa paisa farma rahe hain. Rasool Allah ﷺ ne farmaya: "*Tum mein se har ek (1) ke mu'n mein dawaai daali jaae aur main dekhta rahu'nga, albatta Abbas ke saath ye sulook na kiya jaae, kyou'nke wo tumhare saath shaamil nahi the*".[665]

Baab 22: Qasaamah Ka Bayaan

Hazrat Ash-at bin Qais ؓ bayaan karte hain ke Nabi ﷺ ne farmaya: "*Tum apne do (2) gawaah laao, ba-soorat-e-deegar is (mudda-a'lae[666]) ki qasam par faisla hoga*".

Ibne Abu Mulaikah ne kaha: Qasaamat mein Hazrat Muawiya ؓ ne qisaas nahi liya (sirf diyyat dilaai).

Hazrat Umar bin Abdul Aziz ؒ ne apne basra ke ameer Adi bin Artaat ko ek (1) maqtool ke baare mein likha jo ghee bechne waalo'n ke mohalle mein ek (1) ghar ke paas paaya gaya tha, agar maqtool ke waaris koi gawaahi pesh kare'n to theek, ba-soorat-e-deegar logo'n par zulm na karna kyou'nke aise muaamale ke mutaalliq qiyaamat tak faisla nahi ho sakta.

[6898] Hazrat Bushair bin Yasaar se riwayat hai, unho'n ne kaha: Ansaar ke ek (1) saahab Hazrat Sahal bin Abu Hathma ؓ ne bataaya ke unki qaum ke chand log khybar gae aur wahaa'n jaakar apne-apne kaam ke liye juda-juda ho gae. Phir wahaa'n unho'n ne apne mein se ek (1) shakhs ko maqtool paaya. Jaha'n maqtool mila tha wahaa'n ke logo'n se unho'n ne kaha: Tum ne hamaare saathi ko qatl kiya hai. Unho'n ne kaha: Ham ne qatl nahi kiya aur na ham qaatil hi ko jaante hain. Phir ye log Rasool Allah ﷺ ke paas aae aur kaha: Allah ke Rasool ﷺ! Ham khybar gae the, wahaa'n ham ne apne mein se ek (1) maqtool ko paaya hai. Aap ﷺ ne farmaya: "*tum mein se jo bada hai, wo baat kare*". Nez, aap ne farmaya: "*Tum us par gawaah pesh karo, jisne qatl kiya hai*". Unho'n ne kaha: Hamaare paas uske mutaalliq koi gawaah nahi hai.

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[664] Fath-ul-Baari: V12 P283-284

[665] راجع: 4458

[666] T: (مُدَّعا عَلَيه) Wo shaksh jis ke khilaaf muqaddama daaer kiya gaya ho, wo shakhs jis par daawa kiya gaya ho [Rekhta]

Aap ﷺ ne farmaya: "*(Agar tumhare paas gawaah nahi) To wo (yahoodi) qasam khaae'nge*". Unho'n ne kaha: Un (yahood) ki qasam par hame'n etemaad nahi. Chunache Rasool Allah ﷺ ne ye pasand na farmay ake maqtool ka khoon raaegaa'n jaae to aap ne sadqe ke oonto'n mein se sau (100) oont diyyat mein diye.[667]

[6899] Hazrat Abu Qilaaba se riwayat hai ke Hazrat Umar bin Abdul Aziz رضي الله عنه ne ek (1) din darbaar-e-aam munaqqid kiya. Sab logo'n ko shaamil hone ki ijaazat di. Log aae to unho'n ne pocha: Qasaamat[668] ke mutaalliq tumhara kya khayaal hai? Logo'n ne kaha: Qasaamat ke zariye se qisaas bar-haq hai, kyou'nke khulafa ne uske zariye se qisaas liya hai. Abu Qilaaba kehte hain ke unho'n ne mujh se kaha: Aye Abu Qilaaba! Tumhari kya raae hai? Mujhe unho'n ne awaam ke saamne laa khada kiya. Maine kaha: Aye Ameer-ul-Momineen! Aap ke paas arab ke bade-bade log aur sardar maujood hain, aap hi bataae'n agar un mein se pachaas (50) aadmi damishq mein rehne waale kisi shaadi-shuda shakhs ke mutaalliq gawaahi de'n ke usne zina kiya hai. Jabke un logo'n ne usey dekha hi nahi to kya unki gawaahi par aap us shakhs ko sangsaar kar de'nge? Ameer-ul-Momineen ne farmaya: Nahi. Maine kaha: Aap hi bataae'n agar un mein se pachaas aadmi homs mein rehne waale kisi shakhs ke mutaalliq gawaahi de'n ke us ne chori ki hai, halaa'nke unho'n ne usey chori karte hue nahi dekha to kya aap uska haath kaat de'nge? Hazrat Umar bin Abdul Aziz ne kaha: Nahi (aisa to nahi ho sakta). Phir maine kaha: Allah ki qasam! Rasool Allah ﷺ ne kabhi kisi ko teen haalato'n ke alaawa qatl nahi kiya. Ek wo shakhs jisne kisi doosre ko naa-haq kiya ho usey qisaas mein qatl kiya jaaega. Doosra wo jisne shaadi-shuda hone ke baad zina kiya ho. Teesra, wo jisne Allah aur uske rasool se jung ki aur deen-e-islaam se bar-gashta ho gaya (unhe'n qatl kar diya jaaega).

Ye baat sun kar logo'n ne kaha: Kya Hazrat Anas رضي الله عنه ne ye hadees bayaan nahi ki ke Rasool Allah ﷺ ne chori ke muaamale mein haath paao'n kaat diye the aur mujrimo'n ki aankho'n mein garam salaaiyaa'n pher kar unhe'n dhoop mein daal diya tha? Hazrat Abu Qilaaba ne kaha: Main tumhe'n Hazrat Anas رضي الله عنه se marwi hadees sunaata hoo'n. Mujhse Hazrat Anas رضي الله عنه ne bayaan kiya ke qabila-e-U'kl ke aath (8) afraad Rasool Allah ﷺ ki khidmat mein haazir hue aur aap se islaam par bait ki. Unhe'n madina taiyyaba ki aab o hawaa muwaafiq na aai aur wo bimaar ho gae to unho'n ne Rasool Allah ﷺ se iski shikaayat ki. Aap ne unse farmaya: "*Kya tum hamaare charwaahe ke saath oonto'n ke baade mein nahi chale jaate, phir tum wahaa'n unka doodh aur peshab peete?*" Unho'n ne kaha: Kyou'n nahi, chunache wo gae aur oonto'n ka doodh aur peshab piya to sehat-yaab ho gae. Uske baad unho'n ne charwaahe ko qatl kar diya aur oont haank kar le gae. Rasool Allah ﷺ ko uski ittela pohonchi to aap ne unki talaash mein aadmi bheje, chunache unhe'n giraftar karke Aap ﷺ ki khidmat mein pesh kar diya gaya. Aap ne unke haath, paao'n kaatne ka hukum diya aur unki aankho'n mein garam salaaiyaa'n phirwa-dee'n, phir unhe'n dhooop mein phenk diya, hatta ke wo mar gae.

Maine kaha: Unke amal se badh kar aur kya jurm ho sakta hai? Wo islaam se phir gae, unho'n ne qatl kiya aur chori ke murtakib hue. Hazrat A'nbasa (عَنْبَسَة) bin Saeed ne kaha: Allah ke Qasam! Maine aaj jaisi baat kabhi nahi suni thi. Maine kaha: Aye A'nbasa! Kya tu meri bayaan-karda hadees mustarad karta hai? Usne kaha: Nahi, balke tum ne ye hadees haqeeqat-e-haal ke mutaabiq bayaan ki hai. Allah ke Qasam! Ye Lashkar us waqt tak khair o aafiyat se rahega jab tak ye shaikh un mein maujood rahe'nge.

Maine kaha: Qasaamat ke mutaalliq Rasool Allah ﷺ ki sunnat ye hai ke Aap ﷺ ke paas ansaar ke kuch log aae aur aap se baate'n karte hain, phir unke saamne unka ek (1) shakhs baahar nikla aur wahaa'n qatl kar diya gaya. Uske baad doosre log baahar nikle to kya dekhte hain ke unka saathi khoon mein tadap raha hai. Un logo'n ne waapas aakar Rasool Allah ﷺ ko us waaqia ki khabar di aur kaha: Allah ke Rasool ﷺ! Hamaara saathi abhi-abhi hamaare saath guftagu kar raha tha. Wo hamaare saamne baahar nikla to ab ham ne dekha hai ke wo khoon mein lat-pat hai. Rasool Allah ﷺ baahar tashreef laae aur poocha: "*Tumhe'n kis par shubha hai?*" Unho'n ne arz kiya: Hamre khayaal ke mutaabiq usey yahoodiyo'n ne qatl kiya hai. Aap ﷺ ne unhe'n paighaam bhej kar apne paas bulaya aur unse poocha: "*Kya tum ne ise qatl kiya hai?*" Unho'n ne saaf inkaar kar diya. Uske baad Aap ﷺ ne farmaya: "*Kya tum is*

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[667] راجع: 2702

[668] T: (قَسامَت) Khoon ke muqaddame mein doosri shaahdat ya suboot na milne par qasam dilaa kar ya halaf uthwa kar faisla karna [Rekhta]

baat par raazi ho ke yahoodiyo'n mein se pachaas (50) aadmi qasam khaae'n ke unho'n ne qatl nahi kiya?" Unho'n ne kaha: Wo to ye bhi parwa nahi karte ke ham sab ko qatl kar de'n, phir qasme'n kha jaae'n. Aap ﷺ ne farmaya: "*Tum mein se pachaas (50) aadmi qasm uthaae'n aur khoon-baha ke mustahiq ho jaae'n*". Unho'n ne kaha: Ham bhi qasam uthaane ke liye taiyyaaar nahi hain, chunache Aap ﷺ ne apni taraf se uski diyyat adaa kardi.

(Abu Qilaaba kehte hain:) Maine kaha: Zamaana-e-jaahiliyyat mein qabila-e-huzail ke logo'n ne apne ek (1) aadmi ko qabile se nikaal diya tha, phir wo raat ke waqt waadi-e-batha mein ek (1) Yemeni ke ghar aaya, us dauraan mein un mein se ek (1) shakhs bedaar hua aur usne talwaar se waar karke qabila-e-huzail ke aadmi ko qatl kar diya. Uske baad huzail ke log aae aur qaatil Yemeni ko giraftaar karke hajj ke mauqa par Hazrat Umar ؓ ke yahaa'n pesh kar diya aur kaha: Isne hamaare aadmi ko qatl kar diya hai. Yemeni ne kaha: Unho'n ne usey apni biraadari se nikaal diya tha. Hazrat Umar ؓ ne farmaya: Ab qabila-e-huzail ke pachaas (50) aadmi qasam uthaae'n ke ise unho'n ne nahi nikaala tha. Chunache un mein se unchaas (49) aadmiyo'n ne qasme'n khaaee'n, phir us qabile ka ek (1) shakhs shaam se aaya to unho'n ne usse bhi qasam dene ka mutaalba kiya, lekin usne apni qasam ke ewaz ek-hazaar (1000) dirham adaa karke qasam se apna peecha chuda liya. Qabila-e-huzail ke logo'n ne uski jagah ek-doosre aadmi ko taiyyaar kar liya. Phir unho'n ne qaatil-maqtool ke bhai ke hawaale kar diya aur uska haath uske haath ke saath baand diya gaya. Unho'n ne bayaan kiya: Phir ham aur wo pachaas (50) aadmi jinho'n ne qasam uthaai thi rawaana hue. Jab ham muqaam-e-nakhla par pohonche to wahaa'n unhe'n baarish ne aaliya, chunache sab log pahaad ke ek (1) ghaar mein ghus gae. Ghaar un pachaas (50) aadmiyo'n ke oopar gir padi jinho'n ne qasme'n uthaai thee'n aur wo sab ke sab mar gae, albatta jin do (2) aadmiyo'n ne haath baandhe the, wo bach gae. Unke peeche bhi ek (1) patthar ludhak kar gira aur us ne maqtool ke bhai ka takhna tod diya. Uske baad wo ek (1) saal zinda raha, phir mar gaya.

Maine kaha: Hazrat Abdul Malik bin Marwan ne ek (1) aadmi se qasaamat ki bunyaad par qisaas liya tha. Phir unhe'n apne kiye par nadaamat hui to unho'n ne un pachaas (50) aadmiyo'n ke mutaalliq, jinho'n ne qasam uthaai thi hukum diya ke unke naam register se kaat diye jaae'n, phir unhe'n shaam ki taraf jila-watan kar diya.[669]

Baab 23: Jis Ne Logo'n Ke Ghar Mein Jhaanka Aur Unho'n Ne Uski Aankh Phod Di To Uske Liye Koi Diyyat Nahi

[6900] Hazrat Anas ؓ se riwayat hai ke ek (1) aadmi Nabi ﷺ ke ek (1) hujre mein jhaankne laga to Aap ﷺ teer ka phal[670] le kar uski taraf gae. Aap chaahte the ke khufiya taur par usey maar de'n.[671]

[6901] Hazrat Sahal bin Saad ؓ se riwayat hai ke ek (1) aadmi Rasool Allah ﷺ ke hujre ke darwaze ke ek (1) suraakh se andar jhaankne laga, jabke us waqt Rasool Allah ﷺ ke paas sar khujlaane ka ek (1) aala tha, jis se apna sar khujla rahe the. Jab Rasool Allah ﷺ ne usey dekha to farmaya: "*Agar mujhe maaloom hota ke tu mujhe jhaank raha hai to main uske saath teri aankh phod deta*". Phir aap ne farmaya: "*Kisi ke ghar aane ke liye ijaazat lene ka hukuum is liye mashroo*[672] *hai ke nazar na pade*".[673]

[6902] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Abul Qasim ﷺ ne farmaya: "*Agar koi shakhs tumhari ijaazat ke baghair tumhe'n jhaank kar dekhe to tum kankari se uski aankh phod do, us par tujhe koi gunaah nahi hoga*".[674]

Baab 24: Aaqila Ka Bayaan

Wazaahat: Aaqila (عَاقِلَة), Aaqil (عَاقل) ki jamaa hai. Iske maane hain: Diyyat dene waala. Diyyat ko aqal (عقل) ke naamse mausoom kiya jaata hai, kyou'nke diyyat ke oont maqtool ke wurasaa ke ghar baandhe jaate hain. Aqal ke maane rokna aur baandhna hain. Aqal bhi insaan ko fawaahish o munkiraat se rokti hai. Kasrat-e-istemaal ki wajah se aqal ka istemaal diyyat par kiya jaata hai, agarche diyyat oont ki soorat mein na ho. Choo'nke biraadar, qaatil se qatl ko

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[669] راجع: 233

[670] T: (پَهل) Kisi aale mein lagaa hua lohe ka dhaar waala hissa [Rekhta]

[671] راجع: 6242

[672] T: (مَشْرُوع) Jaaez, shariyat ke mutaabiq [Rekhta]

[673] راجع: 5924

[674] راجع: 6888

rokti hai, is liye usey Aaqila kaha jaata hai. Ye biraadari se is liye li jaati hain ke shayad qaatil ke saare maal se pori na ho sake aur agar diyyat ke baghair qaatil ko chod diya jaae to maqtool ka khoon raaegaa'n[675] jaata hai.

[6903] Hazrat Abu Juhaifa se riwayat hai, unho'n ne kaha: Maine Hazrat Ali ؓ se poocha: Kya tumhare paas koi aisi cheez hai jo quran mein ya logo'n ke paas nahi hai? Hazrat Ali ؓ ne jawaab diya: Qasam hai us zaat ki jis ne daala phaada aur insaan ko paida kiya! Hamaare paas Quran-e-Majeed ke alaawa aur kuch nahi hai. Haa'n, hame'n baseerat mili hai jo quran-fahmi[676] ke liye hoti hai. Nez hamaare paas wo kuch hai jo is sahife mein hai. Maine kaha: Is sahife mein kya hain: Unho'n ne farmaya: Diyyat aur qaidiyo'n ko chudaane ke masaael hain, nez is mein hai ke koi musalman kisi kaafir ke badle qatl nahi kiya jaaega.[677]

Faaeda: Qatl karne waale ke a'sba (عصبه) rishtedaaro'n par diyyat ki adaaegi waajib hoti hai, kyou'nke (Saheeh Bukhari: H6910) mein Rasool Allah ﷺ ka irshad-e-giraami hai: "*Diyyat, qaatil ke a'sba rishtedaaro'n par laazim hai*".

Baab 25: Aurat Ke Pait Ka Baccha

[6904] Hazrat Abu Huraira ؓ se riwayat hai, qabila-e-huzail ki do (2) aurto'n mein se ek (1) ne doosri ko patthar maara to uska baccha gira diya. Rasool Allah ﷺ ne usey ek (1) ghulam ya kaneez dene ka faisla kiya.[678]

[6905] Hazrat Umar ؓ se riwayat hai, unho'n ne logo'n se aurat ka hamal gira dene ki diyyat ke mutaalliq mashwara kiya to Hazrat Mugheera bin Shu'ba ؓ ne kaha: Nabi ﷺ ne gurrah (غُرَّة), yaane ghulam ya laundi dene ka faisla kiya tha.[679]

[6906] Hazrat Umar ؓ ne kaha: Koi aadmi laao jo ye gawaahi de ke Aap ﷺ ne waaqai ye faisla kiya hai to Hazrat Muhammad bin Maslamah ؓ ne bhi gawaahi di ke jab Nabi ﷺ ne iske mutaalliq faisla farmaya tha to wo us waqt wahaa'n haazir the.[680]

[6907] Hazrat Urwah se riwayat hai ke Hazrat Umar ؓ ne logo'n se qasam de kar poocha: Kis ne Nabi ﷺ se hamal girne ke baare mein koi faisla suna hai? Hazrat Mugheera ؓ ne kaha: Maine suna hai ke Aap ﷺ ne us mein ek (1) ghulam ya kaneez dene ka faisla kiya tha.[681]

[6908](م) Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, wo Hazrat Umar ؓ se bayaan karte hain, unho'n ne logo'n se aurat ka hamal gira dene ke baare mein isi tarah mashwara kiya tha.[682]

Baab 26: Aurat Ke Pait Ke Bacche Ka Bayaan, Nez Diyyat (qaatil ke) Waalid Aur Waalid Ke A'sba Par Hai, Baccho'n Par Nahi

[6909] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne banu lahyaan ki ek (1) aurat ke bacche ke mutaalliq ek (1) ghulam ya kaneez dene ka faisla kiya tha. Phir wo aurat jiske khilaaf aap ne diyyat dene ka faisla kiya tha mar gai, to Rasool Allah ﷺ ne faisla farmaya ke uski wiraasat uske beto'n aur uske shauhar ko milegi aur diyyat ki adaaegi dadhiyaal waalo'n ko karni hogi.[683]

[6910] Hazrat Abu Huraira ؓ hi se riwayat hai, unho'n ne kaha: Banu Huzail ki do (2) aurte'n aapas mein lad padee'n. Un mein se ek (1) ne doosri aurat par patthar phenk maara, jisse wo aurat apne pait ke bacche samet mar gai. Maqtula ke rishtedaar Nabi ﷺ ke paas muqaddama le kar gae to aap ne faisla farmaya ke pait ke bacche ki diyyat ek (1) ghulam ya kaneez hai aur aurat ki diyyat qaatila aurat ke dadhiyaal waalo'n par waajib qaraar hai.[684]

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[675] T: (رائیگاں) Barbaad, zaae [RSB]
[676] T: Quran ki samajh [RSB]
[677] راجع: 111
[678] راجع: 5758
[679] Dekhiye: 6907 6908م 7317
T: Urdu pdf mein 6908 ke saath lafz-e-"م" bhi likha hua hai. [RSB]
[680] Dekhiye: 9808 7318
[681] راجع: 6905
[682] راجع: 6905
[683] راجع: 5758
[684] راجع: 5758

Faaeda: Agarche in ahadees mein waalid ka zikr nahi hai, lekin is hadees ke doosre turq mein waalid ki saraahat hai. Yaane maqtoola aurat ki diyyat qaatila ke waalid aur uske deegar a'sabaat[685] ke zimme hai, uske ladko'n par nahi hogi.

Baab 27: Jis Ne Ghulam Ya Bacche Se Taaoon[686] Liya

Bayaan kiya jaata hai ke Hazrat Umme Sulaim ﵂ ne madarsa ke moallim ko paighaam bheja ke oon saaf karne ke liye mere paas kuch ghulam bacche bheje'n, kisi aazaad ko na bhejna.

[6911] Hazrat Anas ﵁ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ madina taiyyaba tashreef laae to Hazrat Abu Talha ﵁ ne mera haath pakda aur mujhe Rasool Allah ﷺ ke paas le aae aur kaha: Allah ke Rasool ﷺ! Anas zaheen baccha hai, ye aap ki khidmat karega.

Hazrat Anas ﵁ bayaan karte hain ke maine safar o hazar mein Aap ﷺ ki khidmat-guzaari ka fariza ada kiya. Allah ke Qasam! Rasool Allah ﷺ ne kisi kaam ke mutaalliq jo maine na kiya, ye nahi kha: Toone ye kaam is tarah kyou'n kiya? Aur na hi kisi kaam ke mutaalliq jo maine na kiya, ye kaha ke toone wo kaam is tarah kyou'n nahi kiya?[687]

Baab 28: Kaan Mein Dab Kar Aur Kooe'n Mein Gir Kar Mar Jaane Waale Ka Khoon Moaaf Hai

[6912] Hazrat Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Hawianaat ka kisi ko zakhmi karna qaabil-e-moaafi hai. Kooe'n mein gir kar mar jaane par koi diyyat nahi. Kaan mein dab kar marne par koi taawaan nahi, aur madfoon khazana milne par paanchwaan* (1/5) *hissa dena hai*".[688]

Baab 29: Chaupaae Ka Nuqsaan Raaegaa'n Hai

Ibne Sireen bayaan karte hain: Ulama jaanwar ke laat maarne ke nuqsaan par koi taawaan nahi dilaate the. Haa'n lagaam modte waqt nuqsaan ki soorat mein taawaan dilaate the.

Hammad ne kaha: Jaanwar ke laat maarne par taawaan nahi hota, albatta agar jaawar ko uksaae to nuqsaan hone par taawaan hai.

Qaazi Shuraih to Shuraih ne kaha: Agar koi chaupaae ko maare, phir chaupaaya usey laat maar de to us mein bhi koi taawaan nahi.

Hakam aur Hammad ne kaha: Agar koi mazdoor gadhe ko haank raha ho, jis par aurat sawaar thi, phir wo aurat gir jaae to mazdoor par koi taawaan nahi.

Imam Sha'bi ne kaha: Jab koi shakhs jaanwar ko haank raha ho, phir usey thaka de to us wajah se agar nuqsaan pohoncha to wo zaamin hoga aur agar koi jaanwar ke peech reh kar aahistagi se haank raha hoto us soorat mein haankne waala zaamin na hoga.

[6913] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Jaanwar kisi ko zakhmi kare to uski kuch diyyat nahi. Isi tarah kaan mein kaam karne se koi nuqsaan pohonche ya kooe'n mein girne se koi nuqsaan aae to us mein bhi koi taawaan nahi. Agar kahee'n se madfoon khazaana haath aae to us mein paanchwaa'n hissa ba-haq-e-sarkaar liya jaaega*".[689]

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[685] T: (عَصَبات) (wiraasat) Wo ashkhaas jo ashaab-ul-furooz ke maujood hone ki haalat mein us tamaam maal ke maalik ho'n jo ashaab-ul-furooz se bache aur ashaab-ul-furooz na ho'n to maiyyat ke kul matrooka ke maalik ho'n, baap ki taraf se mard rishtedaar, farzand [Rekhta]

[686] T: (تعاون) Ek-doosre ki madad karna [Rekhta]

[687] راجع: 2768

[688] راجع: 1499

[689] راجع: 1499

Baab 30: Us Shakhs Ka Gunaah Jo Kisi Dhimmi Ko Be-gunaah Maar Daale

[6914] Hazrat Abdullah bin Amr ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis kisi ne aise shakhs ko maara jisse ahd kiya gaya tha, wo jannat ki khushboo tak nahi soonghe ga. Halaa'nke jannat ki khushboo chaalees (40) baras ki masaafat se paai jaati hai*".[690]

Faaeda: Haafiz Ibne Hajar ؒ farmate hain: Muaahid se muraad wo ghair-muslim hai jiski hifaazat ka zimma musalmano par aaed hota ho, yaane wo islaami hukumat ka shehri ho, jise sarbaraah-e-mamlakat ki taraf se jiziya ya sulah par amaan di gai ho, ya kisi musalman ne usey panaah de rakhi ho. In sab soorato'n mein kisi kaafir ko maarna jaaez nahi.[691]

Baab 31: Kisi Musalman Ko Kaafir Ke Badle Mein Qatl Na Kiya Jaae

[6915] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne kaha: Maine Hazrat Ali ؓ se poocha: Kya aap logo'n ke paas koi cheez hai jo quran mein naho ya jo logo'n ke paas na ho? Hazrat Ali ؓ ne farmaya: Us zaat ki qasam jis ne ghalla ugaaya aur makhluqaat ko paida kiya! Hamaare paas wohi hai jo is quran mein hai. Haa'n wo faham o firaasat hai jo Allah Ta'ala kisi ko quran ke mutaalliq ataa karta hai, aur jo kuch is sahife mein hai. Maine kaha: Is sahife mein kya hai? Unho'n ne farmaya: Is mein diyyat aur qaidi chudaane ke ahkaam hain aur ye (bhi hai) ke koi musalman kisi kaafir ke badle qatl nahi kiya jaaega.[692]

Baab 32: Jab Musalman Kisi Yahoodi Ko Ghusse Ki Haalat Mein Tamaacha Maare

Is silsile mein Abu Huraira ؓ ne Nabi ﷺ se ek (1) riwayat bayaan ki hai.

[6916] Hazrat Abu Saeed Khudri ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Ambiya* ؑ *ke maa-bain ek (1) ko doosre par fazilat na do*".[693]

[6917] Hazrat Abu Saeed Khudri ؓ hi se riwayat hai, unho'n ne kaha: Ek (1) yahoodi Rasool Allah ﷺ ke paas aaya, jabke usey kisi ne tamaacha lagaaya tha. Us ne kaha: Ya Muhammad! Tumhare ashaab mein se ek (1) ansari ne mujh ko tamaacha maara hai. Aap ne farmaya: "*Usey bulaao*". Logo'n ne usko bulaya to aap ne farmaya: "*Toone isko chehre par tamaacha maara hai?*" USne kaha: Allah ke Rasool ﷺ! Main yahoodiyo'n ke paas se guzra to maine suna ke ye (yahoodi) keh raha tha: Mujhe us zaat ki qasam jis ne Moosa ؑ ko tamaam insaano par fazilat di hai! Maine kaha: Kya wo Hazrat Muhammad ﷺ se bhi afzal hain? Mujhe us waqt ghussa aaya to main iske mu'n par tamaacha raseed kar diya. Aap ne farmaya: "*Mujhe doosre Ambiya* ؑ *par bar-tari na diya karo, kyou'nke log qiyaamat ke din behosh ho jaae'nge, phir mujhe sab se pehle hosh aaega, to achaanak Moosa* ؑ *arsh ka paaya pakde ho'nge, na maaloom wo mujhse pehle hosh mein aagae ya kooh-e-toor par jo behosh ho chuke the, uske badle wo aakhirat mein behosh hi na hue ho'n*".[694]

Faaeda: Rasool Allah ﷺ ne Ambiya ؑ ke darmiyan ek (1) ko doosre par is tarah fazilat dene se manaa farmaya hai, jisse kisi paighaambar ki tauheen ya hiqaarat ka pehlu numaaya'n hota ho, waise to bartari ka andaaz Quran-e-Kareem se saabit hai: "*Ye rasool (jo bheje gae) ham ne unhe'n ek-doosre par fazilat di*". Allah Ta'ala ne az-khud baaz rasoolo'n ko baaz par fazilat ataa farmaai hai, taaham hame'n ye sabaq diya hai ke Ambiya ؑ ke darjaat mutaiyyan karna tumhara kaam nahi. Unke baahami taqaabul se kisi nabi ki tehqeer[695] ka imkaan[696] hai.

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[690] راجع: 3166

[691] Fath-ul-Baari: V12 P323

[692] راجع: 111

[693] راجع: 2412

[694] راجع: 2412

[695] T: (تَحْقِير) Zillat, hiqaarat, haqeer jaanne ka amal ya fe'l, be-qadri, be-hurmati [Rekhta]

[696] T: (اِمْکان) Mumkin hone ki soorat-e-haal, ho sakna [Rekhta]

بسم الله الرحمان الرحيم

88: Kitabu Istitaabah al Murtaddeen Wal Muaa'nideen Wa Qitaalihim (Murtadeen, Dushmanaan-e-Islaam Se Tauba Karaane Aur Unse Jung Karne Ka Bayaan) كِتَابُ اسْتِتَابَةِ الْمُرْتَدِّيْنَ وَالْمُعَانِدِيْنَ وَقِتَالِهِمْ

Baab 1: Us shakhs Ka Gunaah Jo Allah Ke Saath Shirk Karta Hai, Nez Uski Duniyawi Aur Ukhrawi Saza Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Beshak Shirk Bohot Bada Zulm Hai".[697] Nez farmaya: "Agar Aap Ne Shirk Kiya To Yaqeenan Aap Ka Amal Zaae Ho Jaaega Aur Aap Zaroor-biz-zaroor Khasaara Paane Waalo'n Mein Se Ho Jaae'nge".[698]

[6918] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: "Jo Log Imaan Aur Aur Apne Imaan Ko Zulm Se Mulawwis Na Kiya".[699] To ye Rasool Allah ﷺ ke Sahaba Ikram par bohot giraa'n guzri, unho'n ne kaha: Allah ke Rasool ﷺ! Ham mein se kaun hai jisne apne imaan ko zulm se aalooda na kiya ho? Rasool Allah ﷺ ne farmaya: "*Dar-asal ye baat nahi, kya tum ne Hazrat Luqman ki baat nahi suni, unho'n ne kaha tha: Yaqeenan Shirk Bohot Bada Zulm Hai*".[700]

[6919] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Sab se bada gunaah Allah Ta'ala ke saath shirk karna hai, phir waalidain ki naa-farmaani karna aur jhooti gawaahi dena hai aur jhooti gawaahi dena hai*" …ye baat aap ne teen (3) martaba dohraai… Ya farmaya: "*Jhooti baat karna hai*". Phir baar-baar yehi farmate rahe, hatta ke ham ne aarzu ki: Kaash! Aap khamosh ho jaae'n.[701]

[6920] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dehaati Nabi ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool ﷺ! Bade-bade gunaah kaunse hain? Aap ne farmaya: "*Allah ka shareek banaana*". Usne poocha: Uske baad kaunsa hai? Aap ne farmaya: "*Waalidain ki naa-farmaani karna*". Usne dariyaaft kiya: Phir kaunsa hai? Aap ne farmaya: "*Jhooti qasam uthaana*". Maine poocha: Yameen ghamoos (يَمِيْنُ الْغَمُوْسُ) kya hai? Aap ne farmaya: "*Jaan boojh kar uske zariye se kisi ka maal hathiyaa le, halaa'nke wo is (qasam) mein jhoota hai*".[702]

[6921] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Ek (1) aadmi ne poocha: Allah ke Rasool ﷺ! Ham ne jo gunah zamaana-e-jaahiliyyat mein kiye hain kya unka muwaakhaza bhi ham se hoga? Aap ﷺ ne farmaya: "*Jo shakhs islaam ki haalat mein nek aamaal karta raha, usse to jaahiliyyat ke gunaaho'n ka muwaakhaza nahi hoga aur jo shakhs musalman ho kar bhi bure kaam karta raha, usse pehle aur baad waale dono gunaaho'n ke mutaalliq baaz-purs hogi*".

Baab 2: Murtad Mard Aur Murtad Aurat Ka Hukum Aur Unse Tauba Karaane Ka Bayaan

Hazrat Ibne Umar ﷺ, Imam Zohri aur Ibrahim Nakhai kehte hain: Murtad aurat ko bhi qatl kiya jaaega. Irshad-e-Baari Ta'ala hai: "Aur Allah Aise Logo'n Ko Kaise Hidaayat De Jo Apne Imaan Laane Ke Baad Kaafir Ho Gae? Halaa'nke Wo Gawaahi De Chuke Hain Ke Yaqeenan Ye Rasool Saccha Hai … Yaqeenan Allah Ta'ala Behad Bakhshne Waala Nihaayat Meherbaan Hai. Beshak Jin Logo'n Ne Imaan Laane Ke Baad Kufr Ka Raasta Ikhtiyaar Kiya, Phir Us Kufr Mein Badhte Hi Chale Gae, Unki Tauba Hargiz Qubool Nahi Ki Jaaegi Aur Wohi Log Gumraah Hain".[703]

Nez farmaya: "Aye Imaan Waalo! Agar Tum Ahle Kitaab Ke Ek (1) Fareeq Ki Baat Maan Lo Ge To Ye Log Tumhare Imaan Laane Ke Baad Tumhe'n Kaafir Bana Ke Chode'nge".[704]

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697 Surah Luqman: 13
698 Surah az Zmar: 65
699 Surah al Anaam: 82
700 راجع: 32
701 راجع: 2654
702 راجع: 6675
703 Surah aale Imran: 86-90
704 Surah aale Imran: 100

Nez farmaya: "Bila-shubha Jo Log Imaan Laae, Phir Kaafir Ho Gae (phir imaan laae, phir kaafir ho gae, phir kufr mein badhte hi chale gae, Allah unhe'n hargiz nahi bakhshega aur na unhe'n) Seedha Raasta Hi Dikhaaega".[705]

Nez farmaya: "(Aye imaan waalo!) Tum Mein Se Jo Koi Apne Deen Se Phir Jaae, To Allah Ta'ala Anqareeb Aise Log Le Aaega Jin Se Wo Mohabbat Karta Hoga Aur Wo Us (Allah) Se Mohabbat Karte Ho'nge".[706]

Nez farmaya: "Aur Lekin Jo Kufr Ke Liye (apna) Seena Khol De … Aur Yehi Log Ghaflat Mein Pade Hue Hain. Pakki Baat Hai Yaqeenan Yehi Log Aakhirat Mein Nuqsaan Uthaane Waale Hain … Be-Hadd Bakhshne Waala Nihayat Meherbaan Hai".[707]

Nez farmaya: "Ye Log Hamesha Tum Se Ladte Hi Rahe'nge Yahaa'n Tak Ke Agar Unka Bas Chale To Tumhe'n Tumhare Deen Se Pher De'n … Yehi Log Jahannumi Hain Jo Us Mein Hamesha Rahe'nge".[708]

[6922] Hazrat Ikrima se riwayat hai, unho'n ne kaha: Hazrat Ali ﷺ ke paas zindeeq[709] laae gae to unho'n ne unhe'n jalaa diya. Ye baat Hazrat Ibne Abbas ﷺ tak pohonchi to unho'n ne farmaya: Agar main hota to unhe'n na jalaata, kyou'nke Rasool Allah ﷺ ne iske mutaalliq hukum-e-imtinaai[710] jaari karte hue farmaya hai: "*Allah ke azaab ke saath kisi ko azaab na do*". Balke main unhe'n qatl karta, kyou'nke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Jo shakhs apna deen badal de usey qatl kar do"*.[711]

[6923] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ki khidmat mein haazir hua aur mere saath qabila-e-ash'ar ke do (2) aadmi the. Un mein se ek (1) mere daaee'n jaanib aur doosra baaee'n taraf tha. Rasool Allah ﷺ us waqt miswaak kar rahe the. Unho'n ne Aap ﷺ se ohde ki darkhwast ki, to Aap ﷺ ne farmaya: "*Aye Abu Moosa ya Aye Abdullah bin Qais!*" Maine kaha: Allah ke Rasool ﷺ! Us zaat ki qasam jis ne aap ko haq de kar bheja hai, unho'n ne apne dil ki baat se mujhe muttala nahi kiya tha aur na mujhe hi maaloom ho saka ke ye dono ohda-talbi[712] ke liye aae hain. Goya main ab bhi Rasool Allah ﷺ ki miswaak aap ke hoto'n taley dekh raha hoo'n. Aap ﷺ ne farmaya: "*Jo koi ham se ohda talab karta hai ham usey wo ohda nahi dete hain, lekin aye Abu Moosa ya Aye Abdullah bin Qais! Tum (khidmat ki baja-aawari ke liye) yemen jaao*". Uske baad aap ne Hazrat Moaaz bin Jabal ﷺ ko unke peeche rawaana kiya. Jab Hazrat Moaaz bin Jabal ﷺ Hazrat Abu Moosa Ashari ﷺ ke paas aae to unho'n ne unke liye gadda bicha diya aur kaha: Sawaari se utro aur gadde par tashreef rakho. Us waqt un ke paas ek (1) aadmi tha jiski mushke'n[713] bandhi hui thee'n. Hazrat Moaaz bin Jabal ﷺ ne Hazrat Abu Moosa Ashari ﷺ se poocha: Ya kaun hai? Unho'n ne bataaya ke ye yahoodi tha, phir musalman hua, ab phir yahoodi ho gaya hai. Unho'n ne Hazrat Moaaz bin Jabal ﷺ ko dobaara baithne ke liye kaha. Unho'n ne jawaab diya ke main us waqt tak nahi baithu'nga jab tak Allah aur uske Rasool ke hukum ke mutaabiq ise qatl na kar diya jaae. Ye baat unho'n ne teen (3) martaba dohraai, chunache Hazrat Abu Moosa Ashari ﷺ ke hukum par usey qatl kar diya gaya. Phir dono ne aapas mein raat ke qiyaam ka tazkira kiya. Un mein se ek (1) ne kaha: Main to raat ko ibaadat bhi karta hoo'n aur sota bhi hoo'n, aur mujhe ummeed hai ke sone mein bhi mujhe wohi ajar mielga, jo raat ke waqt ibaadat karne mein milta hai.[714]

Baab 3: Faraaez-e-Islaam Ke Munkir Aur Irtedaad Ki Taraf Mansoob Ko Qatl Karna

[6924] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ne wafaat paai aur Hazrat Abu Bakar ﷺ khalifa muqarrar hue to arab ke kuch qabaail kufr ki raah par chal pade. Hazrat Umar ﷺ ne kaha: Aye Abu Bakar! Aap un logo'n se kaise jung kare'nge jabke Rasool Allah ﷺ ne farmaya hai: "*Mujhe logo'n se ladne ka hukum diya gaya hai, yahaa'n tak ke wo "لَا إِلٰهَ إِلَّا اللّٰهُ" keh de'n. Phir jis ne "لَا إِلٰهَ إِلَّا اللّٰهُ" keh diya us ne mujh se apna maal aur apni*

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[705] Surah an Nisa: 137
[706] Surah al Maaida: 54
[707] Surah an Nahl: 106-110
[708] Surah al Baqara: 217
[709] T: (زِنْدِيق) Be-deen, mulhid, kaafir [Rekhta]
[710] T: (حُكْمِ اِمْتِناعى) Kisi kaam se baaz rakhne ka hukum, mumaaneat ka hukum [Urduinc]
[711] راجع: 3017
[712] T: Mansab, martaba, hukumat maangna [RSB]
[713] T: (مُشکیں باندھنا) Kisi ke dono baazuo'n ko pusht ki jaanib rassi waghaira se baandhna taake haatho'n ko harkat na de sake, giraftaar karna [Rekhta]
[714] راجع: 2261

jaan ko bacha liya. Haa’n, islaam ka haq wasool karne ke liye uski jaan ya maal ko nuqsaan pohonchaya jaa sakta hai, aur uska hisaab lene waala Allah Ta’ala hai?”[715]

[6925] Hazrat Abu Bakar ؓ ne farmaya: Allah ke Rasool ﷺ! Main to us shakhs se zaroor-biz-zaroor jung karu’nga jo namaz aur zakat mein farq karega, kyou’nke zakat maal ka haq hai. Allah ke Qasam! Agar ye log mujh se bakri ka baccha rok le’n jo Rasool Allah ﷺ ko diya karte the to main uske na dene par bhi unse jung karu’nga. Hazrat Umar ؓ ne kaha: Allah ke Qasam! Is baat ke baad main samajh gaya ke Hazrat Abu Bakar ؓ ke dil mein jo ladaai ka iraada paida hua hai wo Allah ki taraf se hai, aur maine pehchaan liya ke Abu Bakar ki raae bar-haq hai.[716]

Faaeda: Jo shakhs faraaez, masalan: Zakaat waghaira dene se inkaar karta hai, uske mutaalliq tehqeeq ki jaae. Agar wo wujoob ka qaael hai, lekin dene se inkaar karta hai to usse jabran zakat wasool ki jaae aur usse jung na ki jaae aur agar manaa karne ke saath-saath ladaai karne par aamaada hai to phir aise shakhs ko moaaf na kiya jaae, balke aise shakhs se qitaal kya jaae.

Baab 4: Agar Koi Dhimmi Ya Koi Doosra Shakhs Nabi ﷺ Ko Ishaare Kinaae Mein Bura-bhala Kahe, Jaise: Assaamu Alaikum

[6926] Hazrat Anas bin Maalik ؓ se riwayat hai, unho’nne kaha: Ek (1) yahoodi, Rasool Allah ﷺ ke paas se guzra, to usne kaha: Tum par halaakat ho. Rasool Allah ﷺ ne (uske jawaab mein) farmaya: “*Tujh par bhi*”. Phir Rasool Allah ﷺ ne (Sahaba Ikram se) poocha: “*Tumhe’n maaloom hai ke isne kya kaha tha? Isne Assaamu Alaik* (اَلسَّامُ عَلَيْكَ) *kaha tha*”. Sahaba Ikram ne kaha: Allah ke Rasool ﷺ! Ise ham qatl na kar de’n? Aap ne farmaya: “*Nahi, jab tumhe’n ahle kitaab salaam kahe’n to tum jawaab mein ye keh diya karo: Waalaikum* (وَعَلَيْكُمْ) *tum par bhi ho*”.[717]

Faaeda: Imam Bukhari ؒ ka mauqif ye hai ke jab koi dhimmi ya muaahid Rasool Allah ﷺ ke mutaalliq elaaniya sabb o shatam[718] na kare, balke taa’reez o ishaare ke zariye se apne dil ki bhadaas nikaalta rahe to usey qatl nahi kiya jaaega jaisa ke is hadees mein saraahat hai ke Rasool Allah ﷺ ne mazkoora yahoodi ke mutaalliq qatl karne ki ijaazat nahi di.

[6927] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha: Chand yahoodiyo’n ne Nabi ﷺ ke paas aane ki ijaazat talab ki. (Jab wo aae) To unho’n ne kaha: “اَلسَّامُ عَلَيْكَ” tum par maut ho. Maine jawaab mein kaha: Balke tum par maut aur laanat ho. Aap ﷺ ne farmaya: “*Aye Ayesha! Allah Ta’ala narmi karta hai aur har kaam mein narmi ko pasand karta hai*”. Maine kaha: Allah ke Rasool ﷺ! Aap ne wo nahi suna jo unho’n ne kaha tha? Aap ne farmaya: “*Maine to keh diya tha ke* “وَعَلَيْكُمْ” *tum par bhi ho*”.[719]

[6928] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ ne farmaya: “*Yahoodi log jab tum mein se kisi ko salaam karte hain to* “سَامٌ عَلَيْكَ” *tum par maut ho*” *kehte hain. Tum jawaab mein yehi keh diya karo*: “عَلَيْكَ” *tum par bhi yehi kuch ho*”.[720]

Baab 5: Bila-unwaan

[6929] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne kaha: Goya main ab Nabi ﷺ ko dekh raha hoo’n, aap ek (1) paighaambar ki hikaayat bayaan kar rahe the, jise uski qaum ne maar-maar kar lahu-lahaan[721] kar diya tha. Wo apne chehre se khoon saaf karte aur Allah ke huzoor dua karte the: “*Aye Allah! Meri qaum ko moaaf karde, kyou’nke wo naadaan hain*”.[722]

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[715] راجع: 1399
[716] راجع: 1400
[717] راجع: 6258
[718] T: (سَبّ و شَتْم) Zulm o sitam, laan-taan [Rekhta]
[719] راجع: 2935
[720] راجع: 6257
[721] T: (لَہو لُہان) Khoon mein lat-pat, wo (shakhs) jis ka tamaam badan zakhmi hone ki wajah se khoon-aalood ho [Rekhta]
[722] راجع: 3477

Baab 6: Khawarij Aur Muhildeen Par Hujjat Qaaem Karne Ke Baad Unhe’n Qatl Karna

Irshad-e-Baari Ta’ala hai: “Allah Ta’ala Aisa Nahi Ke Wo Kisi Qaum Ko Hidaayat Dene Ke Baad Gumraah Kar De Yahaa’n Tak Ke Unke Liye Wo Cheeze’n Waazeh Kar De Jin Se Unho’n Ne Bachna Hai”.[723]

Hazrat Abdullah bin Umar ﵄ un (khaariji) logo’n ko Allah ki bad-tareen makhlooq khayaal karte the. Unho’n ne farmaya: Ye log un aayaat ko jo kuffaar ke mutaalliq naazil hui thi unhe’n musalmano par chaspaa’n karte the.

Faaeda: Khawaarij “خوارج”, Khaarijah “خارجة” ki jamaa hai. Ye ek (1) giroh hai jo deen se nikal gaya tha. Unhe’n khwaarij is liye kaha jaata hai ke unho’n ne nek logo’n par khurooj kiya tha. Har wo shakhs jo imam-e-haq ke khilaaf khurooj kare wo khaariji hai, agarche wo Sahaba Ikram ke zamaane mein ho. Is giroh ki ibteda Hazrat Usman ﵁ ke aakhri daur-e-khilaafat mein hui. Ye log ba-zaahir bade aabid, zaahid, aur qaari-e-quran the, lekin unke dilo’n mein zara bhar bhi quran ka noor nahi tha. Jab Hazrat Ali ﵁ khalifa bane to shuru-shuru mein ye log Hazrat Ali ﵁ ke saath rahe, jung-e-siffeen ke baad jab tahkeem ki raae par ittefaaq hua to us waqt ye log Hazrat Ali ﵁ se alag ho gae aur unhe’n bhi bura-bhala kehne lagey. Aap ne Hazrat Abdullah bin Abbas ﵄ ko unhe’n samjhaane ke liye bheja aur khud bhi unhe’n samjhate rahe, magar unho’n ne kisi ki baat na suni. Bil-aakhir Hazrat Ali ﵁ ne unhe’n naharwaan mein qatl kar diya. Ye kam-bakht Hazrat Ali, Hazrat Talha, Hazrat Zubair, aur Hazrat Ayesha ﵃ ki takfeer karte aur haiz ki haalat mein aurat par namaz waajib qaraar dete the.

[6930] Hazrat Suwaid bin Ghafla se riwayat hai ke Hazrat Ali ﵁ ne farmaya: Jab main tum se Rasool Allah ﷺ ki hadees bayaan karu’n to Allah ki qasam! Mera aasmaan se girna mujhe isse ziyaada mehboob hai ke main Aap ﷺ par jhoot baandho’n. Aur jab main tum se wo baat karu’n jo mere aur tumhare darmiyan hai to bila-shubha ladaai dhoke ka naam hai. Bila-shubha maine Rasool Allah ﷺ ko ye farmate hua suna: “*Anqareeb aakhir zamaane mein ek (1) aisi qaum zaahir hogi jo nau-khez, kam-aqal logo’n par mushtamil hogi. Zaahir mein to tamaam makhlooq mein behtar kalaam (Quran-e-Majeed) ko padhe’nge lekin imaan ka noor unke halaq se neeche nahi utrega. Wo deen se is tarah nikal jaae’nge jis tarah teer shikaar se aar-paar ho jaata hai. Tum jaha’n bhi un se milo unko qatl kar do kyou’nke unke qatl karne waale ko qiyaamat ke din bohot sawaab milega*”.[724]

Faaeda: Imam Bukhari ﵀ ka maqsood ye hai ke khwarij aur mulhideen par hujjat qaaem karne ke baad Hazrat Ali ﵁ ne unhe’n qatl kiya. Isi tarah aainda bhi agar aise log paida ho’n to unhe’n ibteda hi mein qatl nahi karna chaahiye balke un par pehle hujjat qaaem ki jaae, haq waazeh kiya jaae aur unke shubhaat door kiye jaae’n. Jab wo haq qubool karne se inkaar kar de’n to aise logo’n ko qatl karna mubaah[725] hai kyou’nke unka wujood deen-e-haq ki nashr o ishaa-at ke liye khatarnaak saabit ho sakta hai. والله أعلم

[6931] Hazrat Abu Salama bin Abdur Rahman aur Ataa bin Yasaar se riwayat hai, wo dono Hazrat Abu Saeed Khudri ﵁ ke paas aae aur unse hurooriya (khwaarij) ke mutaalliq sawaal kiya ke tum ne unke mutaalliq Nabi ﷺ se kuch suna hai? Unho’n ne farmaya: Hurooriya ke mutaalliq to main kuch nahi jaanta ke wo kaun hain, albatta maine Nabi ﷺ ko ye farmate hue suna: “*Is ummat mein ek (1) qaum zaahir hogi* …ye nahi farmaya ke is ummat se zaahir hogi… *tum apni namaz ko unki namaz ke muqaable mein bohot haqeer khayaal karoge. Wo quran ki tilaawat bhi khoob kare’nge, lekin quran unke halaq ya galey se neeche nahi utrega. Wo deen se is tarah nikal jaae’nge jaise teer-shikaar se paar nikal jaata hai. Teer-andaaz apne teer ko dekhta hai, uske phal ko dekhta hai, uske paro’n ko dekhta hai, uski jadd ko dekhta hai, usko shak hota hai shayad is par khuch khoon laga ho? (magar wo bhi saaf hota hai)*”.[726]

[6932] Hazrat Ibne Umar ﵄ se riwayat hai, unho’n ne ek (1) martaba hurooriya ka zikr kiya aur kaha: Nabi ﷺ ne unke mutaalliq farmaya tha: “*Wo islaam se is tarah baahar ho jaae’nge jis tarah teer kamaan se baahar ho jaata hai*”.

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[723] Surah at Tauba: 115

[724] راجع: 3611

[725] T: (مُبَاح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [Rekhta]

[726] راجع: 3344

Baab 7: Jis Ne Khwaarij Ke Saath Taaleef Qalbi Ki Wajah Se Qitaal Na Kiya Taake Logo'n Mein Nafrat Ke Jazbaat Paida Na Ho'n

[6933] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, unho'n ne kaha: Nabi ﷺ ek (1) dafa maal taqseem kar rahe the ke Abdullah bin Dhul-khuwaisira Tamimi aaya aur kehne laga: Allah ke Rasool ﷺ! Aap insaaf kare'n. Aap ne farmaya: "*Teri halaakat ho! Agar maine insaaf na kiya to aur kaun karega?*" Hazrat Umar ﵁ ne kaha: Aap mujhe ijaazat de'n main uski gardan uda doo'n. Aap ne farmaya: "*Nahi, ise chod do, uske kuch aise saathi ho'nge ke tum unki namaz, roze ke muqaable mein apni namaz aur roze ko haqeer khayaal karoge, lekin wo deen se aise nikla jaae'nge jaise teer shikaar ko zakhmi karke nikal jaata hai. Teer ke par ko dekha jaae to us par koi nishaan nahi hota. Uske phal ko dekha jaae to wahaa'n bhi koi cheez nazar nahi aati. Uske paikaan[727] ko dekha jaae to wahaa'n khoon ka dhabba nahi hota. Uski lakdi ko dekha jaae to wahaa'n bhi koi nishaan nahi hota, halaa'nke wo shikaar ki ghilaazat aur khoon se guzar kar gaya hai. Unki nishaani ek (1) aadmi hoga, jiska ek (1) haath ya chaati aurat ki chaati ki tarah ya gosht ke tukde ki tarah harkat karta hoga. Ye log musalmano mein phoot ke waqt paida ho'nge*".

Hazrat Abu Saeed Khudri ﵁ bayaan karte hain ke main is baat ki gawaahi deta hoo'n ke maine khud Rasool Allah ﷺ se ye hadees suni hai aur main ye bhi gawaahi deta hoo'n ke Hazrat Ali ﵁ ne (ilaaqa-e-naharwaan mein) unse jung ki thi aur main is jung mein aap ke hamraah tha jabke un logo'n ne ek (1) aadmi ko laaya gaya to us mein wo tamaam cheeze'n thee'n, jo Nabi ﷺ ne bayaan farmaai thee'n. (Raawi ne bayaan kiya ke jab Nabi ﷺ par usne etiraaz kiya to) Uske mutaalliq ye aayat naazil hui: "In Mein Se Wo Shakhs Bhi Hai Jo Aap Par Taqseem-e-Sadaqaat Ke Mutaalliq Harf-Geeri[728] Karta Hai"[729].[730]

[6934] Hazrat Yusair bin Amr se riwayat hai, unho'n ne kaha: Maine Hazrat Sahal bin Hunaif ﵁ se poocha: Kya aap ne Nabi ﷺ ko khawaarij ke mutaalliq kuch farmate hue suna hai? Unho'n ne kaha: Maine Aap ﷺ ko ye farmate hue suna tha, aap ne apne haath-e-mubarak se iraq ki taraf ishaara karte hue farmaya: "*Wahaa'n se ek (1) qaum niklegi. Ye log quran padhe'nge lekin quran unke halaq se neeche nahi utrega. Wo islaam se is tarah baahar ho jaae'nge jis tarah teer-shikaar ko zakhmi karke nikal jaata hai*".[731]

Baab 8: Nabi ﷺ Ke Irshad-e-Giraami: "Qiyaamat Qaaem Na Hogi Hatta Ke Do (2) Jamaate'n Bar-sar-e-paikaar Ho'ngi Jin Ka Ek (1) Hi Daawa Hoga" Ka Bayaan

[6935] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Qiyamat us waqt tak qaaem nahi hogi, jab tak do (2) aise giroh aapas mein jung na kare'n jin ka daawa ek (1) hoga*".[732]

Faaeda: Ek (1) riwayat mein hai ke do (2) badi jamaato'n ke darmiyan jung-e-azeem hogi.[733] Un dono badi jamaato'n se muraad Hazrat Ali aur Hazrat Muawiya ﵄ ki jamaate'n hain aur jung-e-azeem se muraad jung-e-siffeen hai. Un dono ka daawa ek (1), yaane islaam tha. In mein har giroh yaqeen rakhta tha ke wo haq par hai.

Baab 9: Taaweel Karne Waalo'n Ke Mutaalliq Ahadees Mein Kya Aaya Hai?

[6936] Hazrat Umar bin Khattab ﵁ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ki hayaat-e-taiyyaba mein Hisham bin Hakeem ﵁ ko Surah Furqan padhte hue suna. Maine unki qirat ki taraf kaan lagaaya to wo bohot si aisi qirato'n ke saath padh rahe the, jo Rasool Allah ﷺ ne mujhe nahi padhaai thee'n. Qareeb tha ke main namaz hi mein un par hamla kar deta lekin maine intizaar kiya. Jab unho'n ne salaam phera to maine unki ya apni chaadar unke galey mein daali aur kaha: Ye soorat tumhe'n kis ne padhaai hai? Unho'n ne kaha: Mujhe ye soorat Rasool Allah ﷺ ne padhaai hai. Maine kaha: Allah ke Qasam! Tum ghalat-bayaani karte ho. Ye soorat mujhe bhi Rasool Allah ﷺ ne padhaai hai jo maine abhi tum se padhte suni hai, chunache main unhe'n khee'nchta hua Rasool Allah ﷺ ke paas le aaya aur kaha: Allah ke Rasool ﷺ! Maine unhe'n Surah al Furqan ek (1) aur andaaz se padhte hue suna hai, halaa'nke

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[727] T: (پَیکان) Teer, teer ki nok [Rekhta]
[728] T: (حَرْف گِیری) Aeb-geeri, nukta-cheeni, eteraaz, aeb-jooi [Rekhta]
[729] Surah at Tauba: 58
[730] راجع: 3344
[731] راجع: 3344
[732] راجع: 85
[733] Saheeh Bukhari: Al Fitan: H7121

aap ne mujhe is andaaz se wo surah nahi padhaai, jabke aap hi ne mujhe wo surah padhaai thi. Rasool Allah ﷺ ne farmaya: “*Aye Umar! Ise chod do. Aye Hisham! Tum is Surah ko padho*”. Unho’n ne usi andaaz se padha jis tarah maine unhe’n padhte hue suna tha. Rasool Allah ﷺ ne farmaya: “*Ye surah isi tarah naazil hui thi*”. Phir Rasool Allah ﷺ ne farmaya: “*Aye Umar! Ab tum padho*”. Maine usey padha to aap ne farmaya: “*Ye surah isi tarah naazil hui thi*”. Phir aap ne farmaya: “*Beshak ye quran saat (7) huroof mein naazil hua hai, jo qirat tumhe’n aasaan ho, us mein padh liya karo*”.[734]

[6937] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne kaha: Jab ye aayat-e-karima naazil hui: “*Jo log imaan laae aur unho’n ne apne imaan ko zulm se aalooda na kiya…*”. To Nabi ﷺ ke sahaba ko bohot pareshaani hui. Unho’n ne kaha: Ham mein se kaun hai jisne apne aap par zulm na kiya ho? Rasool Allah ﷺ ne farmaya: “*Uska wo matlab nahi jo tum samajh rahe ho, balke ye to aise hai jise Hazrat Luqman ne apne lakht-e-jigar se kaha tha:* “Aye Mere Bete! Allah Ke Saath Kisi Ko Shareek Na Thehraana Beshak Shirk Yaqeenan Bohot Bada Zulm Hai””.[735]

[6938] Hazrat Itbaan bin Maalik ؓ se riwayat hai, unho’n ne kaha: Ek (1) din Rasool Allah ﷺ mere paas subah-subah tashreef laae to ek (1) aadmi ne kaha: Maalik bin Dukhshun kaha’n hain? Ham mein se ek (1) aadmi ne kaha: Wo munaafiq hai. Wo Allah aur uske Rasool ﷺ se mohabbat nahi karta. Nabi ﷺ ne farmaya: “*Ise tum you’n kyou’n nahi kehte ke wo* “لَا إِلٰهَ إِلَّا اللّٰهُ” *padhta hai aur uske maqsad sirf Allah ki raza-joi hai?*” Usne kaha: Kyou’n nahi. Aap ﷺ ne farmaya: “*Beshak jo banda bhi qiyaamat ke din is kalme ko le kar aaega, Allah Ta’ala us par jahannum ki aag haraam kar de ga*”.[736]

[6939] Saad bin Obaida Salami se riwayat hai ke ek (1) dafa Hazrat Abu Abdur Rahman aur Hibban bin Atiya ka aapas mein ikhtelaaf hua. Is dauraan mein Abu Abdur Rahman ne Hibban se kaha: Mujhe maaloom hai ke aap ke saathi ko kis cheez ne khoon-rezi par diler kiya hai. Isse muraad Hazrat Ali ؓ the. Hibban ne kaha: Tera baap na ho! Wo kya hai? Abu Abdur Rahman ne kaha: Maine unhe’n ye kehte hue suna tha ke ek (1) martaba Rasool Allah ﷺ ne mujhe, Hazrat Zubair aur Hazrat Abu Marsad (مَرْثَد) ؓ ko ek (1) muhim ke liye bheja, jabke ham ghodo’n par sawaar the. Aap ne farmaya: “*Jaao aur raudha-e-haaj pohoncho*” …Abu Salama ne kaha: Abu Awaana ne isi tarah (raudha-e-khaakh ke bajaae raudha e) haaj kaha hai… “*Wahaa’n ek (1) aurat hai, uske paas Haatib bin Abi Balta’a ka ek (1) khat hai jo usne mushrikeen-e-makkah ke naam likha hai. Tum wo (khat) mere paas laao*”. Ham apne ghodo’n par sawaar ho kar daud pade, chunache ham ne usey isi jagah paaya jahaa’n Rasool Allah ﷺ ne bataaya tha. Wo aurat apne oont par sawaar ho kar jaa rahi thi. Haatib bin Abi Balta’a ؓ ne ahle makkah ko Rasool Allah ﷺ ki aamad ki ittela di thi. Ham ne us aurat se kaha: Tumhare paas wo khat kaha’n hai? Usne kaha: Mere paas to koi khat waghaira nahi. Ham ne uska oont bitha diya aur uske kajaawe ki talaashi li, lekin hame’n us mein koi khat na mila. Mere saathi ne kaha: Uske paas to koi khat maaloom nahi hota. (Hazrat Ali ؓ kehte hain:) Maine kaha: Hame’n yaqeen hai ke Rasool Allah ﷺ ne ghalat baat nahi kahi, phir Hazrat Ali ؓ ne qasam uthaai ke us zaat ki qasam jis ke naam ki qasam uthaai jaati hai! Khat nikaal de, ba-soorat-e-deegar main tujhe zaroor-biz-zaroor nanga kar du’nga. Phir wo aurat apni chaadar ke band ki taraf jhuki. Usne ek (1) chaadar apni kamar par baandh rakhi thi. Usne wahaa’n se khat nikaala, chunache wo log khat le kar Rasool Allah ﷺ ki khidmat haazir hue. Hazrat Ali ؓ ne ye haalaat dekh kar arz ki: Allah ke Rasool ﷺ! Yaqeenan usne Allah se, uske Rasool aur tamaam musalmano se khiyaanat ki hai. Aap mujhe ijaazat de’n mein uski gardan udaao’n. Rasool Allah ﷺ ne farmaya: “*Aye Haatib! Jo kuch toone kiya hai, us par tujhe kis cheez ne aamaada kiya tha?*” Haatib ؓ ne kaha: Allah ke Rasool ﷺ! Kya mujh se ye mumkin hai ke main Allah aur uske Rasool ke saath imaan na rakhu’n. Is (khat likhne) se mera maqsad sirf ye tha ke mera ahle makkah par ek (1) ehsaan ho jaae jiski wajah se main apni jaaedaad aur apne baal baccho’n ko mehfooz kar lu’n. Dar-asal baat ye hai ke aap ke ashaab mein se koi aisa nahi jis ke makkah mukarrama mein unki qaum se aise log na ho’n jin ki wajah se Allah unke baccho’n aur jaaedaad par koi aafat nahi aane deta, albatta mera aisa aziz wahaa’n koi nahi. Aap ﷺ ne farmaya: “*Haatib ne sach kaha hai, usey bhalaai ke alaawa kuch na kaho*”. Hazrat Umar ؓ ne dobaara arz ki: Allah ke Rasool ﷺ! Is ne Allah se, uske Rasool ﷺ aur ahle imaan se khiyaanat ka irtekaab kiya hai. Mujhe ijaazat de’n taake

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[734] راجع: 2419
[735] راجع: 32
[736] راجع: 424

main uski gardan maaru'n. Aap ﷺ ne farmaya: "*Kya ye ahle-badr se nahi? Kya tumhe'n maaloom nahi ke Allah Ta'ala unke aamaal se waaqif tha, usne unke mutaalliq farmaya hai: tum jo chaaho karo, maine tumhare liye jannat likh di hai*". Ye sun kar Hazrat Umar ؓ ki aankho'n mein aansu bhar aae aur unho'n ne kaha: Allah ke Rasool ﷺ! Allah aur uske Rasool ﷺ hi haqeeqat-e-haal se ziyaada waaqif hain.

Abu Abdullah (Imam Bukhari ؒ) farmate hain: Hadees mein khaakh "خاخ" hi ziyaada saheeh hai, lekin Abu Awaana ne Haaj "حاج" hi kaha hai. Aur lafz-e-haaj tasheef[737] hai. Ye ek (1) jagah ka naam hai. Raawi-e-hadees Hushaim ne khaakh "خاخ" hi bayaan kiya hai.

[737] T: (تَصْحِيف) Ham-jins ya ham-shakl lafzo'n ke padhne-likhne ya kitaabat mein ghalati karna, nuqte badal dena [Rekhta]

بسم الله الرحمان الرحيم

89: Kitab-ul-Ikraah (Jabr o Ikraah Ka Bayaan) كِتَابُ الْإِكْرَاهِ

Irshad-e-Baari Ta'ala hai: "(Jis shakhs ne imaan laane ke baad Allah Ta'ala se kufr kiya) Siwaae Uske Jise Majboor Kar Diya Jaae Aur Uska dil Imaan Par Mutmaeen Ho (to ye moaaf hai) Magar Jis Ne Ba-raza o Raghbat[738] Kufr Qubool Kiya To Aise Logo'n Par Allah Ka Ghazab Hai Aur Unhi Ke Liye Bohot Bada Azaab Hai".[739]

Nez farmaya: "(Ahle iman ko chaahiye ke wo minto'n ko chod kar kaafiro'n ko hargiz dost na banaae'n aur jo aisa karega usey Allah se koi waasta nahi) Illa Ye Ke Tumhe'n Un (kaafiro'n) Se Bachne Ke Liye Is Qism Ka Tarz-e-Amal Ikhtiyaar Karna Pade".[740] Aayat-e-Karima mein "تُقَاةً" ke maane taqiyya hain.

Nez irshad-e-giraami hai: "Yaqeenan jo log apne aap par zulm karte rahe jab farishte unki rooh qabz karne ke liye aate hain to unse poochte hain: Tum Kis Haal Mein Mubtalaa The? Wo Kehte Hain, ham Us Sarzameen Mein Bilkul Kamzor The … Behad Moaaf Karne Waala Nihaayat Bakhshne Waala Hai".[741]

Nez farmaya: "Jabke Kai Kamzor Mard, Aurte'n, Aur Bacche Aise Hain Jo Ye Fariyaad Karte Hain: Aye Hamaare Rabb! Hame'n Us Basti Se Nikaal Le Jis Ke Baashinde Zaalim Hain Aur Apni Janaab Se Hamaare Liye Koi Haami Aur Madadgaar Paida Farmade".[742]

Is aayat-e-karima mein Allah Ta'ala ne un kamzor logo'n ko Allah ke ahkaam na baja laane se maazoor rakha aur jiske saath jabr kiya jaae wo bhi kamzor hi hota hai, kyou'nke Allah Ta'ala ne jis kaam se manaa kiya hai wo uske karne par majboor hota hai.

Imam Hasan Basri ne kaha: Taqiyya karne ka jawaaz qiyaamat tak ke liye hai.

Hazrat Ibne Abbas ﷺ ne farmaya: Jis ke saath choro'n ne zabardasti ki ho, phir usne unke jabr karne par apni biwi ko talaaq de di to wo waaqai nahi hogi. Ibne Zubair, Sha'bi, aur Hasan Basri ka bhi yehi mauqif hai aur Nabi ﷺ ka irshad-e-giraami hai: "*Aamaal niyyat par mauqoof hain*".

[6940] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ namaz mein (in alfaaz ke saath) dua karte the: "*Aye Allah! Ayyash bin Abu Rabeea (رَبِيْعَةَ), Salama bin Hisham, aur Waleed bin Waleed ﷺ ko najaat de. Aye Allah! Tu bebas aur majboor musalmano ko najaat de. Aye Allah! Muzar qabile par apni giraft sakht kar aur un par aisa qahet musallat kar jaisa Yusuf ﷺ ke zamaane mein aaya tha*".[743]

Baab 1: Jis Ne Kufr Par Maar Khaane, Qatl Kiye Jaane Aur Zillat Bardaasht Karne Ki Ikhtiyaar Kiya

[6941]. Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Teen (3) khaslate'n aisi hain jis mein wo paani jaae'n aur imaan ki mithaas (aur lazzat) chakh leta hai: Allah aur uske rasool, usey sab se ziyaada piyaare aur mehboob ho'n. Doosre ye ke wo kisi se mohabbat sirf Allah ke liye kare. Teesre ye ke usey kufr mein laut jaana itna bura lagey, jise wo aag mein daale jaane ko bura khayaal karta hai*".[744]

Faaeda: Agarche jabr o ikraah ke waqt kufr ye kaam ya kufr ya baat karne ki rukhsat hai, lekin Sahaba Ikram ﷺ ke kirdaar se maaloom hota hai ke unho'n ne rukhsat par amal-paira hone ke bajaae azeemat (عَظِيمَت)[745] ko ikhtiyaar kiya aur kuffaar ke masaaeb o aalaam ko khanda-peshaani se bardaasht kiya, lekin kalma-e-kufr keh kar ahle kufr ke kalije ko thanda nahi kiya.

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[738] T: (بَرَضا و رَغْبَت) Apni khushi se, apni marzi ke mutaabiq [Rekhta]
[739] Surah an Nahl: 106
[740] Surah aale Imran: 28
[741] Surah an Nisa: 97-99
[742] Surah an Nisa: 75
[743] راجع: 797
[744] راجع: 16
[745] T: Sakhti [Rekhta]

[6942] Hazrat Saeed bin Zaid ﵁ se riwayat hai, unho'n ne kaha: Main apne aap ko dekhta hoo'n ke Hazrat Umar ﵁ mujhe islaam laane ki paadaash mein baadh diya karte the. Aur ab tum ne Hazrat Usman ﵁ ke saath jo bartaao kiya hai us par agar uhud pahaad tukde-tukde ho jaae to usey aisa hona hi chaahiye.[746]

Faaeda: Hazrat Saeed bin Zaid aur unki zauja-e-mohtarma Hazrat Fatima bint Khattab ﵁ ne Hazrat Umar ﵁ ki taraf se zillat o ruswaai aur maar-peet ko gawaara kiar liya, lekin islaam ka daaman haath se na choda. Isi tarah Hazrat Usman ﵁ ne baaghiyo'n ke haatho'n qatl hona gawaara kar liya lekin unka kaha na maana to kufr par ba-tareeq-e-oola wo qatl ho jaana gawaara karte.

[6943] Hazrat Khabbab bin Arat ﵁ se riwayat hai, unho'n ne kaha: Ham ne Rasool Allah ﷺ se apni haalat-e-zaar[747] bayaan ki jabke us waqt aap kaabe ke saae mein apni chaadar odhe baithe hue the. Ham ne arz ki: Aap hamaare liye Allah Ta'ala se madad kyou'n nahi maangte? Aap hamaare liye dua kyou'n nahi karte? Aap ﷺ ne farmaya: "*Tum se pehle jo log the un mein se kisi ek (1) ko pakad liya jaata, zameen mein uske liye gadha khod kar us mein usey bitha diya jaata, phir aara laaya jaata aur uske sar par rakh kar uske do (2) tukde kar diye jaate aur lohe ki kanghiyo'n se unke gosht aur haddiyo'n ko alag-alag kar diya jaata, lekin ye aazmaaish usey apne deen se bar-gashta na karti thee'n. Allah ke Qasam! Ye (islam ka) kaam zaroor mukammal hoga, hatta ke sana se hadhramaut ka safar karne waala shakhs Allah ke siwa kisi se nahi darega aur na bhediye ke alaawa bakriyo'n ko kisi se khatra hoga lekin tum log jaldi karte ho*".[748]

Baab 2: Majboor Aur Uski Tarah Doosre Shakhs Ka Apne Huqooq Waghaira Ko Farokht Karna

Wazaahat: Is shakhs ka apni mamlooka ashyaa farokht karna jis par jabr kiya jaa raha ho, wo shakhs jo muflisi ki wajah se apna maal beche, in dono ki sharai haisiayat kya hai? Pehle ko majboor aur doosre ko muztarib[749] kehte hain.

[6944] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha: Ek (1) dafa ham masjid mein the ke is dauraan mein Rasool Allah ﷺ hamaare paas tashreef laae aur farmaya: "*Yahoodiyo'n ke paas chalo*". Ham aap ke saath rawaana hue. Jab ham bait-ul-madaaris pohonche to Nabi ﷺ ne un ko aawaaz di: "*Aye qaum yahood! Islaam qubool kar lo tum salaamti mein rahoge*". Unho'n ne kaha: Aye Abul Qasim! Aap ne hukum pohoncha diya. Aap ﷺ ne farmaya: "*Yehi mera iraada tha*". Phir aap ne dobaara farmaya to unho'n ne kaha: Aye Abul Qasim! Aap ne tableegh kardi. Aap ﷺ ne teesri martaba yehi farmaya. Phir aap ne unhe'n warning di aur farmaya: "*Tumhe'n maaloom hona chaahiye ke zameen Allah aur uske rasool ki hai aur main tumhe'n jila-watan karna chaahta hoo'n, tum mein se jis ke paas maal ho usey chaahiye ke jilaa-watan hone se pehle-pehle ise farokht kar de ba-soorat-e-deegar tumhe'n pata hona chaahiye ke ye zameen Allah aur uske rasool ki hai*".[750]

Baab 3: Majboor Shakhs Ka Nikah Jaaez Nahi

Irshad-e-Baari Ta'ala hai: "Tum Apni Laundiyo'n Ko Zina Par Majboor Na Karo … Behad Bakhshne Waala Nihayat Meherbaan Hai".[751]

[6945] Hazrat Khansa bint Khidaam Ansariya ﵂ se riwayat hai ke unke waalid ne unki shadi kardi, jabke wo shauhar-deeda thee'n. Unho'n ne us nikah ko naa-pasand kiya aur wo Nabi ﷺ ki khidmat mein haazir huee'n to aap ne us nikah ko mustarad kar diya.[752]

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[746] راجع:3862

[747] T: (حالَتِ زار) Rone ki haalat, buri haalat [Rekhta]

[748] راجع: 3612

[749] T: (مُضْطَرِب) Jis mein izteraab paaya jaae, be-taab, be-chain [Rekhta]

[750] راجع: 3167

[751] Surah an Noor: 33

[752] راجع: 5138

[6946] Hazrat Ayesha ؓ farmati hain: Maine poocha: Allah ke Rasool ﷺ! Kya aurto'n se unke nikah ke silsile mein ijaazat li jaaegi? Aap ne farmaya: "*Haa'n*". (Hazrat Ayesha ؓ kehti hain:) Maine kaha: Agar kuwaari ladki se poocha jaae to wo sharm karegi aur khamosh rahegi. Aap ne farmaya: "*Iski khamoshi hi uski ijaazat hai*".[753]

Baab 4: Agar Kisi Ko Majboor Kiya Gaya Hatta Ke Usne Ghulam Hiba Kiya Ya Farokht Kiya to Aisa Hiba Aur Bae Durust Nahi

Baaz logo'n ne kaha hai: Agar koi majboor se koi cheez kharide, phir kharidaar ne us mein nazr maani. Isi tarah kharidaar ne is ghulam ko mudabir kar diya to aisa karna bhi uske khayaal ke mutaabiq durust hoga.

Wazaahat: Agar kisi shakhs ko uske ghulam ki bae ya usey kisi doosre ko hiba karne par majboor kiya gaya, is tarah ke majboor shakhs ko qatl ki dhamki di gai aur usne apna ghulam farokht kar diya ya kisi ko hiba kar diya to uska tasarruf ghair-naafiz hai aur wo ghulam ba-dastoor majboor shakhs ki milkiyat mein rahega.

[6947] Hazrat Jaabir ؓ se riwayat hai ke ek (1) ansari aadmi ne apne ek (1) ghulam ko mudabbir kar diya jabke uske paas ghulam ke alaawa aur koi maal na tha. Rasool Allah ﷺ ko uski ittela mili to aap ne farmaya: "*Mujh se ye ghulam kaun kahreedta hai?*" Nuaim bin Nahhaam ne usey aath-sau (800) dirham mein khareed liya. Hazrat Jaabir ؓ ne farmaya: Wo ghulam habsi-khibti tha jo pehle hi saal faut ho gaya tha.[754]

Baab 5: Majboor Karne Ka Gunaah Ka Bayaan

"كَرْهًا" aur "كُرْهًا" ke ek (1) hi maane hain.[755]

[6948] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne darj-e-zel aayat: "*Aye Imaan waalo! Tumhare liye ye jaaez nahi ke tum zabardasti aurto'n ke waaris ban jaao*", ke mutaalliq farmaya: Zamana-e-jaahiliyyat mein jab koi mar jaata to uske waaris iski aurat ke haqdaar bante. Un mein se agar koi chaahta to usse shaadi kar leta. Agar chaahta to uska ka kisi doosre se nikah kar deta. Aur agar chaahte to usey shaadi ke baghair hi rehne dete, yaane wo aurto'n ke ghar waalo'n se ziyaada haqdaar hote, uske mutaalliq ye aayat naazil hui.[756]

Baab 6: Jab Kisi Aurat Se Zabardasti Zina Kiya Jaae To Us Par Koi Hadd Nahi

Irshad-e-Baari Ta'ala: "Jo Koi Unhe'n Majboor Karega To Yaqeenan Allah Ta'ala Unke Majboor Kiye Jaane Ke Baad Behad Moaaf Karne Waala Nihaayat Meherbaan Hai".[757]

[6949] Hazrat Naafe se riwayat hai, ke Safiyya bint Abu Obaid ne bataaya: Ek (1) martaba hukumat ke ghulamo'n mein se ek (1) ghulam ne khums ki ek (1) laundi se sohbat Karli, aur uske saath zabardasti karke uski bakaarat tod daali. To Hazrat Umar ؓ ne hadd ke taur par kode lagaae aur shahr-badar kar diya, lekin baandi par hadd jaari nahi ki, kyou'nke ghulam ne uske saath zabardasti ki thi.

Imam Zohri ne us laundi ke mutaalliq kaha jiske saath aazaad mard ne ham-bistari Karli ho: Haakim-e-waqt ko chaahiye ke wo kuwaari laundi ki bakaarat zaael hone se jo qeemat kam ho gai hai wo zabarsasti karne waale se wasool kare aur usey kode lagaae aur "ثَيِّب" "seeba"[758] laundi se zina karne ki soorat mein aimma-e-fiqa ke faisle mein taawaan nahi, sirf us par hadd lagaae.

[6950] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Hazrat Ibrahim* ؑ *ne Hazrat Saara ko saath le kar hijrat ki to ek (1) aisi basti mein pohonche jis mein zaalim baadshaho'n mein se ek (1) zaalim baadshah rehta tha. Us zaalim ne Hazrat Ibrahim* ؑ *ko paighaam bheja ke mere paas Saara ko bhej do. Hazrat Ibrahim* ؑ *ne Saara ko uske paas bhej diya. Jab wo unke paas gaya to wo wazoo karke namaz padh rahi thee'n. Unho'n ne dua ki: "Aye Allah! Agar main tujh par aur tere rasool par imaan rakhti hoo'n to mujh par is kaafir*

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[753] راجع: 5137

[754] راجع: 2141

[755] Suah al Ahqaaf: 15

[756] راجع: 4579

[757] Surah an Noor: 33

[758] T: (ثيبه) Aurat jo baakera na ho, aurat jis ke saath jimaa ho jaae [Urduinc]

ko musallat na kar". Phir aisa hua ke us zaalim ka dam-ghutne laga aur gir kar zameen par paao'n maarne (ediyaa'n ragadne) laga".[759]

Baab 7: Kisi Aadmi Ka Apne Saathi Ke Liye Qasam Khaana Ke Wo Uska Bhai Hai Jabke Us Par Qatl Waghaira Ka Andesha Ho

Aise hi har majboor, jo darta ho to har musalman par laazim hai ke wo zaalim ke zulm ko usse roke. Usey bachaane ke liye zaalim se jung kare aur usey ruswa na hone de. Phir agar usne mazloom ki himaayat karte hue zaalim ko maar hi daala to us par na qisaas hai aur na diyyat ka adaa karna waajib hai. Agar usey kaha jaae ke tu sharaab pee kar murdaar khaa, ya apna ghulam farokht kar, ya itne qarz ka iqraar kar, ya falaa'n cheez hiba kar, ya koi aqd tod, ba-soorat-e-deegar tu apne waalid ya kisi islami bhai ko qatl kar baithega (yaane ham usey qatl kar de'nge) to majboor insaan ko ye kaam karne jaaez ho jaae'nge, kyou'nke Nabi ﷺ ne farmaya hai: "*Musalman doosre musalman ka bhai hai*".

Baaz log kehte hain: Agar majboor shakhs se kaha jaae ke tu sharaab pee ya murdaar kha, ba-soorat-e-deegar tu apne bete ya baap ya kisi rishtedaar ko marwa baithega to usey ye kaam baja-laane ki ijaazat nahi, kyou'nke ye shakhs dar-haqeeqat majboor nahi, phir khud hi uske bar-aks kehta hai ke agar usey kaha jaae ke ham tere baap ya bete ko qatl kar de'nge, ba-soorat-e-deegar tu apna ye ghulam farokht kar ya qarz ka iqraar kar ya falaa'n cheez hiba kar de to qiyaas ke mutaabiq ye sab muaamale saheeh aur naafiz ho'nge, lekin ham istehsaan par amal karte hue ye kehte hain ke aisi haalat mein bae, hiba aur aqd iqraar[760] baatil hoga. In hazaar ne rishtedaar aur ghair-rishtedaar mein bhi farq kiya hai, jis par quran o hadees se koi daleel nahi hai aur Nabi ﷺ ka irsha de giraami hai: Hazrat Ibrahim ﷺ ne apni biwi ke mutaalliq farmaya tha: "*Ye meri behen hai, ye Allah ke raaste mein aisa kiya tha*". Imam Nakhai ne kaha: Agar qasam lene waala zaalim ho to qasam khaane waale ki niyyat ka etebaar hoga aur qasam lene waala mazloom ho to qasam lene waale ki niyyat motabar hogi.

Wazaahat: Ahle Kufa ne saheeh ahadees ko radd karne ke liye istehsaan ka qaaeda banaaya hai. Wo usey qiyaas-e-khafi ka naam dete hain, jiski kitab o sunnat mein koi daleel nahi. Iski aad mein jis masle ke mutaalliq apne usool o qawaaed ke khilaaf karna chaahe'n, kar daalte hain, phir kehte hain ke qiyaas-e-jail to ye chaahta tha ke uske usool o zawaabit ke mutaabiq ye hukum diya jaata, magar istehsaan, yaane qiyaas-e-khafi ke pesh-e-nazar ham ne ye hukum diya hai. Hazrat Imam Bukhari ﷺ un logo'n ke mutaalliq bataana chaahte hain ke ye hazraat ek (1) qaaeda khud muqarrar karte hain, phir jab chaahte hain istehsaan ke bahaane us qaaede ko tod daalte hain. Ye shariyat ki pairawi nahi, balke apni man-maani hai jo ek (1) qabeeh harkat hai.

[6951] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Har musalman doosre musalman ka bhai hai, wo us par zulm nahi karta aur na usey kisi doosre ke hawaale hi karta hai aur jo shakhs apne bhai ke zaroorat poori karne mein laga hoga, Allah Ta'ala uski doosri zarooriyaat poori karega*".[761]

[6952] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Apne bhai ki madad karo, khwah wo zaalim ho ya mazloom*". Ek (1) aadmi ne poocha: Allah ke Rasool ﷺ! Jab wo mazloom hoga to main uski madad karu'nga, aap ke khayaal ke mutaabiq main zaalim ki madad kaise karu'n? Aap ﷺ ne farmaya: "*Us waqt usey zulm se baaz rakhna hi uski madad karna hai*".[762]

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[759] راجع: 2217

[760] T: (عقد اقرار)

[761] راجع: 2442

[762] راجع: 2443

بسم الله الرحمان الرحيم

90: Kitab-ul-Heel (Heelo'n Ka Bayaan) كِتَابُ الْحِيْلِ

Baab 1: Heela-saazi Tark Kar Dene Ka Bayaan, Nez Har Insaan Ko Wohi Kuch Milega Jo Usne Niyyat Ki, Niyyat Ka Etebaar Qasmo'n Waghaira Mein Bhi Hota Hai

[6953] Hazrat Alqama bin Waqqas se riwayat hai, unho'n ne kaha: Maine Hazrat Umar ﷛ ko dauran-e-khutba mein kehte hue suna ke maine Rasool Allah ﷺ ko ye farmate hue suna hai: "*Aye logo! Aamaal ka daar o madaar niyyato'n par hai. Har aadmi ko wohi kuch milega jiski wo niyyat karega, lehaaza jis shakhs ki hijrat Allah aur uske Rasool ke liye hai to yaqeenan uski hijrat Allah aur uske rasool ke liye hogi aur jiski hijrat duniya kamaane aur kisi aurat se shaadi rachaane ke liye hai to uski hijrat usi ke liye hogi, jiske liye usne hijrat ki hai*".[763]

Baab 2: Namaz Mein Heela Karne Ka Bayaan

[6954] Hazrat Abu Huraira ﷛ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala tum mein se kisi ki namaz qubool nahi karta jab wo be-wazoo ho jaae, hatta ke wo wazoo kare*".[764]

Faaeda: Baaz logo'n ka khayaal hai ke aakhri tasshahud mein agar koi tasshahud mukammal karne ke baad daanista[765] taur par koi aisa fe'l (فعل) sar-anjaam[766] de jo namaz ke manaafi ho aur salaam na pher to namaz mukammal hai, jaisa ke Sharah Wiqaaya mein hai ke salaam ke waqt daanista be-wazoo ho jaae to namaz faasid nahi hogi. Imam Bukhari ؒ ne un hazraat ki tardeed ki hai. Ye hadees laa kar wo bataana chaahte hain ke namaz se baahar hona bhi namaz ka rukn hai, jo salaam pherne se poora hota hai, agar us aakhri rukn ko be-wazoo ho kar adaa kiya gaya to namaz nahi hogi.

Baab 3: Zakat Mein Heela Karne Ka Bayaan Aur Ye Ke Jo Maal Ekattha Ho Usey Zakaat Ke Dar Se Alag-alag Na Kiya Jaae Aur Jo Juda-juda Ho Usey Ekattha Na Kiya Jaae

[6955] Hazrat Anas ﷛ se riwayat hai, unho'n ne kaha: Hazrat Abu Bakar ﷛ ne unhe'n zakat ke mutaalliq ek (1) hukum-naama likh kar bheja jo Rasool Allah ﷺ ne farz qaraar diya tha: "*Zakat ke khauf se mutafarriq cheezo'n ko jamaa na kiya jaae aur jama-shuda cheezo'n ko alag-alag na kiya jaae*".[767]

Faaeda: Hadees mein tark-e-zakat ke mutaalliq jis heela-saazi ki mumaaneat hai uski do (2) soorate'n hasb-e-zel hain: ❁ Do (2) aadmiyo'n mein se har ek (1) ke paas chaalees-chaalees (40-40) bakriyaa'n hain. Un dono mein se har ek par ek-ek (1-1) bakri zakat hai. Wo dono shiraakat kar le'n to is bahaane un bakriyo'n par sirf ek (1) bakri zakat dena hogi. Is heela-giri se manaa kiya gaya hai. ❁ Do (2) shareeko'n ke paas pachaas (50) bakriyaa'n hain aur is taadaad mein ek (1) bakri zakat deni padti hai. Wo zakat se bachne ke liye apni bakriyaa'n alag-alag kar le'n to us soorat mein koi zakat nahi hogi. Is qism ki haala-saazi ki mumaaneat hai.

[6956] Hazrat Talha bin Obaidullah ﷛ se riwayat hai ke ek (1) dehaati Rasool Allah ﷺ ki khidmat mein baae'n-haalat haazir hua ke uske baal paraaganda[768] the. Usne arz ki: Allah ke Rasool ﷺ! Mujhe bataae'n ke Allah Ta'ala ne mujh par kitni namaaze'n farz ki hain? Aap ﷺ ne farmaya: "*(Din raat mein) paanch (5) namaaze'n farz ki hain. Haa'n, agar nawaafil padho to alag baat hai*". Usne arz ki: Allah Ta'ala ne mujh par kitne roze farz kiye hain? Aap ne farmaya: "*Maah-e-ramzan ke roze farz kiye hain, illa ye ke tum nafil roze rakh liya karo*". Usne arz ki: Allah Ta'ala ne mujh par kitni zakat farz ki hai? Aap ﷺ ne usey zakat ke masaael se aagaah kiya. Us (dehaati) ne kaha: Mujhe us zaat ki qasam jisne aap ko ye izzat bakhshi hai! Allah Ta'ala ne mujh par jo farz kiya hai main usse na ziyaada karu'nga aur na us

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[763] راجع: 1
[764] راجع: 135
[765] T: (دانِسْتَہ) Jaan-boojh kar, qasdan [Rekhta]
[766] T: (سَر اَنْجام) Ikhtetaam, takmeel, nateeja [Rekhta]
[767] راجع: 1448
[768] T: (پَراگَنْدَہ) Bikhra hua, mutafarriq, pareshaan, muntashir [Rekhta]

mein kisi kami ka murtakib hu'nga. Rasool Allah ﷺ ne farmaya: "*Agar usne saheeh kaha hai to najaat paa gaya*". Ya farmaya: "*Jannat mein daakhil ho gaya*".

Baaz logo'n ne kaha: Ek-sau-bees (120) oonto'n mein do (2) hiqqe[769] dene padte hain. Agar kisi ne oonto'n ko daanista halaak kar diya ya kisi ko hiba kar diye ya zakat se faraar karte hue koi heela kiya to us pa rkoi cheez waajib nahi hogi.[770]

Faaeda: Is hadees ke aakhir mein hai ke agar usne sacha kaha hai to zaroor jannat mein daakhil hoga. Iska matlab ye hai ke gar wo ahkaam o faraaez mein kotaahi nahi karega aur heelo'n-bahaano'n ke zariye se faraaez o ahkaam mein kami kar murtakib nahi hoga to kaamyaabi ka haqdaar hoga. Is liye insaan ko ahkaam ki baja-aawari mein heele-bahaane nahi karne chaahiye. Imam Bukhari ؒ ka maqsad ye hai ke agar kisi ne isqaat-e-zakaat[771] ke liye heela-saazi ya bahaana-giri se kaam liya to qiyaamat ke din usse baaz-purs hogi.

[6957] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Tum mein se kisi ka khazana qiyaamat ke din ganja saanp ban kar aaega. Khazane ka maalik usse bhaage ga, lekin wo saanp usey talaash kar raha hoga, aur kahega: Main tera khazana hoo'n. Allah ke Qasam! Wo usko talaash karta rahega yahaa'n tak ke khazane ka maalik apna haath lamba karega to wo saanp usey apne mu'n ka luqma bana le ga*".[772]

[6958] Rasool Allah ﷺ ne mazeed farmaya: "*Jab haiwanaat ka maalik unka sharai haq adaa nahi karega to qiyaamat ke din wo jaanwar us par musallat kar diye jaae'nge aur wo apne khuro'n*[773] *se uske chehre ko noche'nge*".

Baaz logo'n ne aise shakhs ke mutaalliq kaha hai ke jiske paas oont hain aur usey andesha hai ke us par zakat waajib ho jaaegi to agar usne un oonto'n ko unki misl doosre oonto'n ke ewaz ya bakriyo'n ke ewaz ya gaayo'n ke ewaz ya diraahim[774] ke ewaz saal poora hone se ek (1) din qabl zakat se bachne ke liye farokht kar diya to us par koi zakat nahi. Halaa'nke yehi log kehte hain ke agar saal guzarne se ek (1) din ya che (6) din pehle zakat adaa kardi jaae to jaaez hai, yaane usse zakat adaa ho jaaegi.[775]

Faaeda: Is hadees mein zakat na dene ki saza zikr ki gai hai. Ye saza us shakhs ke liye bhi hai jo koi heela nikaal kar zakat ko apne zimme se saaqit karde. Imam Muhammad ؒ likhte hain: Agar koi haraam se bachne ya halaal tak pohonchne ke liye heela karta hai to aisa heela karne mein koi harj nahi, lekin agar kisi ka haq baatil karne ke liye ya kisi baatil ko saabit karne ke liye heela karta hai to aisa karna makrooh hai, aur unke nazdeek makrooh haraam ke qareeb hai.[776] Iske baawujood ye hazraat zakat se bachne ke liye logo'n ko mukhtalif heelo'n ki talqeen karte hain.

[6959] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Hazrat Saad bin Ubadah Ansari ؓ ne Rasool Allah ﷺ se ek (1) nazr ke mutaalliq sawaal kiya, jo unki waalida ke zimme thi. Aur unki wafaat, nazr poora karne se pehle ho gai thi. Rasool Allah ﷺ ne farmaya: "*Tum uski taraf se nazr poori kar do*".

Baaz log kehte hain: Jab oonto'n ki miqdaar bees (20) ho jaae to un par chaar (4) bakriyaa'n dena zaroori hain. Agar saal poora hone se pehle kisi ko oont hiba kar de ya usey farokht kar de, ye heeela zakat se raah-e-faraar ikhtiyaar karne ke liye ikhtiyaar kare to us par koi cheez waajib na hogi. Isi tarah agar wo unko talaf[777] karde aur khud faut ho jaae to uske maal mein koi cheez waajib nahi.[778]

Faaeda: Is hadees se maaloom hota hai ke agar kisi ne nazr maani aur wo usey poora karne se pehle mar gaya to uske wurasaa par nazr ka poora karna zaroori hai. Isi tarah zakat ka hukum hai ke saaheb-e-zakat ke marne ke baad

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[769] T: (حِقَّه) Teen (3) saala oont ya oontni [Rekhta]

[770] راجع: 46

[771] T: (اِسْقاطِ زَكوٰة) Zakaat ka naa dene [RSB]

[772] راجع: 1403

[773] T: (کُھر) Chaupaayo'n ke paao'n ka wo nichla aur sakht hissa jo naakhun ke bajaae hota hai [Rekhta]

[774] T: Dirham ki jamaa [RSB]

[775] راجع: 1402

[776] Fath-ul-Baari: V12 P415

[777] T: (تَلَف) Zaae, barbaad [Rekhta]

[778] راجع: 2761

wo saaqit nahi hogi, balke wurasaa ko chaahiye ke wo uske maal se pehle zakat adaa kare'n, phir uska tarka taqseem kare'n. Jab nazr maut se saaqit nahi hoti to zakat ba-tareeq-e-oola saaqit nahi hogi.

Baab 4: Nikah Mein Heela Karne Ka Bayaan

[6960] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne shighaar se manaa farmaya hai. (Raawi-e-hadees Obaidullah ne kaha) Maine Hazrat Naafe se shighaar ke mutaalliq dariyaaft kiya to unho'n ne kaha: Koi aadmi doosre ki beti se nikah karta hai aur wo uske nikah mein apni beti deta hai, is (tabaadle) ke alaawa aur koi haq-e-maher nahi hota. Aur maher ke baghair kisi aadmi ki behen se nikah kare aur wo usko apni behen ka nikah haq-e-maher ke baghair kar de.

Baaz logo'n ne kaha: Agar kisi ne heela karke nikah-e-shighaar kar liya to aqd-e-nikah durust, albatta shart baatil hai. Phir nikah-e-mut'a ke mutaalliq kaha ke ye nikah bhi faasid hai, aur shart bhi baatil hai. Baaz hazraat ka khyaal hai ke nikah-e-mut'a aur nikah-e-shighaar dono jaaez hain, albatta shart baatil hogi.[779]

[6961] Hazrat Ali ؓ se riwayat hai, unse kaha gaya ke Hazrat Abdullah bin Abbas ؓ aurto'n ke mut'a mein koi harj nahi samajhte, unho'n ne kaha ke Rasool Allah ﷺ ne ghazwa-e-khybar ke mauqa par mut'a se aur paaltu gadho'n ke gosht se manaa kar diya tha.

Baaz log kehte hain: Agar kisi ne heela karke mut'a kar liya to nikah faasid hai, jabke kuch doosre log kehte hain ke nikah jaaez hai, albatta (miaad ki) shart baatil hai.[780]

Baab 5: Khareed o Farokht Mein Heela Karna Manaa Hai, Isi Tarah Zaroorat Se Zaaed Paani Ke Istemaal Se Na Roka Jaae, Taake Us Bahaane Faaltu Ghaas Se Manaa Kiya Jaae

[6962] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Zaroorat se zaaed paani se manaa na kiya jaae, taake us bahaane se faaltu ghaas bhi mehfooz rahe*".[781]

Faaeda: Iski soorat ye hai ke ek (1) shakhs kooe'n ka maalik hai, us mein koi doosra shareek nahi. Kooe'n ke ird-gird ghaas ki chara-gaah[782] hai jo har ek ke liye mubaah hai. Kooe'n ka maalik chaahta hai ke koi shakhs ghaas na charaae to wo apne kooe'n ke zaaed paani par paabandi laga de, taake logo'n ke chaar-paae paani pee kar ghaas na chare'n.

Baab 6: Bila Wajah Qeemat Badhaana Manaa Hai

[6963] Hazrat Ibne Umar ؓ se riwayat hai, Rasool Allah ﷺ ne bila-wajah qeemat badhaane se manaa kiya hai.[783]

Faaeda: Najsh ye hai ke kisi cheez ki qeemat badhaana, jabke uske khareedne ka iraada na ho, taake is tarah doosre logo'n ko wo cheez khareedne par aamaada kiya jaae. Choo'nke aisa karna qeemat ziyaada karne ka heela hai, is liye Rasool Allah ﷺ ne manaa farmaya hai.

Baab 7: Khareed o Farokht Mein Dhoka-dahi Mamnoo Hai

Hazrat Ayyub Sakhtiyaani ne kaha: Wo kam-bakht Allah Ta'ala ko is tarah dhoka dene ki koshish karte hain jis tarah kisi aadmi ko (khareed o farokht mein) dhoka dete hain. Agar wo saaf-saaf baat khol kar keh de'n to ye mere nazdeek aasaan hai.

[6964] Hazrat Abdullah bin Umar ؓ se riwayat hai ke ek (1) aadmi ne Nabi ﷺ se kaha ke usey khareed o farokht mein dhoka diya jaata hai, to Rasool Allah ﷺ ne farmaya: "*Jab tum khareed o farokht karo to keh diya karo, is mein dhoka nahi hona chaahiye*".[784]

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[779] راجع: 5112
[780] راجع: 4216
[781] راجع: 2353
[782] T: (چراہ گاہ) Wo jagah ya maidaan jahan par ghaans ho aur jaanwar charaae jaate ho'n [RSB]
[783] راجع: 2142
[784] راجع: 2117

Faaeda: Imam Bukhari ﷭ ka maqsad ye hai ke heela-saazi bhi dhoke ki ek (1) qism hai, is binaa par musalman ki shaan nahi ke wo heela-saazi karke sharai ahkaam se pehlu-tahi[785] kare. Agar koi aisa karta hai to uska indAllah muwaakhaza hoga. والله أعلم

Baab 8: Yateem Ladki Jo Seerat o Soorat Ke Etebar Se Pasandida Ho, Naa-mukammal Maher Ke Ewaz Usse Nikah Karne Mein Wali Ke Liye Heela-saazi Karne Ki Mumaaneat Ka Bayaan

[6965] Hazrat Urwah se riwayat hai, unho'n ne Hazrat Ayesha ﷰ se darj-e-zel aayat ki tafseer ke mutaalliq poocha: "Aur Agar Tumhe'n Andesha Ho Ke Tum Yateem Bacchiyo'n Ke Mutaalliq Insaaf Na Kar Sakoge To Phir Doosri Aurto'n Se Nikah Karlo Jo Tumhe'n Pasand Ho'n".[786] Hazrat Ayesha ﷰ ne iski tafseer karte hue farmaya: Isse muraad aisi yateem bacchi hai jo apne sarparast ki kafaalat men ho aur wo uske maal o mataa aur husn o jamaal ki wajah se us mein shauq rakhta ho. Phir doosri aurto'n ke maaroof maher se kam haq-e-maher de kar usse nikah kare. Aise sarparasto'n ko un ladkiyo'n se nikah karne se manaa kiya gaya hai. Haa'n, agar wo (sarparast) poora haq-e-maher de kar insaaf kare to jaaez hai. Uske baad logo'n ne Rasool Allah ﷺ se masla poocha to Allah Ta'ala ne darj-e-zel aayat naazil farmaai: "Aur Log Aap Se Aurto'n Ke Mutaalliq Fatwa Poochte Hain"[787], phir unho'n ne baqiya hadees zikr farmaai.[788]

Baab 9: Jab Kisi Ne Doosre Ki Laundi Zabardasti Cheen Li, Phir Kaha Ke Wo Mar Gai Hai, Aise Haalaat Mein Murda Laundi Ki Qeemat Adaa Karne Ka Faisla Kar Diya Gaya, Uske Baad Asal Maalik Ko Wo Laundi Zinda Mil Gai To Wo Apni Laundi Le Le Ga Aur Uski (wasool-karda) Qeemat Waapas Kardi Jaaegi Aur Wo Qeemat Saman "ثَمَنًا" Nahi Hogi

Baaz logo'n ne kaha hai: Wo laundi cheenne waale ki ho jaaegi, kyou'nke maalik uski qeemat wasool kar chuka hai. Goya jis laundi ki kisi aadmi ko khwahish ho aur maalik usey bechna na chaahta ho to usko haasil karne ke liye ye heela-saazi hai ke wo us laundi ko zabardasti cheen le. Jab maalik uske khilaaf daawa kare to wo uske mar jaane ka bayaan de ga aur uski qeemat maalik ko adaa kar de ga. Uske baad wo paraai laundi se maze udaata rahega, kyou'nke uske khayaal ke mutaabiq laundi uske liye halaa ho gai hai. Halaa'nke Nabi ﷺ ka irshad-e-giraami hai: "*Ek-doosre ke maal tum par haraam hain. Nez, qiyaamat ke din har daghabaaz ke liye ek (1) jhanda nasb kiya jaaega*".

[6966] Hazrat Ibne Umar ﷠ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Har dhoka dene waale ke liye ek (1) jhanda hoga jiske zariye se wo pehchaana jaaega*".[789]

Baab 10: Bila-unwaan

[6967] Hazrat Umme Salama ﷰ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Main ek (1) insaan hoo'n aur baaz auqaam jab tum baahami jhagda laate ho to mumkin hai ke tum mein koi doosra apne fareeq-e-mukhaalif ke muqaable mein ziyaada chalaaki se bolne waala ho, is tarah mein uske mutaabiq faisla kar du'n jo main usse suntan hoo'n. Lehaaza aise haalaat min jis shakhs ke liye bhi uske bhai ke haq mein kisi cheez ka faisla kar du'n to wo usey na le kyou'nke is tarah main usey jahannum ka ek (1) tukda kaat kar deta hoo'n*".[790]

Baab 11: Nikah (ke mutaalliq jhooti gawaahi) Ka Bayaan

[6968] Hazrat Abu Huraira ﷠ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kuwaari ladki ka nikah us waqt tak na kiya jaae jab tak usse ijaazat na li jaae aur kisi bewa ka nikah us waqt tak na kiya jaae jab tak uska amr[791] na maaloom kar liya jaae*". Poocha gaya: Allah ke Rasool ﷺ! Kuwaari ladki ki ijaazat kaise hogi? Aap ﷺ ne farmaya: "*Uski khamoshi Uski ijaazat hai*".

Baaz log kehte hain: Agar kuwaari ladki se ijaazat na li gai aur na uska nikah hi kiya gaya lekin kisi shakhs ne heela-saazi karke do (2) jhoote gawaah bana liye ke usne ladki se uski razamandi se nikah kar liya hai. Aur qaazi ne us nikah

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[785] T: (پَہْلُو تَہی کَرْنا) Kinaara-kashi, katraana, taal-matol [Rekhta]

[786] Surah an Nisa: 3

[787] Surah an Nisa: 127

[788] راجع: 2494

[789] راجع: 3188

[790] راجع: 2458

[791] T: (اَمْر) Muaamala, masla, baat, hukum [Rekhta]

ke mutaalliq faisla de diya, halaa'nke shauhar jaanta hai ke gawaahi jhoot par mabni aur baatil hai. Uske baawujood us ladki se jimaa karne mein koi harj nahi, kyou'nke ye nikah saheeh hai.[792]

Faaeda: Imam Bukhari ؒ ne is unwaan mein heela-saazo'n ki makkaari aur fareb-dahi se parda uthaaya hai ke unke nazdeek ek (1) maasoom kuwaari ladki ke mutaalliq jhoote gawaah pesh kar dene ke baad agar kisi ne adaalat se apne haq mein faisla le liya to wo kuwaari ladki uski biwi ban jaaegi aur indAllah bhi is "haraam-kaari" par usse koi muwaakhaza nahi hoga. Halaa'nke hadees ki roo-se nikah ke liye ladki ki ijaazat zaroori hai. Iske alaawa sarparast ki razamandi aur ijaazat ki haisiyat bhi tasleem-shuda hai, lekin heela-saazi ke zariye se fareb-kaari par mabni nikah mein na-saraparast ki ijaazat haasil ki gai aur na ladki ki ijaazat hi ko pesh-e-nazar rakha gaya, sirf do (2) jhoote gawaaho'n ki gawaahi ki binaa par adaalat se faisla haasil karke maasoom ladki ko biwi bana liya gaya. " إِنَّا لِلّٰهِ وَإِنَّا اِلَيْهِ رَاجِعُوْن"

[6969] Hazrat Qaasim se riwayat hai ke Hazrat Jaafar ؓ ki aulaad mein se ek (1) khatoon ko is amr ka khatra hua ke uska sar-parast aise shakhs se uska nikah kar de ga jise wo naa-pasand karti hai. Chunache usne ansaar ke do (2) buzurgo'n Abdur Rahman bin Jaariya aur Mujamme bin Jaariya ko paighaam bheja. Unho'n ne tasalli di ke is silsile mein fikrmand hone ki zaroorat nahi, kyou'nke Khansa bint Khidaam ka nikah unke waalid ne unki naa-pasandidgi ke baawujood kar diya tha to Nabi ﷺ ne is nikah ko mustarad kar diya tha.

Sufyan ne kaha: Abdur Rahman ko maine ye kehte hue suna, wo apne waalid se bayaan karte hain ke Khansa (ka nikah uske waalid ne kar diya tha).[793]

[6970] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Bewa ka nikah us waqt tak na kiya jaae jab tak uska amr na maaloom kar liya jaae aur kisi kuwaari ka nikah na kiya jaae, hatta ke usse ijaazat le li jaae*". Logo'n ne poocha: Uski ijaazat ka kya tareeqa hai? Aap ne farmaya: "*Uska khamosh rehna hi uski ijaazat hai*".[794]

Is hadees ke baawujood kuch log kehte hain: Agar kisi ne do (2) jhoote gawaaho'n ke zariye se ye heela kiya ke kisi bewa se uski ijaazat se nikah kar liya aur qaazi ne bhi uske haq mein nikah ka faisla kar diya. Halaa'nke mard ko ba-khoobi ilm hai ke usne aurat se nikah nahi kiya. Iske baawujood ye nikah jaaez hai aur us mard ke liye us aurat ke saat rehne mein koi harj nahi.

[6971] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Kuwaari ladki se nikah ki ijaazat li jaaegi*". Maine kaha: Kuwaari ladki to sharaegi. Aap ﷺ ne farmaya: "*Uski khamoshi hi uski ijaazat hai*".[795]

Iske baawujood baaz log logo'n ne kaha hai: Agar koi yateem bacchi ya kuwaari ladki se nikah karna chaahe, lekin ladki nikah par razamand na ho to ye heela kare ke do (2) jhoote gawaah laae jo gawaahi de'n ke us mard ne us aurat se nikah kiya hai. Jab ladki ko khabar pohonchi to wo bhi raazi hogai, qaazine bhi jhooti gawaahi qubool karli, halaa'nke shauhar jaanta hai ke usne nikah nahi kiya, uske baawujood uska aurat se jimaa karna jaaez hai.

Faaeda: Imam Bukhari ؒ ne heela-saazi ki buraai ko bayaan karne ke liye mukhtalif usoolb ikhtiyaar kiye hain. Pehli soorat kuwaari ladki ke mutaalliq thi, doosri shauhar-deeda ke baare mein aur teesri soorat mein gawaahi ke baad eteraaf hai. Imam Bukhari ؒ ka maqsood sab soorato'n mein ek (1) hi mauqif ko baar-baar bayaan karna hai ke adaalat ka faisla zaahir taur par to naafiz ho sakta hai, lekin baatini etebaar se uski koi haisiyat nahi, balke aisa shakhs qiyaamat ke din Allah ke yahaa'n qaabil-e-muwaakhaza hoga.

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792 راجع: 5136
793 راجع: 5138
794 راجع: 5136
795 راجع: 5137

Baab 12: Aurat Ka Apne Shauhar Aur Saukano'n Se Heela Karne Ki Mumaaneat Aur Uske Mutaalliq Nabi ﷺ Par Jo Wahee Naazil Hui Uska Bayaan

[6972] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ meethi cheez aur shahed ko bohot pasand karte the. Aap ﷺ jab asr ki namaz padh lete to apni biwiyo'n ke paas tashreef le jaate aur unke qareeb hote. Ek (1) martaba aap Hazrat Hafsa ؓ ke ghar gae aur unke isse ziyaada qiyaam farmaya, jitni der qiyaam ka maamool tha. Maine iske mutaalliq poocha to mujhe bataaya gaya ke uski qaum se ek (1) aurat ne unhe'n ek (1) kuppi shahed bataur-e-hadiya bheja hai aur unho'n ne Rasool Allah ﷺ ko uska sharbat pilaaya tha. Maine (apne dil mein) kaha: Allah ke Qasam! Ab main aap ke mutaalliq zaroor koi heela karu'ngi, chunache maine uska zikr Hazrat Sauda ؓ se kiya aur unhe'n kaha: Jab tumhare paas Aap ﷺ tashreef laae'n to aap ke qareeb bhi aae'nge. Us waqt tum ne ye kehna hoga: Allah ke Rasool ﷺ! (kya) shayad aap ne maghafeer khaaya hai? Aap ne farmae'nge: Nahi. Tum kehna: Phir ye boo kaisi hai? Rasool Allah ﷺ ko ye baat bohot naagawaar thi ke aap ke jism ke kisi hisse se boo aae. Chunache Aap ﷺ uska ye jawaab de'nge ke Hafsa ne mujhe shahed pilaaya tha. Us par unse kaha ke shayad shahed ki makkhiyo'n ne u'rfut[796] ka ras choosa hoga.

Main bhi (Rasool Allah ﷺ se) yehi baat kahu'ngi aur Safiyya! Tum ne bhi yehi kehna hoga. Chunache Aap ﷺ jab Hazrat Sauda ؓ ke yahaa'n tashreef le gae to unka bayaan hai: Us zaat ki qasam jiske siwa koi maabood-e-bar-haq nahi! Tumhare khauf ki wajah se qareeb tha ke main us waqt Aap ﷺ se ye baat jaldi mein keh doo'n, jabke aap abhi darwaze hi par the. Aakhir jab Rasool Allah ﷺ qareeb aae to maine poocha: Allah ke Rasool ﷺ! Aap ne maghafeer khaaya hai? Aap ne farmaya: "*Nahi*". Maine kaha: Phir ye boo kaisi hai? Aap ne farmaya: "*Mujhe to Hafsa ne shahed pilaaya hai*". Maine kaha: Us shahaed ki makkhiyo'n ne u'rfut ka ras choosa hoga. Jab Aap ﷺ mere paas tashreef laae to maine bhi aise hi kaha aur Hazrat Safiyya ؓ ke paas tashreef le gae to unho'n ne bhi yehi kaha. Phir jab aap Hazrat Hafsa ؓ ke yahaa'n tashreef le gae to unho'n ne kaha: Allah ke Rasool ﷺ! Kya main aap ko shahed ka sharbat na pilaau'n? Aap ne farmaya: "*Mujhe uski haajat nahi hai*". Us par Hazrat Sauda ؓ ne kaha: Subhan-Allah! Ham ne aap ko shahed se mehroom kar diya hai, maine unse kaha: Khamosh raho.[797]

Baab 13: Taaoon[798] se Bhaagne Ke Liye Heela Karna Manaa Hai

[6973] Hazrat Abdullah bin Aamir bin Rabeea se riwayat hai ke Hazrat Umar ؓ shaam (ka ilaaqa fatah karne ke liye) rawaana hue. Jab muqaam-e-sargh par pohonche to unhe'n ittela mili ke shaam wabaai bimaari ki lapet mein hai. Us dauraan mein Hazrat Abdur Rahman bin Awf ؓ ne unhe'n bataaya ke Rasool Allah ﷺ ne farmaya: "*Jab tumhe'n pataa chale ke kisi sarzameen mein waba phaili hui hai to wahaa'n mat jaao aur agar kisi muqaam par wabaa phoot pade aur tum wahaa'n maujood ho to raah-e-faraar ikhtiyaar karte hue wahaa'n se naql-e-makaani na karo*". Chunache Hazrat Umar ؓ muqaam-e-sargh se waapas aagae.[799]

Ibne Shihab, Saalim bin Abdullah se bayaan karte hain ke Hazrat Umar ؓ, Hazrat Abdur Rahman bin Awf ؓ ki hadees sun kar waapas hue the.

[6974] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai ke ek (1) martaba Rasool Allah ﷺ ne taaoon ka zikr karte hue farmaya: "*Ye ek (1) azaab hai jiske zariye se baaz ummato'n ko azaab diya gaya tha. Uske baad uska kuch hissa baaqi reh gaya tha jo kabhi aata hai aur kabhi chala jaata hai. Jo koi kisi sarzameen mein uske phailne ke mutaalliq sune to wahaa'n na jaae, lekin agar koi kisi muqaam par ho aur wahaa'n ye wabaa phoot pade to wahaa'n se bhaagne ki koshish na kare*".[800]

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[796] T: (الْعُرْفُطَ)

[797] راجع: 4912

[798] T: (طاعُون) Ek (1) wabaa, plague, Ek (1) mohlik jaraseemi bimaari jis mein guthli nikalti hai aur bukhaara aata hai [Rekhta]

[799] راجع: 5729

[800] راجع: 3473

Faaeda: Allah ki taqdeer to waaqe ho kar rehti hai, phir wabaai amraaz se ehtiyaati tadabeer ke kya maane? Ke wahaa'n se mat niklo jaha'n wabaa phaili ho aur wahaa'n mat jaao jahaa'n wabaa phaili ho! Iska behtareen jawaab Hazrat Umar ﵁ ne diya tha. Jab unse Obaida bin Jarraah ﵁ ne kaha: Ameer-ul-Momineen! Kya aap Allah ki taqdeer se faraar hona chaahte hain? Unho'n ne farmaya: Ham Allah ki taqdeer se Allah ki taqdeer hi ki taraf faraar hote hain. Agar tum aisi waadi mein padaao karo jaha'n sar-sabz aur khush ilaaqa ho, agar sar-sabz ilaaqe mein apne oont charaao to ye Allah ki taqdeer hai aur agar khushk ilaaqe mein oont chare'n to bhi Allah ki taqdeer hai.[801]

Baab 14: Hiba (هِبَة) Aur Sufa'h (شُّفْعَةِ) Ke Mutaalliq Heela Karne Ka Bayaan

Baaz logo'n ne kaha hai: Agar kisi ne ek-hazaar (1000) ya usse ziyaada dirham kisi doosre ko hiba kiye, hatta ke wo uske paas kai saal rahe, phir un mein is tarah heela kiya ke hiba karne waale ne wo dirham usse waapas le liye to un dono mein se kisi par bhi zakat waajib nahi. Un hazraat ne hiba ke muaamale mein Rasool Allah ﷺ ki khuli mukhalifat ki hai, mazeed bar-aa'n unho'n ne zakat bhi saaqit kardi hai.

[6975] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Apne hiba ko waapas lene waala us kutte ki tarah hai jo apni qae ko khud chaat jaata hai, hamaare liye is tarah ki buri misaal munaasib nahi*".[802]

[6976] Hazrat Jaabir bin Abdullah ﵄ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne shufa'h (شُّفْعَة) ka haq har us cheez mein diya hai jo taqseem na ki gai ho. Jab hadd-bandi ho jaae aur raaste alag-alag kar diye jaae'n to phir shufa'h nahi hota.[803]

Iske bawujood baaz logo'n ne kaha hai: Shufa'h ka haq padosi aur hamsaae ko bhi hota hai. Phir jis cheez (hamsaae ke haq-e-shufa'h) ko mazboot kiya tha usey khud hi baatil qaraar diya aur kaha ke agar kisi ne koi ghar khareeda, phir usey khatra mehsoos hua ke uska padosi shufe'h ki bunyad par usse ghar le le ga to usey chaahiye ke wo makaan ke sau (100) hisso'n mein se pehle ek (1) hissa kharid le, phir baaqi hisse khareed kare. Aisi soorat mein padosi ko sirf pehle khareed-karda hisse mein se shufe'h ka haq hoga. Makaan ke baaqi hisso'n mein se usey haq-e-shufa'h haasil nahi hoga. Kharidaar us makaan ke mutaalliq is qism ka heela kar sakta hai.

[6977] Hazrat Amr bin Shareed se riwayat hai, unho'n ne kaha: Hazrat Miswar bin Makhrama ﵄ aae aur unho'n ne mere kandhe par haath rakha, phir main unke saath Hazrat Saad bin Maalik ke paas gaya. (Wahaa'n) Abu Raafe ne Hazrat Miswar se kaha: Kya tum Hazrat Saad ﵁ se meri sifaarish nahi karte ke wo mera makaan khareed le'n, jo meri haweli mein hai? Unho'n ne kaha: Main to chaar-sau (400) dirham se ziyaada nahi du'nga aur wo bhi qisto'n mein adaa karu'nga. Abu Raafe ne kaha: Mujhe to uske paas-sau (500) naqd mil rahe the, lekin maine inkaar kar diya. Agar maine Rasool Allah ﷺ ko ye farmate na suna hota: "*Hamsaaya apne qurb ke baais ziyaada haqdaar hai*" to main tumhe'n ye makaan farokht na karta, ya tujhe na deta.

(Raawi kehta hai ke) Maine Sufyan bin Uyayna se poocha ke Ma'mar ne to is tarah bayaan nahi kiya. Sufyan ne kaha: Lekin mujhe to Ibrahim bin Maisarah ne ye hadees isi tarah naqal ki hai.[804]

Baab log kehte hain: Jab koi apna makaan farokht karne ka iraada kare to uske liye jaaez hai ke wo heela kare aur haq-e-shufa'h ko ghair-moassir[805] kare. Wo is tarah ke bechne waala, kharidaar ko wo makaan hiba karde aur uski hadd-bandi karke uske hawaale karde. Phir kharidaar, us hiba ke muaawaze mein maalik ko ek-hazaar (1000) bataur-e-muaawaza adaa kar de, is tarah shufa'h karne waale ko us mein shufa'h karne ka haq nahi rahega.

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[801] Saheeh Bukhari: at Tib: H5729

[802] راجع: 2589

[803] راجع: 2213

[804] راجع: 2258

[805] T: (غَير مُؤَثِّر) Jis ka koi asar na ho, jis mein koi taaseer na ho [Rekhta]

[6978] Hazrat Abu Raafe ﷺ se riwayat hai ke Hazrat Saad bin Maalik ﷺ ne unke ek (1) makaan mein chaar-sau (400) misqaal[806] qeemat lagaai. Unho'n ne kaha: Agar maine Rasool Allah ﷺ se ye na suna hota ke "*Hamsaaigi ki wajah se ziyaada haqdaar hai*" to main ye makaan tumhe'n na deta.[807]

(Iske bawujood) Baaz log kehte hain: Agar kisi ne makaan ka kuch hissa khareeda aur wo chaahta hai ke haq-e-shufa'h ko baatil kare to usey chaahiye ke wo apne naa-baaligh bete ko hiba kar de, us soorat mein naa-baaligh par qasam nahi hogi.

Baab 15: Aamil Ka Tohfa Lene Ke Liye Heela Karna

[6979] Hazrat Abu Humaid Saa'di ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ek (1) shakhs ko Banu Sulaim ke sadaqaat wasool karne ke liye aamil banaaya, jise Ibne Lutbiya kaha jaata tha. Jab wo sadaqaat le kar waapas aaya to Rasool Allah ﷺ ne usse hisaab-kitaab liya. Usne kaha: Ye tumhara maal hai aur ye (mera) hadiya hai. Rasool Allah ﷺ ne farmaya: "*Agar tu saccha hai to apne maa-baap ke gahr mein kyou'n na baitha raha, wahee'n ye tahaaef tere paas aajaate*". Uske baad Aap ﷺ ne hame'n khutba diya, Allah ki hamd o sana ke baad farmaya: "*Amma Baad! Main tum mein se kisi ko us kaam par aamil banaata hoo'n jo Allah Ta'ala ne mere supurd kiya hai, phir wo shakhs mere paas aakar kehta hai: Ye tumhara maal hai aur ye mujhe hadiya diya gaya hai. Wo apne waalidain ke ghar kyou'n nahi baitha raha, taake wahee'n usey hadaaya[808] pohonch jaae'n? Allah ke Qasam! Tum mein se jo bhi haq ke baghair koi cheez le ga, wo Allah Ta'ala se is haal mein mulaqaat karega ke wo us cheez ko uthaae hue hoga. Main tum se har us shakhs ko pehchaan lu'nga jo Allah Ta'ala se is haalat mein milega ke wo oont uthaae hue hoga, jo bil-bilaa raha hoga, ya gaae uthaae hue hoa jo apne aawaaz nikaal rahi hogi, ya bakri uthaae hue hoga jo mimiyaa rahi hogi*". Phir aap ne dono haath uthaae, hatta ke aap ki baghlo'n ki safedi nazar aane lagi. Phir aap ne farmaya: "*Aye Allah! Maine tera hukum logo'n tak pohoncha diya hai?*" Raawi kehta hai: Ye manzar maine apni aankho'n se dekha aur mere kaano'n ne un baato'n ko suna.[809]

[6980] Hazrat Abu Raafe ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Padosi apni hamsaaigi ki wajah se ziyaada haqdaar hai*".[810]

(Iske baawujood) Baaz logo'n ne kaha hai: Agar kisi ne bees-hazaar (20,000) dirham mein makaan khareeda to (isqaat-e-haq shufa'[811] ke liye) heela karne mein koi qabaahat[812] nahi ke bees-hazaar (20,000) dirham ka sauda kar le. Phir makaan ke maalik ko nau-hazaar-nau-sau-ninaanwe (9999) dirham naqd de-de aur Bees-hazaar (20,000) mein se baaqi (dus-hazaar-ek) 10,001 dirham ke ewaz usey ek (1) dinar de. Us soorat mein agar shufa'h karne waala us makaan ko lena chaahega to usey bees-hazaar (20,000) hi mein lena hoga, warna usey makaan ke silsile mein koi ikhtiyaar nahi hoga. Phir agar makaan ka koi aur haqdaar nikal aaya to kharidaar, farokht karne waale se wohi raqam waapas le ga jo usne di hai. Aur wo nau-hazaar-nau-sau-ninaanwe (9999) dirham aur ek (1) dinar hai, kyou'nke us ghar ka jab aur koi haqdaar nikal aaya to bae sirf jo dinar ke mutaalliq hui thi, khatam ho gai. Aur agar us ghar mein koi aeb saabit hua aur uska koi doosra haqdaar na nikla to wo usey bees-hazaar (20,000) dirham ke ewaz waapas karega.

Abu Abdullah Imam Bukhari ﷺ kehte hain: Un logo'n ne musalmano ke darmiyan makr o fareb ko jaaez rakha, halaa'nke Nabi ﷺ ne farmaya hai: "*Ek (1) musalman ka doosre musalman ki khareed o farokht mein koi aeb, khabaasat, aur aafat nahi honi chaahiye*".

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[806] T: (مِثْقال) Saade-chaar 4 ½ maashe ka wazan, sone ke ek (1) sikke ka naam jo arab mein raaej tha [Rekhta]

[807] راجع: 2258

[808] T: (ہَدِیَہ) Hadiya ki jamaa, wo cheez jo kisi ko taazeem ya ikraam ya mohabbat ke jazbe ke tahat di jaae, tohfa, nazraana, nazar [Rekhta]

[809] راجع: 925

[810] راجع: 2258

[811] T: (شُفْعَہ) Wo haq jo ghar ya zameen ki hamsaaigi se haasil hota hai [Rekhta]

[812] T: (قَباحَت) Kharaabi, buraai, naqs, aeb [Rekhta]

[6981] Hazrat Amr bin Shareed se riwayat hai ke Hazrat Abu Raafe ؓ ne Hazrat Saad bin Maalik ؓ ko ek (1) ghar char-sau (400) misqaal mein farokht kiya aur farmaya: Agar maine Nabi ﷺ se ye baat na suni hoti ke "*Padosi hamsaaigi ka ziyaada haqdaar hai to main aap ko ye ghar farokht na karta*".[813]

[813] راجع: 2258

بسم الله الرحمان الرحيم

91: Kitab ut Taabeer (Khwaabo’n Ki Taabeer Ka Bayaan) كِتَابُ الْتَّعْبِيْرِ

Baab 1: Rasool Allah ﷺ Par Wahee Ka Aaghaaz Sacche Khwaab Se Hua

[6982] Hazrat Ayesha ؓ se riwayat hai, unho’n ne farmaya: Rasool Allah ﷺ par wahee ka aaghaaz ba-haalat neend sacche khwaab ke zariye se hua. Aap ﷺ jo khwaab bhi dekhte wo subah ki raushni ki tarah saamne aajaata. Aap ghaar-e-hira mein tashreef laate aur us mein tanha chand raate’n ibaadat karte. Un chand raato’n ka tosha bhi saath laate. Phir jab Hazrat Khadeeja ؓ ke paas waapas tashreef le jaate to wo itna hi tosha aap ke hamraah kar detee’n hatta ke achaanak aap ke paas haq aagaya, jabke aap ghaar-e-hira mein the. Chunache us mein farishta aap ke paas aaya aur kehne laga: Padhiye. Nabi ﷺ ne usse farmaya: “*Main padha hua nahi hoo’n, aakhir mein usne mujhe pakad liya aur zor se dabaaya aur zor se dabaaya jis ki wajah se mujhe bohot takleef hui. Phir us ne mujhe chod kar kaha: Padhiye. Maine kaha: Main padha hua nahi hoo’n. Phir usne is tarah dabaaya ke main be-qaabu ho gaya. Phir mujhe chod kar kaha: Padhiye! Maine kaha: Main padha hua nahi hoo’n, to us ne mujhe teesri martaba pakda aur khoob dabaaya yahaa’n tak ke maine behad takleef mehsoos ki. Aakhir chod kar usne mujh se kaha:* Apne Rabb Ke Naam Se Padhiye, Jisne Paida Kiya *haata ke* “مَالَمْ يَعْلَمْ”[814] *tak pohoncha*”. Aap ﷺ in ayaat ko saath le kar wahaa’n se waapas aae, us waqt aap ki gardan aur kande ke darmiyan ka gosht harkat kar raha tha, hatta ke Hazrat Khadeeja ؓ ke yahaa’n tashreef le gae aur farmaya: “*Mujhe chaadar udhaa do, mujhe chaadar udhaa do*”. Unho’n ne aap ko chaadar mein lapet diya. Phir jab aap ka khauf o hiraas[815] door hua to aap ne farmaya: “*Khadeeja! Mera haal kya ho gaya hai? Mujhe apni jaan ka khatra hai*”. Hazrat Khadeeja ؓ ne kaha: Allah ke Qasam! Aisa hagirz nahi ho sakta, aap shaad[816] rahe’n, Allah Ta’ala aap ko kabhi ruswa nahi karega, kyou’nke aap to sila-rehmi karte hain, sacchi baat karte hain, naadaaro’n ka bojh uthaate hain, mehmaan-nawaazi karte hani aur wo haq ki raah mein aane waali museebato’n mein madad karte hain. Uske baad Hazrat Khadeeja ؓ aap ko Warqa bin Naufal bin Asad bin Abdul Uzza bin Qusai ke paas laaee’n jo unke chachazaad the aur wo zamaana-e-jaahiliyyat mein isaai ho gae the aur wo arbi likh lete the, aur Allah ki taufeeq se wo arbi mein injeel ka tarjuma likha karte the. Nez wo us waqt bohot bodhe ho chuke the, hatta ke unki binaai bhi jaati rahi thi. Unse Hazrat Khadeeja ؓ ne kaha: Biradaram! Apne bhatije ki baat ghaur se sunee’n. Warqa ne poocha: Bhatije! Tum kya dekhte ho? Nabi ﷺ ne jo dekha tha usey zikr kar diya. Warqa ne sun kar kaha: Ye to wohi naamoos hai jo Hazrat Moosa ؑ par naazil hua tha. Kaash! Main ayyaam-e-nubuwwat mein naujawaan hota aur zinda rehta jab tumhe’n tumhari qaum yahaa’n se nikaal degi. Rasool Allah ﷺ ne farmaya: “*Kya ye mujhe yahaa’n se nikaal de’nge?*” Warqa ne kaha: Haa’n, jab bhi aap jaisa koi paighaam le kar aaya to uske saath dushmani ki gai aur agar maine tumhare wo din paa liye to main tumhari bharpoor madad karu’nga. Lekin kuch hi dino’n baad Warqa ka intiqaal ho gaya. Uske baad wahee ka silsila bhi munqata ho gaya.

(Raawi kehta hai ke) Hame’n ye khabar pohonchi hai ke Nabi ﷺ ko is wajah se is qadar gham tha ke aap ne kai martaba pahaad ki buland choti se khud ko giraa dena chaaha, lekin jab bhi aap kisi pahaad ki choti par chadhte, taake us par se khud ko giraa de’n to Hazrat Jibraeel ؑ numudaar ho kar farmate: “Ya Muhammad! Yaqeenan aap Allah ke rasool hain” Usse Aap ﷺ ko sukoon milta aur waapas aajaate, lekin jab silsila-e-wahee ziyaada dino’n tak ruka raha to ek (1) martaba aap ne dobaara aisa iraada kiya. Jab aap pahaad ki choti par chadhe to Hazrat Jibraeel ؑ saamne aae aur unho’n ne Aap ﷺ se isi tarah ki baat phir kahi.[817]

Hazrat Ibne Abbas ؓ ne farmaya: “فَالِقُ اَلْإِصْبَاحِ”[818] se muraad hai: Din ke waqt sooraj ki raushni aur raat ke waqt chaand ki raushni.

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[814] Surah al A’laq: 1-5

[815] T: (خوف و ہِراس) Dar aur andesha [Rekhta]

[816] T: (شاد) Khush, masroor [Rekhta]

[817] راجع: 3

[818] Surah al Anaam: 96

Baab 2: Nek Logo’n Ke Khwaab

Irshad-e-Baari Ta’ala hai: “Bila-shubha Allah Ta’ala Ne Apne Rasool Ka Khwaab Saccha Kar Dikhaaya, Ek (1) Haqeeqat Thi Ke Tum In Sha Allah Masjid-e-Haraam Mein Aman Ke Saath Daakhil Hoge … Ek (1) Qaribi Fatah Tumhe’n Ataa Farmadi”.[819]

[6983] Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Kisi nek aadmi ka accha khwaab nabuwwat ka chiyaleeswaa’n (1/46) hissa hota hai*”.[820]

Baab 3: Khwaab Allah Ki Taraf Se Hota Hai

[6984] Hazrat Abu Qatada ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Sacche khwaab Allah ki taraf se hote hain aur bure khwaab shaitan ki taraf se dikhaae jaate hain*”.[821]

[6985] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho’n ne Nabi ﷺ ko ye farmate hue suna: “*Jab tum mein se koi aisa khwaab dekhe jise wo pasand karta ho to wo Allah ki taraf se hota hai, lehaaza wo us waqt Allah ki hamd o sana kare aur usey kisi se bayaan kare aur agar uske bar-aks koi aisa khwaab dekhe jise wo naa-pasand karta ho to ye shaitan ki taraf se hota hai, lehza wo uske shar se Allah Ta’ala ki panaah maange aur kisi se us khwaab ka zikr na kare, is taray ye khwaab usey koi nuqsaan na pohoncha sakega*”.[822]

Baab 4: Accha Khwaab Nabuwwat Ka Chiyaleeswaa’n (1/46) Hissa Hai

[6986] Hazrat Abu Qatada ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: “*Accha khwaab Allah Ta’ala ki taraf se hota hai, aur bura khwaab shaitan ki dar-andaazi ka nateeja hota hai. Lehaaza jab tum mein se koi bura khwaab dekhe to usse (Allah ki) panaah maange aur apni baaee’n jaanib thook de, phir ye khwaab usey koi nuqsaan nahi pohoncha sakega*”.[823]

Ek (1) riwayat mein Abdullah bin Abu Qatada apne baap Abu Qatada ؓ se, wo Nabi ﷺ se ye hadees isi tarah bayaan karte hain.

[6987] Hazrat Ubadah bin Saamit ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain. Aap ne farmaya: “*Momin ka khwaab nabuwwat ke chiyaleeswe’n (1/46) hisso’n mein se ek (1) hissa hai*”.

Ye riwayat Saabit, Humaid, Ishaq bin Abdullah, aur Hazrat Shuaib ne Hazrat Anas ؓ se, unho’n ne Nabi ﷺ se bayaan ki hai.

[6988] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Momin ka khwaab nabuwwat ke chiyalees (46) hisso’n mein se ek (1) hissa hota hai*”.[824]

[6989] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho’n ne Rasool Allah ﷺ ko ye farmate hue suna: “*Accha khwaab nabuwwat ke chiyalees (46) hisso’n mein se ek (1) hissa hota hai*”.[825]

Faaeda: Haafiz Ibne Hajar ؒ likhte hain ke nabuwwat ke khatam hone ke baad ye daawa karna ke nabuwwat ke kuch ajza abhi baaqi hain, bohot mushkil amr hai. Is liye mazkoora hadees ki tashreef mein mundarja zail taujihaat[826] ki gai hain: ❁ Aar nabi khwaab dekhta hai to haqiqi taur par nabuwwat ka juzz hai aur agar koi ummat acchi khwaab dekhta hai to uske majaazi maane muraad ho’nge. ❁ Isse muraad Hazraat-e-Ambiya ؑ ke khwaabo’n ke muwaafiq khwaab dekhna hai, ye muraad nahi ke nabuwwat ka koi hissa baaqi hai. ❁ Accha khwaab ilm-e-nabuwwat ka hissa hai, nabuwwat ka juzz nahi, kyou’nke ilm-e-nabuwwat to qiyaamat tak baaqi rahega. ❁ Pasandida aur saccha khwaab sadaaqat ke etebaar se nabuwwat se mushaabahat rakhta hai. Kuch hazraat ne iski taujeeh baae’n-taur par

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[819] Surah al Fath: 27

[820] Dekhiye: 6994

[821] راجع: 3292

[822] Dekhiye: 6989 7045

[823] راجع: 3292

[824] Dekhiye: 7017

[825] راجع: 6985

[826] T: (تَوجِيهه) Taujeeh ki jamaa, sabab bayaan karna, wajah bayaan karna [Rekhta]

bayaan ki hai ke wahee ki ibteda se Rasool Allah ﷺ ki wafaat tak te-ees (23) saal ki muddat hai. Un mein se tera (13) saal makkah mukarrma mein aur dus (10) saal madina munawwara mein wahee naazil hoti rahi, aur ibtedaai zamaana-e-nabuwwat mein che (6) maah tak khwaab mein wahee naazil hoti rahi. Ye nisf saal hai. Is arah te-ees saal ka nisf chiyaalees (46) hota hai. Is etebaar se acche khwaab ko naubuwwat ka chiyaleeswa'n hissa qaraar diya gaya hai. والله أعلم

Baab 5: Mubashharaat Ka Bayaan

[6990] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Nabuwwat mein se ab sirf mubashharaat baaqi reh gai hain*". Sahaba Ikram ne poocha: Mubashharaat se kya muraad hai? Aap ne farmaya: "*(Mubashharaat) Acche khwaab hain*".

Baab 6: Hazrat Yusuf ﷺ Ke Khwaab Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Jab Yusuf ﷺ Ne Apne Baap Se Kaha Tha: Abba Jaan! Maine Khwaab Mein Dekha Hai Ke Gyaara (11) Sitaare, Sooraj Aur Chaand Mujhe Sajda Kar Rahe Hain … Sab Kuch Jaanne Waala Kamaal Hikmat Waala Hai".[827]

Nez, Irshad-e-Baari Ta'ala hai: "(Yusuf ﷺ ne kaha:) Abba Jaan! Ye Hai Mere Us Khwaab Ki Taabeer Jo Maine Bohot Pehle Dekha Tha. Allah Ta'ala Ne Usko Haqeeqat Bana Diya … Aur Mujhe Ne Logo'n Mein Shaamil Kar Le".[828] Tak.

Abu Abdullah (Imam Bukhari ﷺ) ne farmaya: Faatir (فَاطِرٌ), Badeeu (الْبَدِيْعُ), Mubdioo (الْمُبْدِعُ), Baari (الْبَارِئُ), aur Khaaliq (الْخَالِقُ) ham-maane hain. Aur "بَدْءِ" aur "بَادِءِ" se hai ke maane jungle aur dehaat hain.

Baab 7: Hazrat Ibrahim ﷺ Ke Khwaab Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Phir Jab Wo (beta) Unke Hamraah Daud-dhoop Ki Umar Ko Pohonch Gaya … Ham Neki Karne Waalo'n Ko Usi Tarah Sila Dete Hain".[829]

Mujahid ne kaha: "أَسْلَمَا" ke maane hain: Dono uske hukum ke saamne jhuk gae jo unhe'n diya gaya tha. "تَلَّهُ" ke maane hain: Unho'n ne uski peshaani zameen par rakhi, yaane usey aundha lita diya.

Baab 8: Khwaab Par Ittefaaq, Yaane Ek (1) Hi Khwaab Kai Aadmi Dekhe'n

[6991] Hazrat Ibne Umar ﷺ se riwayat hai, ke kuch logo'n ko khwaab mein shab-e-qadar saat (7) aakhri taareekho'n mein dikhaai gai jabke kuch logo'n ko dikhaai gai ke wo aakhri dus (10) taareekho'n mein hogi. Nabi ﷺ ne farmaya: "*Tum usey aakhri saat (7) taareekho'n mein talaash karo*".[830]

Baab 9: Qaidiyo'n, Fasaadiyo'n Aur Mushrikeen Ke Khwaab

Irshad-e-Baari Ta'ala hai: "Hazrat Yusuf ﷺ Ke Saath Do Aur Naujawaan Bhi Qaid-khaane Mein Daakhil Hue … Tum Apne Maalik Ke Paas Jaao".

Hazrat Fuzail ne apne paikaaro'n mein se kisi ko kaha: Aye Abdullah! Kya mutafarriq Rabb behtar hain ya ek (1) hi Allah jo sab par ghaalib hai? "وَادَّكَرَ" ye lafz "ذَكَرْتُ" se baab-e-ifteaal hai. "أُمَّةٍ" bhi padha gaya hai jiske maane hain: Bhool.

Hazrat Ibne Abbas ﷺ ne kaha: "يَعْصِرُوْنَ" ke maane hain: Angoor nichode'nge aur tel nikaale'nge. "تُحْصِنُوْنَ" ke maane hain: Jis ki tum hifaazat karoge.

Faaeda: In aayaat se khwaab ke mutaalliq darj-e-zel nukaat akhaz kiye jaa sakte hain: ✿ Qaidiyo'n, fasaadiyo'n, aur be-deen logo'n ke khwaab bhi baaz auqaat sacche aur qaabil-e-taabeer hote hain. ✿ Kaarobaari masrufiyaat aur zehni rujhanaat ka khwaab par gehra asar hota hai. ✿ Khwaab ki taabeer ke liye kisi nek-seerat, ba-akhlaaq, aur tajrabakaar aadmi ka intekhaab karna chaahiye, jo zaroorat padne par hifaazati tadabeer bhi bata sakey. ✿

[827] Surah Yusuf: 4-6

[828] Suray Yusuf: 100-101

[829] Surah as Saaffaat: 102-105

[830] راجع: 1158

Khwaabo'n ki taabeer bataana behtareen zariya-e-tableegh hai. Rasool Allah ﷺ bhi is zariye ko istemaal karte the. ❁ Jo khwaab paraaganda khayalaat ki paidawaar ho'n wo qaabil-e-taabeer nahi hote, lekin ye maaloom karne ke liye gehri baseerat ki zaroorat hai. ❁ Jis khwaab ki taabeer ke mutaalliq sharhe-e-sadr[831] na ho, uske mutaalliq jaldbaazi se kaam nahi lena chaahiye, balke usse saaf-saaf maazarat Karli jaae.

[6992] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Agar main itne din qaid mein rehta jitney din Hazrat Yusuf* ؑ *tehehre rahe, phir mere paas bulaane waala aata to main uski daawat ko fauran qubool kar leta*".[832]

Baab 10: Jis Ne Nabi ﷺ Ko Khwaab Mein Dekha

[6993] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap ne farmaya: "*Jis ne mujhe khwaab mein dekha to (kisi din) wo mujhe bedaari mein bhi dekh le ga, aur shaitan meri soorat ikhtiyaar nahi kar sakta*".

Abu Abdullah (Imam Bukhari ؒ) kehte hain ke Ibne Sireen ne bayaan kiya: Jab koi shakhs Aap ﷺ ko aap ki apni asli soorat mein dekhe.[833]

[6994] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis ne mujhe khwaab mein dekha to usne waaqai mujhe hi dekha, kyou'nke shaitan meri soorat ikhtiyaar nahi kar sakta aur momin ka khwaab nabuwwat ke chiyalees (46) hisso'n mein se ek (1) hissa hota hai*".[834]

[6995] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne kaha Nabi ﷺ ne farmaya: "*Acche khwaab Allah ki taraf se hote hain aur bure khwaab shaitan ki taraf se hain. Lehaaza jo shakhs koi bura khawab dekhe to wo baae'n jaanib teen (3) martaba thook de aur shaitan se Allah Ta'ala ki panaah maange, is tarah ye khwaab uske liye nuqsaan-deh nahi hoga aur shaitan kabhi meri shakl mein nahi aasakta*".[835]

[6996] Hazrat Abu Qatada ؓ hi se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jis ne mujhe dekha usne haq dekha*".

Zubaidi ne Zohri se riwayat karne mein Yunus aur Zohri ki bhatije ne mataaba-at ki hai.[836]

[6997] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne Nabi ﷺ ko ye farmate hue suna: "*Jis ne mujhe dekha usne haq dekha, kyou'nke shaitan mujh jaisa nahi ban sakta*".

Faaeda: Ye baat tasleem-shuda hai ke shaitan khwaab ke andar Rasool Allah ﷺ ka roop dhaar kar dar-andaazi[837] nahi kar sakta, magar ye mumkin hai ke wo kisi doosri shakl mein aakar ye baawar karaae ke main Allah ka Rasool hoo'n. Us soorat-e-haal mein wo shakhs to dhoka nahi kha sakta, jis ne aap ko zindagi mein ba-chashm-e-khud dekha tha, ya wo aap ke huliye mubarak se waaqif hai, lekin aam aadmi jise aap ke huliye se koi aashnaai nahi wo yaqeenan dhoka khaa sakta hai. Us soorat mein agar ba-haalat-e-khwaab aisa hukum diya jaae jo zaahiri taur par islami taalimaat se takraata hai to uski taraf qat-an iltifaat[838] nahi kiya jaaega, kyou'nke islaam mukammal ho chuka hai aur is qism ka khwaab sharai taur par koi haisiyat nahi rakhta. Waazeh rahe ke agar koi Rasool Allah ﷺ ke huliya-e-mubarak ki dil-aawezi aur husn o raanaai ko alfaaz mein dekhne ka khwahishmand ho to wo Shaikh Ibrahim bin Abdullah Haazmi ki taaleef "الرسول كأنك تراه" ka mutaalia kare, jise raaqim-ul-huroof ne "آئنه جمالِ نبوت" ke naam se urdu mein dhaala hai aur Darussalam ne usey intehaai khoobsoorat andaaz mein shaaya kiya hai.

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[831] T: (شَرْحِ صَدْر) Shak o shubha se door hona [Rekhta]
[832] راجع: 3372
[833] راجع: 110
[834] راجع: 6984
[835] راجع: 3292
[836] راجع: 3292
[837] T: (دَر اَنْدازی) Dakhal dene, dar-andaaz ka kaam ya amal, bad-goi, be-jaa mudaakhalat [Rekhta]
[838] T: (اِلْتِفات) Tawajjo, parwaah, meherbaani [Rekhta]

Baab 11: Raat Ke Khwaab Ka bayaan

Isse mutaaliqa hadees Hazrat Samra ؓ ne bayaan ki hai.

[6998] Hazrat Abu Huraira ؓ se riwayat hai, unho'n n kaha ke Nabi ﷺ ne farmaya: "*Mujhe jawaame kalimaat diye gae hain aur rob*[839] *ke zariye se meri madad ki gai hai. Main guzishta raat soya hua tha ke achaanak mujhe zameen ke khazano'n ki chaabiyaa'n pesh ki gaee'n, hatta ke unhe'n mere haath par rakh diya gaya*".

Hazrat Abu Huraira ؓ ne farmaya: Rasool Allah ﷺ duniya se tashreef le gae aur tum un khazaano'n ko nikaal rahe ho.[840]

[6999] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Maine aaj raat khud ko Ka'aba ke paas dekha, phir maine wahaa'n ek (1) gandumi rang ke aadmi ko dekha. Wo gandumi rang ke sab se khoobsoorat aadmi ki tarah the. Uske lambe baal the, jaise tum khoobsoorat lambe baalo'n waale aadmi dekhte ho. Usne baalo'n mein kanghi kar rakhi thi, jabke unse paani ke qatre tapak rahe the. Wo do (2) aadmiyo'n ke sahaare ya unke shaano'n ke sahaare baitullah ka tawaaf kar raha tha. Maine poocha: Ye kaun hai? Mujhe bataaya gaya: Y Hazrat Isa ibne Maryam* ؑ *hain. Phir achaanak maine sakht gunghraale baalo'n waale aadmi ko dekha jiski daaee'n aankh kaani thi, goya wo khushk angoor ki tarah oopar uthi hui thi. Maine poocha: Ye kaun hai? Mujhe bataaya gaya ke ye maseeh dajjaal hai*".[841]

[7000] Hazrat Ibne Abbas ؓ se riwayat hai ke ek (1) aadmi Nabi ﷺ ke paas aaya aur usne kaha: Maine aaj raat ek (1) khwaab dekha hai, phir is hadees ko bayaan kiya.

Is riwayat ki mataaba-at Sulaiman bin Kaseer, Zohri ke bhatije aur Sufyan bin Hussain ne Zohri se ki hai. Unho'n ne Obaidullah se, unho'n ne Ibne Abbas ؓ se bayaan kiya aur unho'n ne Nabi ﷺ se riwayat kiya hai.

Zubaidi ne Zohri se bayaan kiya, unse Obaidullah ne unse Ibne Abbas ؓ ya Abu Huraira ؓ ne bayaan kiya hai, wo Nabi ﷺ se bayaan karte hain.

Shuaib aur Ishaq bin Yahya ne Zohri se bayaan kiya ke Hazrat Abu Huraira ؓ is hadees ko Nabi ﷺ se bayaan karte hain.

Hazrat Ma'mar pehle ise sanad ke saath bayaan nahi karte the, lekin iske baad sanad ke saath zikr karne lagey the.[842]

Baab 12: Din Ke Khwaab Ka Bayaan

Ibne A'un ne Imam Ibn Sireen se naqal kiya hai ke din ke khwaab bhi raat ke khwaab ki tarah hain.

[7001] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ Umme Haraam bint Milhaan ؓ ke yahaa'n tashreef le jaaya karte the, wo Hazrat Ubadah bin Saamit ؓ ki biwi thee'n, chunache ek (1) din aap un ke ghar tashreef le gae to unho'n ne aap ko khana pesh kiya aur (aurto'n ki aadat ke mutaabiq) Aap ﷺ ke sar-e-mubarak se jooe'n nikaalne lage'n. Us dauraan mein Rasool Allah ﷺ so gae, phir bedaar hue to aap muskura rahe the.[843]

[7002] Unho'n ne kaha: Maine aap se dariyaaft kiya: Allah ke Rasool ﷺ! Aap kyou'n muskura rahe hain? Aap ne farmaya: "*Meri ummat ke kuch log mere saamne pesh kiye gae jo Allah ki raah mein jihaad kar rahe hain, wo samandar ke wast*[844] *mein is tarah sawaar hain, goya takhtiyo'n par baithe hue baadshah hain*". Umme Milhaan kehti hain ke maine arz ki: Allah ke Rasool ﷺ! Aap dua farmae'n ke Allah mujhe bhi un mein se kar de. Rasool Allah ﷺ ne unke liye dua farmaai, phir Rasool Allah ﷺ ne apna sar-e-mubarak rakha aur so gae, phir jab bedaar hue to muskura rahe the. Maine poocha: Allah ke Rasool ﷺ! Aap kyou'n hans rahe hain? Aap ne farmaya: "*Meri ummat ke*

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[839] T: (رُعْب) Dehshat, haibat, dar, khauf, dabdaba [Rekhta]

[840] راجع: 2977

[841] راجع: 3440

[842] Dekhiye: 7046

[843] راجع: 2788

[844] T: (وَسْط) Beech, darmiyaan, kisi cheez ke beech ka hissa, mutawassit [Rekhta]

kuch log mere saamne laae gae jo Allah ki raah mein jihaad kar rahe hain". Jaisa ke aap ne pehli martaba farmaya tha. Maine arz ki: Allah ke Rasool ﷺ! Dua farmae'n mujhe bhi Allah un mein se kar de. Aap ﷺ ne farmaya: "*Tum sab se pehle logo'n mein se hogi*". Chunache Umme Haraam ؓ, Hazrat Ameer Muawiya ؓ ke zamaane mein samandari safar par rawaana huee'n aur jab samandar se baahar aaee'n to sawaari se gir kar shaheed ho gaee'n.[845]

Baab 13: Aurto'n Ka Khwaab Dekhna

[7003] Hazrat Khaarija bin Zaid bin Saabit se riwayat hai ke Umm-e-Aa'laa (أُمِّ الْعَلَاء) naami ansari aurat, jis ne Rasool Allah ﷺ se bait ki thi, unho'n ne mujhe bataaya ke jab ansaar ne muhajireen ko qura-andaazi ke zariye se taqseem kiya to hamaare hiss mein Hazrat Usman bin Maz-oon (عُثْمَانُ بْنُ مَظْعُوْن) ؓ aae. Ham ne unhe'n apne ghar mein thehraaya, phir wo bimaar ho gae, aur unki wafaat ho gai. Jab wo faut hue to unhe'n ghusl de kar unke kapdo'n mein kafan diya gaya. Us dauraan mein Rasool Allah ﷺ tashreef laae to maine kaha: Aye Abu Saaeb! Tujh par Allah ki rahmat ho! Tere liye meri gawaahi hai ke Allah Ta'ala ne tujhe zaroor izzat di hogi. Rasool Allah ﷺ ne farmaya: "*Tumhe'n kaise maaloom hua ke Allah Ta'ala ne unhe'n izzat bakhshi hai?*" Maine kaha: Allah ke Rasool ﷺ! Mere maa-baap aap par qurbaan ho'n, phir Allah kisko izzat de ga? Rasool Allah ﷺ ne farmaya: "*Allah ke Qasam! Un par maut to aachuki hai aur Allah ke Qasam! Main bhi unke liye bhalaai ki ummeed rakht ahoo'n. Allah ke Qasam! Main Allah ka rasool hone ke baawujood (hatmi taur par ye) nahi jaanta ke mere saath kya bartaao kiya jaaega*". Us (ansari aurat) ne kaha: Allah ke Qasam! Iske baad main kabhi kisi ki baraa-at[846] nahi karu'ngi.[847]

[7004] Ek-doosri riwayat ke mutaabiq jab Rasool Allah ﷺ ne farmaya: "*Main nahi jaanta ke uske saath kya sulook kiya jaaega?*" To mujhe bohot ranj hua, chunache main so gai to maine khwaab mein Hazrat Usman bin Maz-oon ؓ ka chashma dekha jo jaari tha. Maine Rasool Allah ﷺ ko uski khabar di to aap ne farmaya: "*Ye un (Usman ؓ) ka nek amal hai*".[848]

Baab 14: Bura Khwaab Shaitan Ki Taraf Se Hota Hai, Agar Koi Bura Khwaab Dekhe To Baae'n Jaanib Thook De Aur Usse Allah Ta'ala Ki Panaah Maange

[7005] Hazrat Abu Qatada ؓ se riwayat hai, jo Nabi ﷺ ke sahabi aur aap ke shah-sawaaro'n se hain, unho'n ne kaha: Maine Rasool Allah ﷺ se suna. Aap ne farmaya: "*Acche khwaab Allah ki taraf se hote hain aur bure khwaab shaitan ki taraf se aate hain, lehaaza jab tum mein se koi bura khwaab dekhe jo usey naa-pasand ho to usey chaahiye ke apni baaee'n jaanib thook de aur usse Allah ki panaah maange, is tarah wo usey hargiz nuqsaan nahi pohoncha sakega*".[849]

Baab 15: Khwaab Mein Doodh Dekhna

[7006] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se suna, aap ne farmaya: "*Main soya hua tha, us dauraan mein mere paas doodh ka ek (1) pyaala laaya gaya. Maine usse piya, hatta ke uski saeraabi ka asar apne naakhuno'n mein zaahir hota dekha. Uske baad maine bacha hua doodh umar ko diya*". Sahaba Ikram ne poocha: Allah ke Rasool ﷺ! Iski aap ne kya taabeer li hai? Aap ne farmaya: "*Iski taabeer ilm hai*".[850]

Baab 16: Jab Koi Shakhs Doodh Ko Khwaab Mein Apne Naakhuno'n Aur Deegar Aazaa[851] Se Phoot-ta Dekhe.

[7007] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main soya hua tha ke mere paas doodh ka pyaala laaya gaya. Maine usse nosh kiya, yahaa'n tak ke maine saeraabi ka asar jism ke atraaf mein numaayaa'n dekha. Phir maine apna bacha hua doodh Umar bin Khattab ؓ ko de diya*". Aap ke jo

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[845] راجع: 2789

[846] T: (بَرائَت) Bachaao, safaai, (ilzaam se bari hone ki soorat-e-haal [Rekhta]

[847] راجع: 1243

[848] راجع: 1243

[849] راجع: 3292

[850] راجع: 82

[851] T: (اَعْضا) Jism ke hisse [Rekhta]

Sahaba Ikram wahaa'n maujood the, unho'n ne poocha: Allah ke Rasool ﷺ! Aap ne uski taabeer li hai? Aap ne farmaya: "*Isse muraad ilm hai*".[852]

Baab 17: Khwaab Mein Qamees Dekhna

[7008] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Ek (1) dafa main so raha tha, maine logo'n ko dekha ke mere saamne pesh kiye jaa rahe hain. Aur wo qamees pehne hue hain. Un mein se kuch ki qameese'n to unke seene tak hain aur kuch logo'n ki usse badi hain. Us dauraan mein Umar bin Khattab mere paas se guzre to unki qamees zameen par ghisat rahi thi*". Sahaba Ikram ne poocha: Allah ke Rasool ﷺ! Aap ne uski kya taabeer li hai? To aap ne farmaya: "*Isse muraad "deen" hai*".[853]

Baab 18: Khwaab Mein Qamees Ghaseet Kar Chalna

[7009] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye kehte hue suna: "*Main ek (1) martaba soya hua tha, us dauraan mein logo'n ko dekha ke wo qameese'n pehne hue the. Un mein kuch ki qameese'n to seene tak thee'n aur kuch ki unse badi thee'n. Phir mere saamne Umar bin Khattab ko pesh kiya gaya to unki qamees zameen par ghisat rahi thi*". Sahaba Ikram ne poocha: Allah ke Rasool ﷺ! Aap ne iski kya taaweel ki hai? Aap ne farmaya: "*uski taaweel deen hai*".[854]

Faaeda: Qamees badan ko chupaati hai aur sardi-garmi se bachaati hai, usi tarah deen bhi rooh ki hifaazat karta hai aur usey buraai se bachata hai. Khwaab mein qamees ko zameen par ghaseet kar chalna deen mein salaabat[855] aur pukhtagi ki alaamat hai. Ye amr khwaab mein to qaabil-e-taareef hai, lekin aalam-e-bedaari mein mazmoom hai, kyou'nke ahadees mein iski mumaaneat aur sakht waeed hai.

Baab 19: Khwaab Mein Sabza Aur Har-bhara Baagh Dekhna

[7010] Hazrat Qais bin U'baad (قَيْسُ بْنُ عُبَادٍ) se riwayat hai, unho'n ne kaha: Main ek (1) majlis mein baitha hua tha jis mein Hazrat Saad bin Maalik aur Hazrat Ibne Umar ؓ bhi the. Wahaa'n se Hazrat Abdullah bin Salaam ؓ guzre to logo'n ne kaha: Ye aadmi jannati hai. Maine unse kaha: Ye log aap ke mutaalliq is tarah ki baate'n kar rahe hain. Unho'n ne farmaya: Subhan-Allah! Unko ye munaasib nahi ke wo aisi baate'n kare'n jin ka unhe'n ilm nahi. Maine to sirf ek (1) khwaab dekha tha ke ek (1) sutoon, sar-sabz o shadaab baagh mein nasb kiya hua hai. Uske sirey[856] par ek kunda (kada) laga hua tha, uske neeche munsif hain, munsif khaadim ko kehte hain. Mujhe kaha gaya: Is par chadh jaao. Main us par chadh gaya, yahaa'n tak ke maine kunda pakad liya. Maine ye khwaab Rasool Allah ﷺ se bayaan kiya to aap ne farmaya: "*Abdullah ka jab intiqaal hoga to wo urwah wusqa (عُرْوَةِ الْوُثْقٰى) ko pakde hue hoga*".[857]

Baab 20: Khwaab Mein Aurat Ka Chehra Dekhna

[7011] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Mujhe tum khwaab mein do (2) martaba dikhaai gai. Ek (1) aadmi tumhe'n reshmi kapde mein uthaae hue mujh se keh raha tha: Ye aap ki biwi hai. Maine usey khola to wo tut hi. Maine socha ke agar ye khwaab Allah ki taraf se hai, to wo khud hi usey anjaam tak pohonchaega*".[858]

Baab 21: Khwaab Mein Reshmi Kapde Dekhna

[7012] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Tum se shaadi karne se pehle mujhe tum do (2) martaba dikhaai gai. Maine farishte ko dekha wo tumhe'n reshmi kapde mein uthaae hue tha. Maine usey kaha: Ise kholo. Usne khola to wo tum thi. Maine kaha: Agar ye Allah ki taraf se hai to wo ise zaroor poora karega, phir tum mujhe dikhaai gaee'n. Wo (farishta) tumhe'n reshmi kapde mein uthaae hue tha. Maine usey*

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[852] راجع: 82

[853] راجع: 23

[854] راجع: 23

[855] T: (صَلابَت) Mazbooti, istehkaam, pukhtagi, khoobi [Rekhta]

[856] T: Sab se pehle, pehle hi [Rekhta]

[857] راجع: 3813

[858] راجع: 3895

kaha: Ise kholo. Usne khola to wo tum thee'n. Maine kaha: Agar ye Allah ki taraf se hai to wo ise zaroor poora karega".[859]

Baab 22: Ba-haalat-e-Khwaab Haath Mein Chaabiyaa'n Dekhna

[7013] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Mujhe jawaame-ul-kalim de kar bheja gaya hai aur rob*[860] *ke saath meri madad ki gai hai. Ek (1) waqt main so raha tha ke mere paas zameen ke khazaano'n ki chaabiyaa'n laai gaee'n aur mere haath par unhe'n rakh diya gaya*".

Abu Abdullah (Imam Bukhari ؒ) ne farmaya: Jawaame-ul-kalim se muraad ye hai ke bohot se umoor jo Aap ﷺ se pehle kitaabo'n mein likhe hue the, unko Allah Ta'ala ne ek (1) ya do (2) umoor waghaira mein jamaa kar diya hai.[861]

Baab 23: Khwaab Mein (khud ko) Konde Ya Halqe Se Latka Hua Dekhna

[7014] Hazrat Abdullah bin Salaam ؓ se riwayat hai, unho'n ne kaha: Maine khwaab mein dekha, goya main ek (1) baagh mein hoo'n aur baagh ke darmiyan ek (1) sutoon hai aur sutoon ke oopar ek (1) kada hai. Mujhe kaha gaya: Us par chadh jaao. Maine kaha: Mujh mein itni himmat nahi hai. Us dauraan mein mere paas ek (1) khaadim aaya. Usne mere kapde uthaae to main oopar chadh gaya aur maine kapdeko pakad liya. Main usey pakde hue tha ke meri aankh khul gai. Maine ye khwaab Nabi ﷺ se bayaan kiya to aap ne farmaya: "*Wo baagh, islaam ka baagh tha, wo sutoon islaam ka sutoon tha aur wo halqa "urwah wusqa (عُرْوَةُ الْوُثْقٰى)" tha, tum hamesha islaam par mazbooti se jame rahoge yahaa'n tak ke tumhari wafaat ho jaaegi*".[862]

Baab 24: Khwaab Mein Kheme Ka Sutoon Apne Takiye Ke Neeche Dekhna

Faaeda: Dar-asal Imam Bukhari ؒ ne is unwaan ke zariye ek (1) hadees ki taraf ishaara kiya hai, jo unki shart ke mutaabiq na thi, is liye unwaan se uski taraf ishaara kiya hai. Alfaaz ye hain: Rasool Allah ﷺ ne farmaya: "*Maine khwaab mein amood-ul-kitaab, yaane quran ke matan ko dekha ke usey mere takiye ke neeche se nikaala jaa raha hai. Maine usey dekha to sutoon ki shakl mein ek (1) buland toor tha, jise ilaaqa-e-shaam mein gaad diya gaya. Yaqeenan jab fitne barpa ho'nge to shaam ki sarzameen mein imaan aur amaan hoga*".[863]

Baab 25: Khwaab Mein Rehsmi Kapde Dekhna Aur Jannat Mein Daakhil Hona

Faaeda: Khwaab mein reshman dekhna buzurgi aur sharaafat ki daleel hai, kyou'nke resham tamaam libaaso'n se aala aur isi tarah deen ki taaleem tamaam uloom se afzal hai, nez jannat mein daakhil hona islaam mein daakhil hone ki daleel hai, kyou'nke islaam dukhool-e-jannat ka sabab aur zariya hai.[864]

[7015] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Maine khwaab mein dekha ke mere haath mein ek (1) resham ka tukda hai aur main jannat ke jis muqaam ki khwahish karta hoo'n wo mujhe us taraf udaa le jaata hai. Maine ye khwaab apni behen Hafsa ؓ se bayaan kiya.[865]

[7016] Hazrat Syeda Hafsa ؓ ne ye khwaab Nabi ﷺ se bayaan kiya to aap ne farmaya: "*Bila-shubha tumhare bhai nek seerat aadmi hai*". Ya farmaya: "*Abdullah nek aadmi hai*".[866]

Faaeda: Hazrat Abdullah bin Umar ؓ ke mutaalliq Rasool Allah ﷺ ka mazkoor irshad-e-giraami is khwaab ka hissa hai jis mein unhe'n aag se daraaya gaya tha aur ek (1) farishte ne unhe'n tasalli di thi ke ghabraane ki qat-an koi zaroorat nahi. Aap us mein daakhil nahi ho'nge. Aap namaz-e-tahajjud padhne ka ehtemaam kiya kare'n. والله أعلم

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[859] راجع: 3895

[860] T: (رُعْب) Dehshat, haibat, dar, khauf, dabdaba [Rekhta]

[861] راجع: 2977

[862] راجع: 3813

[863] Al Mustadrak lil Haakim: V4 P509

[864] Umdatul Qaari: V16 P296

[865] راجع: 440

[866] راجع: 1122

Baab 26: Haalat-e-Khwaab Mein Paao’n Mein Bediyaa’n Dekhna

[7017] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ ne farmaya: “*Jis waqt (din raat ka) zamana-e-qareeb ho jaae to momin ka khwaab jhoota nahi hoga kyou’nke momin ka khwaab nabuwwat ke chiyalees (46) hisso’n mein se ek (1) hissa hai aur jo nabuwwat se ho wo jhoot nahi hota*”. Mohammad bin Sireen kehte hain: Main bhi yehi kehta hoo’n.

Kaha jaata hai ke khwaab teen (3) tarah ke hain, dil ke khayalaat, shaitan ka daraana aur Allah ki taraf se khooskhabri. Jisne khwaab mein kisi buri cheez ko dekha to chaahiye ke usey kisi se bayaan na kare aur khada ho kar namaz padhne lagey. Hazrat Ibne Sireen ne kaha: Hazrat Abu Huraira ؓ khwaab mein tauq[867] ko naapasand karte the aur bediyaa’n dekhne ko accha samajhte the, kyou’nke usse muraad deen mein saabit qadmi hai.

Qatada, Yunus, Hisham, aur Abu Hilal ne Ibne Sireen se naqal kiya hai, unho’n ne Hazrat Abu Huraira ؓ se, unho’n ne Nabi ﷺ se bayaan kiya hai. Kuch raawiyo’n ne ye tamaam baate’n hadees mein shumaar ki hain, lekin Awf ki mazkoora raiwayat ziyaada waazeh hai.

Yunus ne kaha: Bedi[868] ke mutaalliq riwayat ko main Nabi ﷺ ki hadees hi khayaal karta hoo’n.

Abu Abdullah (Imam Bukhari ؒ) ne farmaya: Tauq hamesha gardano’n mein hote hain.

Baab 27: Khwaab Mein Jaari Chashma Dekhna

[7018] Hazrat Umme al A’laa (أُمِّ الْعَلَاء) ؓ se riwayat hai, jo ansaar ki aurto’n se hain aur unho’n ne Rasool Allah ﷺ se bait ki thi. Farmati hain: Jab ansaar ne muhajireen ke qiyaam ke liye qura-andaazi ki to Hazrat Usman bin Maz-oon ؓ ka qura hamaare naam nikla. Wo hamaare yahaa’n aakar bimaar ho gae. Ham ne unki timaar-daari ki, lekin wo us bimaari mein wafaat paa gae. Ham ne unhe’n un ke kapdo’n mein kafan diya. Jab Rasool Allah ﷺ hamaare ghar tashreef laae to maine kaha: Abu Saaeb! Tum par Allah ki rahmate’n ho’n. Meri gawaahi hai ke tumhe’n Allah ne izzat bakhshi hai. Aap ﷺ ne farmaya: “*Tumhe’n ye kaise maaloom hua?*” Maine kaha: Allah ke Qasam! Mujhe maaloom nahi. Aap ne farmaya: “*Bila-shubha usey maut aachuki hai aur main uske liye khair o barkat ki ummeed rakhta hoo’n, lekin Allah ke Qasam! Main Allah ka rasool hone ke bawujood nahi jaanta ke khud mere saath kya muaamala kiya jaaega aur tumhare saath kya sulook hoga?*” Hazrat Umme al A’laa ؓ ne kaha: Allah ke Qasam! Iske baad main kisi ka tazkiya[869] nahi karu’ngi. Unho’n ne mazeed kaha: Maine khwaab mein Hazrat Usman bin Maz-oon ؓ ke liye ek (1) jaari chashma dekha. Maine Rasool Allah ﷺ ki khidmat mein haazir ho kar iska zikr kiya to aap ne farmaya: “*Ye unka nez amal hai jiska sawaab unke liye jaari rahega*”.[870]

Baab 28: Khwaab Mein Kooe’n Se Paani Nikaalna Hatta Ke Log Saeraab Ho Jaae’n

Is mazmoon ki hadees Hazrat Abu Huraira ؓ ne Nabi ﷺ se bayaan ki hai.

Wazaahat: Imam Bukhari ؒ ne is riwayat ko khud hi is unwaan ke tahat muttasil sanad se bayaan kiya hai, jiski saraahat aainda hogi.[871]

[7019] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Ek (1) dafa main kooe’n se paani nikaal raha tha ke achaanak mere paas Abu Bakar aur Umar aae aur phir Abu Bakar ne dol le liya aur ek (1) ya do (2) dol paani nikaala. Unke paani nikaalne mein kuch kamzori thi. Allah Ta’ala unhe’n moaaf farmae. Uske baad Umar aae. Unho’n ne Abu Bakar ke haath se dol le liya aur wo dol unke haath mein bada dol ban gaya. Maine*

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[867] T: (طَوق) (umooman) lohe ka bhaari halqa jo mujrimo’n ya deewaano’n ke galey mein daalte hain, taake gardan na utha sake’n [Rekhta]

[868] T: (بیڑی) Wo khaas waza’ ki kadi ya zanjeer jo qaidi ya mulzim ke paao’n mein daalte hain, taake bhaag na jaae. [Rekhta]

[869] T: (تَزْکِیَہ) Tasfiya, (muaamale ki) safaai, faisla [Rekhta]

[870] راجع: 1243

[871] Saheeh Bukhari: at Taabeer: H7021

logo'n mein kisi maahi rko nahi dekha jo Umar ki tarah paani khee'nchta ho, hatta ke logo'n ne oonto'n ke peene ke paani se hauz bhar liye" ﷺ.[872]

Faaeda: Is hadees mein Rasool Allah ﷺ ka ek (1) khwaab bayaan hua hai aur Rasool Allah ﷺ ka khwaab wahee hota hai. Iski taabeer khilaafat o imaarat ka amal hai. Paani nikaalna logo'n ke liye ijtemaai khidmaat sar-anjaam dena hai. Khilafat ka amal Hazrat Abu Bakar رضي الله عنه ne do (2) ya teen (3) saal kiya. Unke daur-e-khilafat mein daakhili intishaar ki wajah se futuhaat na ho sakee'n, jiski taraf kamzori ki soorat mein ishaara kiya gaya hai. Unke baad Hazrat Umar رضي الله عنه ne is amal ko sambhaala to unho'n ne poori quwwat ke saath is amal ko sar-anjaam diya, futuhaat huee'n, islami hukumat khoob wasee hui. Maal-e-ghanimat se logo'n mein aasoodgi aai aur daakhili taur par bhi istehkaam[873] paida hua. Is khwaab mein waazeh ishaara hai ke Rasool Allah ﷺ ke baad khilafat ka amal Hazrat Abu Bakar رضي الله عنه chalaae'nge. Unke baad Hazrat Umar رضي الله عنه is mansab par faaiz ho'nge. والله أعلم

Baab 29: Khwaab Mein Kooe'n Se PAani Ke Ek (1) Ya Do (2) Dol Kamzori Ke Saath Nikaalna

[7020] Hazrat Ibne Umar رضي الله عنه se riwayat hai, unho'n ne Hazrat Abu Bakar رضي الله عنه aur Hazrat Umar رضي الله عنه ke mutaalliq Nabi ﷺ ka ek (1) khwaab bayaan kiya. Aap ﷺ ne farmayar: "*Maine logo'n ko dekha ke wo jamaa ho gae hain. Us dauraan mein Abu Bakar khade hue, unho'n ne ek (1) ya do (2) dol paani nikaala. Unke paani nikaalne mein kuch kamzori thi. Allah unki maghfirat farmae. Phir Ibne Khattab khade hue to dol ek (1) bade dol ki shakl ikhtiyaar kar gaya. Maine logo'n mein kisi ko utni mahaarat ke saath paani nikaalte nahi dekha, yahaa'n tak ke logo'n ne hauz bhar liye*".[874]

[7021] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Main so raha tha ke us dauraan maine khud ko ek (1) kooe'n par dekha. Wahaa'n ek (1) dolt ha, jis qadar Allah ko manzoor tha, maine usse paani nikaala. Phir us dol ko Ibne Abu Quhaafa ne le liya, unho'n ne ke (1) ya do (2) dol nikaale aur unke paani nikaalne mein kuch kamzori thi, Allah Ta'ala unki bakhshish kare. Phir wo dol ek (1) bada dol ban gaya aur usey Umar bin Khattab* رضي الله عنه *ne utha liya. Maine kisi maahir ko Umar ki tarah paani kheenchte hue nahi dekha, yahaa'n tak ke logo'n ne oonto'n ke peene ke liye hauz bhar liye*".[875]

Faaeda: Hadees mein jis kamzori ka zikr hai usse muraad muddat-e-khilaafat ki kami hai. Is mein Syedna Siddiq ki mazammat ya aap ko neecha dikhaana maqsood nahi, balke haqeeqat-e-haal ko zaahir kiya gaya hai, Allah Ta'ala unhe'n moaaf farmae. Ye kalimaat bhi arab ke yahaa'n raaej usloob ke pesh-e-nazar istemaal hue hain.

Baab 30: Khwaab Mein Aaraam Karna

[7022] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main soya hua tha, us dauraan maine khwaab mein dekha ke main hauz par hoo'n aur logo'n ko saeraab kar raha hoo'n. Phir mere paas Abu Bakar* رضي الله عنه *aae aur mujhe aaraam dene ke liye mere haath se dol le liya, taaham unho'n ne do (2) dol kheenche aur unke kheenchne mein kuch kamzori thi. Allah Ta'ala unhe'n moaaf kare. Phir umar bin Khattab aae aur unse dol le liya aur wo der tak dol nikaalte rahe, yahaa'n tak ke log saeraab ho kar chale gae, jabke hauz baraabar josh maar raha tha*".[876]

Baab 31: Khwaab Mein Mahel Dekhna

[7023] Hazrat Abu Huraira رضي الله عنه se riwayat hai, unho'n ne kaha: Ek (1) dafa ham Rasool Allah ﷺ ki khidmat mein baithe hue the ke aap ne farmaya: "*Main ek (1) waqt so raha tha ke maine khwaab mein khud ko jannat mein dekha. Wahaa'n ek (1) aurat mahel ke kone mein wazoo kar rahi thi. Maine poocha: Ye mahel kiska hai? Bataaya ke ye mahel Umar bin Khattab ka hai. Mujhe Umar ki ghairat yaad aagai to main wahaa'n se laut aaya*". Hazrat Abu Huraira رضي الله عنه ne kaha: Ye sun kar Hazrat Umar رضي الله عنه ro pade, unho'n ne kaha: Allah ke Rasool ﷺ! Mere maa-baap aap par qurbaan ho'n, kya main aap par ghairat karta?[877]

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[872] راجع: 3634

[873] T: (اِسْتِحْکام) Pukhtagi, mazbooti [Rekhta]

[874] راجع: 3634

[875] راجع: 3664

[876] راجع: 3664

[877] راجع: 3242

[7024] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main (ba-haalat-e-khwaab) jannat mein daakhil hua. Wahaa'n kya dekhta hoo'n ke sone ke ek (1) mahel mein daakhil ho raha hoo'n. Maine poocha: Ye mahel kiska hai? Unho'n ne kaha: Ye mahel ek (1) quraishi mard ka hai. Aye Ibne Khattab! Mujhe uske andar jaane se tumhari ghairat ne rok diya, jise main khoob jaanta hoo'n*". Hazrat Umar ؓ ne kaha: Allah ke Rasool ﷺ! Kya main aap par ghairat kar sakta hoo'n?[878]

Baab 32: Khwaab Mein Wazoo Karna

[7025] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ham ek (1) dafa Rasool Allah ﷺ ki khidmat mein baithe hue the, us dauraan aap ne farmaya: "*Ek (1) waqt main so raha tha, ke maine khud ko jannat mein dekha, wahaa'n ek (1) aurat mahel ke kone mein wazoo kar rahi thi. Maine kaha: Ye mahel kiska hai? Unho'n ne kaha: Ye mahel Umar ka hai. Mujhe uski ghairat yaad aagai to main wahaa'n se waapas chala aaya*". Hazrat Umar ؓ ye sun kar ro pade aur kaha: Allah ke Rasool ﷺ! Mere maa-baap aap par qurbaan, maine aap par ghairat karni thi?[879]

Baab 33: Khwaab Mein Ka'aba Ka Tawaaf Karna

[7026] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Ek (1) dafa main so raha tha ke maine khud ko Ka'aba ka tawaaf karte hue dekha. Us dauraan maine ek (1) gandum-goo'n*[880] *aadmi dekha jiske baal seedhe the, wo do (2) aadmiyo'n ke darmiyan is haalat mein tha uske sar se paani takpak raha tha. Maine poocha: Ye kaun hai? Unho'n ne kaha: Ye Isa Ibne Maryam hain*".

"*Phir main jaane laga to achaanak ek (1) surkh, bhaari jism waale par nazar padi, jiske baal ghungraale the aur wo daaee'n aankh se kaana tha, goya uski aankh ubhre hue angoor ki tarah thi. Maine poocha: Ye kaun hai? Unho'n ne bataaya: Ye Dajjaal hai. Uski shakl o soorat Ibne Qatan se milti-julti thi*". Ibne Qatan Khuzaa' qabile se Banu Mustaliq ka ek (1) fard tha.[881]

Baab 34: Jab Kisi Ne Khwaab Mein Apna Bacha Hua Kisi Doosre Ko Diya

[7027] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Main ek (1) dafa so raha tha, achaanak mere paas doodh ka pyaala laaya gaya. Maine usse khoob ser ho kar nosh kiya, hatta ke maine saeraabi ko har ragg-o-pae*[882] *mein paaya. Phir maine bacha hua Umar ko de diya*". Sahaba Ikram ne poocha: Allah ke Rasool ﷺ! Aap ne iski kya taabeer ki hai? Aap ne farmaya: "*Ilm*".[883]

Baab 35: Khwaab Mein Aman Aur Ghabraahat Ka Door Hota Dekhna

[7028] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ke ahd-e-mubarak mein kuch Sahaba Ikram khwaab dekhte, phir usey Rasool Allah ﷺ se bayaan karte to Rasool Allah ﷺ uski taabeer karte, jaisa ke Allah Ta'ala chaahta. Main us waqt nau-umr ladka tha. Nikah karne se pehle mera ghar masjid hi mein tha. Maine apne dil mein socha ke agar tujh mein koi khair hoti to tujhe bhi un logo'n ki tarah ke khwaab aate, chunache ek (1) dafa jab main leta to dil mein kaha: Aye Allah! Agar tu mujh mein koi bhalaai dekhta hai to mujhe koi khwaab dikha. Sone ke baad achaanak mere paas do (2) farishte aae, un mein se har ek (1) ke paas lohe ka hatoda tha. Wo mujhe dozakh ki taraf le gae aur maine unke darmiyan Allah Ta'ala se dua karte jaa raha tha: Aye Allah! Main jahannum se teri panaah maangta hoo'n. Phir mujhe ye dikhaya gaya ke mujhe ek (1) farishta mila. Uske haath mein bhi lohe ka hatoda tha. Usne mujhe tasaali di ke ghabraane ki zaroorat nahi. Tum acche aadmi ho, agar tum ziyaada namaz padhne ka ehtemaam karo. Bahar-haal wo mujhe le ae aur dozakh ke kinaare par mujhe khada kar diya. Main dekhta hoo'n ke jahannum, kooe'n ki tarah gol hai. Uski lakdiyaa'n hain, jaisa ke kooe'n ke oopar ladkiyaa'n gaadi hoti hain. Har do (2) lakdiyo'n ke darmiyan ek (1) farishta tha jiske haath mein lohe ka hatoda tha. Maine dozakh mein aise log dekhe

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[878] راجع: 3679

[879] راجع: 3242

[880] T: (گَنْدُم گُوں) Gandum ke rang ka [Rekhta]

[881] راجع: 3440

[882] T: (رَگ و پَے) Ragg aur pattha, gosht-post, fitrat o khamira-e-dil o dimaagh [Rekhta]

[883] راجع: 82

jo zanjeero'n mein jakde hue tha, unke sar neeche the, maine usse kuch quraish ke log dekhe jinhe'n maine pehchaan liya. Phir wo (farishte) mujhe daaee'n jaanib le kar chale.[884]

[7029] Maine is khwaab ka zikr (apni hamsheera Ummul Momineen) Hazrat Hafsa ﷺ se kiya. Hazrat Hafsa ﷺ ne Rasool Allah ﷺ se bayaan kiya to aap ne farmaya: "*Abdullah accha aadmi hai (agar wo tahajjud ka ehtemaam kare)*". (Raawi-e-hadees) Hazrat Naafe ne kaha: Is khwaab ke baad Ibne Umar ﷺ namaz (e tahajjud) ka bohot khayaal karte the.[885]

Faaeda: Ibne Battaal kehte hain ke kuch khwaab aise hote hain jin ki taabeer nahi ki jaati, jaisa neend mein dikhaaya jaata hai, bedaari mein wo isi tarah hota hai jaisa ke mazkoora khwaab mein Rasool Allah ﷺ ne koi taabeer nahi ki. Balke jo kuch unho'n ne khwaab mein dekha tha usey bayaan kar diya. Khab mein farishte ne unhe'n kaha tha ke tum acche aadmi ho kaash ke namaz-e-tahajjud ka ehtemaam kar lo. Rasool Allah ﷺ ne bhi wohi alfaaz ada farmae hain.

Baab 36: Khwaab Mein Khud Ko Daae'n Jaanib Chalte Dekhna

[7030] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Main Rasool Allah ﷺ ke ahd-e-mubarak mein kuwaara naujawaan tha, raat ko masjid mein sota tha. Jo shakhs bhi koi khwaab dekhta wo usey Nabi ﷺ se bayaan karta tha. Maine ek (1) din apne dil mein kaha: Aye Allah! Agar tere yahaa'n meri koi bhalaai hai to mujhe bhi koi khwaab dikha, Rasool Allah ﷺ uski taabeerkare'n. Chunache main soya to maine khwaab mein do (2) farishte dekhe jo mere paas aae aur mujhe apne saath le gae. Un dono se ek (1) teesra farishta bhi aa-mila aur usne mujh se kaha: Mat ghabraao, tum nek aadmi ho. Bahar-haal wo mujhe dozakh ki taraf le gae. Uski kooe'n ki tarah munder bani hui thi. Maine us mein kuch logo'n ko dekha. Un mein se baaz ko main pehchaanta hoo'n. Phir wo dono farishte mujhe daaee'n taraf le gae. Jab subah hui to maine is khwaab ka zikr Hazrat Hafsa ﷺ se kiya.

[7031] Ummul Momineen Hazrat Hafsa ﷺ ne Nabi ﷺ se iska tazkira kiya to aap ne farmaya: "*Abdullah nek aadmi hai, agar wo raat ko ba-kasrat namaz padhe*".

Imam Zohri ne kaha: Is (farmaan-e-rasool) ke baad Hazrat Abdullah bin Umar ﷺ raat mein nafil ziyaada padha karte the.[886]

Faaeda: Isse maaloom hua ke agar ba-haalat-e-khwaab chalte waqt daaee'n jaanib ikhtiyaar karta hai to iski taabeer ye hai ke wo qiyaamat ke din ashaab-ul-yamen, yaane ahle jannat se hoga.[887]

Baab 37: Khwaab Mein Pyaala Dekhna

[7032] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Main ek (1) waqt so raha tha ke mere paas doodh ka pyaala laaya gaya, maine usse (doodh) piya, phir maine apna bacha hua Umar bin Khattab ko de diya*". Sahaba Ikram ﷺ ne poocha: Allah ke Rasool ﷺ! Aap ne iski kya taabeer farmaai hai? Aap ne farmaya: "*Iski taabeer ilm hai*".[888]

Baab 38: Jab Khwaab Mein Koi cheez Udti Hui Nazar Aae

[7033] Hazrat Obaidullah se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ se Rasool Allah ﷺ ke us khwaab ke mutaalliq dariyaaft kiya jo unho'n ne bayaan kiya tha.[889]

[7034] Hazrat Ibne Abbas ﷺ ne farmaya: Mere paas is baat ka tazkira kiya gaya ke Rasool Allah ﷺ ne farmaya: "*Main ek (1) dafa soya hua tha, us dauraan mein maine dekha ke mere haatho'n mein sone ke do (2) kangan rakhe gae*

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[884] راجع: 440
[885] راجع: 1122
[886] راجع: 1122
[887] Fath-ul-Baari: V12 P524
[888] راجع: 82
[889] راجع: 3620

hain, to mujhe un se takleef pohonchi aur intehaai naagawaari mehsoos hui. Phir mujhe ijaazat di gai to maine un par phoonk maari, chunache wo dono ud or gae. Maine unki taabeer you'n ki ke do (2) kazzaab zaahir ho'nge".

(Raawi-e-hadees) Obaidullah ne kaha: Un mein se ek (1) to Aswad A'nsi tha jise yemen mein Feroz ne qatl kiya tha aur doosra Musailma Kazzaab tha.[890]

Baab 39: Jab Khwaab Mein Gaae Ko Zibah Hote Dekhe

[7035] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Maine khwaab mein dekha ke main makkah mukarrama se aisi zameen ki taraf hijrat kar raha hoo'n jaha'n khajoore'n hain to mera zehen is taraf gaya ke wo muqaam yamaama ya hijr hai. Lekin baad mein maaloom hua ke ye madina, yaane yasrib hai. Aur maine khwaab mein gaae dekhi, aur Allah ke yahaa'n khair hi khair hai, to iski taaber un musalmano ki soorat mein aai jo jung-e-uhud mein shaheed hue. Aur khair wo hai jo Allah Ta'ala ne maal waghaira diya aur sacchaai ka badla wo hai jo Allah Ta'ala ne badr ke baad inaayat farmaya*".[891]

Faaeda: Is hadees mein agarche gaae ke mutaalliq zibah hone ka zikr nahi, taaham Imam Bukhari ؒ ne us tareeq ki taraf ishaara farmaya hai jiske alfaaz ye hain: "*Maine khwaab dekha, goya us mehfooz qile mein hoo'n aur maine ye bhi dekha ke gaae zibah ki jaa rahi hain*".[892]

Baab 40: Khwaab mein Phoonk Maarna

[7036] Hazrat Abu Huraira ؓ se riwayat hai, wo Rasool Allah ﷺ se bayaan karte hain ke aap ne farmaya: "*Ham sab ummato'n mein se aakhri ummat hain aur (jannat mein jaane ke etebaar se) sab ummato'n mein se pehli ummat ho'nge*".[893]

[7037] Rasool Allah ﷺ ne farmaya: "*Main soya hua tha ke us dauraan mein zameen ke khazane mujhe pesh kiye gae, nez mere haath mein sone ke do (2) kangan rakh diye gae, jo mujhe bohot naagawaar guzre aur unho'n ne mujhe pareshaan kar diya. Chunache meri taraf wahee ki gai ke main un par phoonk maar du'n. Maine phoo'nk maari to wo ud gae. Maine unki taabeer do (2) kazzaabo'n se ki, jin ke darmiyan main hoo'n. Ek (1) saaheb-e-sana aur doosra saaheb-e-yamaama hai*".[894]

Baab 41: Jab Khwaab mein Dekha Ke Ek (1) Cheez Ko Kone Se Nikaal Kar Usey Doosri Jagah Rakh Diya Hai

[7038] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Maine (khwaab mein) dekha ke ek (1) siyaah aurat, jiske baal paraaganda the, madina taiyyaba se nikli yahaa'n tak ke mahya'h* (مَهْيَعَةَ) *mein jaa kar usne padaao kiya. Mahya'h, Juhfa ka muqaam hai. Maine iski taabeer ki ke madina ki waba Juhfa ki taraf muntaqil kardi gai hai*".[895]

Baab 42: Siyaah Aurat Ko Khwaab Mein Dekhna

[7039] Hazrat Saalim bin Abdullah ne Hazrat Abdullah bin Umar ؓ se madina ke mutaalliq Aap ﷺ ka khwaab bayaan kiya ke Nabi ﷺ ne farmaya: "*Maine ek (1) paraaganda baalo'n waali kaali aurat dekhi, jo madina taiyyaba se nikli aur Mahya'h mein jaa kar theher gai. Maine iski taabeer ye li ke madina taiyyaba ki waba mahya'h, yaane juhfa muntaqil ho gai hai*".[896]

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[890] راجع: 3621
[891] راجع: 3622
[892] Musnad Imam Ahmad: V3 P351
[893] راجع: 238
[894] راجع: 3621
[895] Dekhiye: 7039 7040
[896] راجع: 7038

Baab 43: Khwaab Mein Paraaganda Baal Aurat Ko Dekhna

[7040] Hazrat Abdullah bin Umar ﵄ se riwayat hai ke Nabi ﷺ ne farmaya: "*Maine khwaab mein ek (1) kaali aurat ko dekha jiske baal bikhre hue the. Wo madina tayyaba se nikli aur mahya'h mein jaa kar theher gai. Maine iski taabeer ye ki ke, madina taiyyaba ki waba mahya'h, yaan juhfa muntaqil kardi jaaegi*".[897]

Baab 44: Khwaab Mein Talwaar Lehraana

[7041] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Maine khwaab mein khud ko talwaar lehraate hue dekha to wo darmiyan se toot gai. Uske baad ghazwa-e-uhud mein musalmano ke shaheed hone ki soorat mein saamne aai. Phir maine usey dobaara lehraaya to talwaar pehle se bhi acchi haalat mein lauti to uski taabeer fatah aur musalmano ke ittehaad o ittefaaq ki soorat mein saamne aai*".[898]

Baab 45: Jis Ne Khoota Khwaab Bayaan Kiya

[7042] Hazrat Ibne Abbas ﵄ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne aisa khwaab bayaan kiya jo usne na dekha ho to qiyaamat ke din usey jau ke do (2) daano'n mein girah lagaane ki takleef di jaaegi, jise wo hargiz nahi kar sakega. Aur jis shakhs ne kisi qaum ki baato'n par kaan lagaaya, halaa'nke wo usey naa-pasand samajhte ho'n ya wo usse raah-e-faraar ikhtiyaar karte ho'n to qiyaamat ke din uske kaano'n mein seesa pighla kar daala jaaega. Aur jo koi tasweer banaaega usey azaab diya jaaega aur uspar zor diya jaaega ke us mein rooh daale jo wo nahi kar sakega*".

Sufyan ne kaha: Ham se Ayyub ne ye hadees muttasil sanad se bayaan ki hai aur Qutaiba bin Saeed ne kaha: Ham se Abu Awaana ne hadees bayaan ki, unho'n ne Qatada se, unho'n ne Ikrima se, unho'n ne Abu Huraira se ke jo apne khwaab ke silsile mein jhoot bole. Shu'ba ne Abu Haashim Rummaani se bayaan karte hue kaha ke unho'n ne Ikrima se suna. Unho'n ne Abu Huraira ﵁ se unka ye qaul bayaan kiya: Jo shakhs tasweer banaae, jo shakhs jhoota khwaab bayaan kare aur jo shakhs kaan lagaa kar doosro'n ki baat sune.

Hazrat Ibne Abbas ﵄ hi se riwayat hai, unho'n ne kaha: Jis shakhs ne kisi doosre ki baat kaan lagaa kar suni, jis ne ghalat khwaab bayaan kiya aur jisne tasweer banaai.

Hisham ne Ikrima se, Hazrat Ibne Abbas ﵄ se unka qaul naqal karne mein Khalid Haza ki mataaba-at ki hai.[899]

[7043] Hazrat Ibne Umar ﵄ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Sab se bad-tareen jhoot ye hai ke insaan khwaab mein aisi cheez dekhne ka daawa kare jo uski aankho'n ne na dekha ho*". Yaane wo jhoota khwaab bayaan kare.

Baab 46: Jab Koi Bura Khwaab Dekhe To Uske Mutaalliq Kisi Ko Khabar Na De Aur Na Kisi Se zikr Hi Kare

[7044] Hazrat Abu Salama se riwayat hai, unho'n ne kaha: Main aise khaufnaak khwaab dekhta tha, jo mujhe bimaar kar dete yahaa'n tak ke maine Hazrat Abu Qatada ﵁ ko farmate suna: Main aise khwaab dekhta hoo'n jo mujhe bimaar kar dete hatta ke maine Nabi ﷺ ko farmate suna: "*Accha khwaab Allah ki taraf se hota hai, is liye jab tum mein se koi accha khwaab dekhe to wo sirf usse bayaan kare jisse wo mohabbat karta hai. Aur jab koi naapasand khwaab dekhe to uske shar aur shaitaan ke shar se Allah ki panaah maange. Teen (3) baar thoo-thoo kare aur wo kisi se bayaan na kare. Aisa karne se wo usey koi nuqsaan nahi de sakega*".[900]

[7045] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Jab tum mein se koi accha khwaab dekhe to yaqeenan wo Allah ki taraf se hai. Usey chaahiye ke wo Allah Ta'ala ki taareef kare aur usey bayaan kare. Aur agar uske siwa dekhe jise wo bura khayaal karta ho to wo shaitaan ki taraf se hai. Usey*

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[897] راجع: 7038
[898] راجع: 3622
[899] راجع: 2225
[900] راجع: 3292

chaahiye ke uske shar se panaah maange aur kisi se uska zikr na kare. Is tarah wo usey hargiz koi nuqsaan nahi de ga".

Baab 47: Agar Pehli Taabeer Dene Waala Ghalat Taabeer De To Uski Taabeer Se Kuch Na Hoga

[7046] Hazrat Ibne Abbas ؓ se riwayat hai, wo bayaan karte hain ke ek (1) shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur kaha: Maine aaj raat khwaab mein dekha hai ke baadal ke tukde se ghee aur shahed tapak raha hai. Main logo'n ko dekhta hoo'n ke wo apne haatho'n mein le rahe hain, kuch ziyaada aur kuch kam. Phir achaanak ek (1) rassi dekhi jo aasmaan se zameen ki taraf latak rahi hai. Maine aap ko dekha ke aap ne us rassi ko pakda aur oopar chadh gae. Phir ek (ar) saahab aae wo bhi rassi ko pakad kar oopar chadh gae. Uske baad teesre saahab ne usey pakda to rassi toot gai aur phir jud gai. Hazrat Abu Bakar ؓ ne arz ki: Allah ke Rasool ﷺ Mere maa-baap aap par qurbaan ho'n, mujhe ijaazat de'n main iski taabeer karu'n. Nabi ﷺ ne farmaya: "*Haa'n, aap iski taabeer kare'n*". Hazrat Abu Bakar ؓ ne kaha: Baadal se muraad deen-e-islaam hai. Jo ghee aur shahed tapak raha tha wo Quran-e-Kareem ki halaawat o mithaas hai, kuch log usey ziyaada lene waale hain aur kuch logo'n ki qismat mein thoda hissa hai. Aur aasmaan se zameen tak latakne waali rassi se muraad wo saccha tareeq-e-haq hai jis par aap gaamzan hain aur aap usey pakde hue hain. Allah Ta'ala rassi ke saath aap ko baam-e-urooj[901] tak le jaaega. Phir aap ke baad usey aur aadmi pakdega phir uske baad doosra aadmi pakdega, phir usko jab teesra aadmi pakdega to rassi toot jaaegi. Phir jud jaaegi to wo bhi chadh jaaega. Allah ke rasool! Mere maa-baap aap par qurban ho'n, mujhe is taabeer ke mutaalliq bataae'n saheeh hai ya ghalat hai? Nabi ﷺ ne farmaya: "*Kuch taabeer to saheeh hai aur kuch ghalat hai*". Hazrat Abu Bakar ؓ ne arz ki: (Allah ke Rasool ﷺ!) Aap ko Allah ki qasam hai aap meri ghalati ko zaroor zaahir kare'n. Aap ﷺ ne farmaya: "*Tum qasam na do*".[902]

Baab 48: Namaz-e-Subah Ke Baad Khwaab Ki Taabeer Bayaan Karna

[7047] Hazrat Samra bin Jundub ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ba-kasrat Sahaba Ikram se farmaya karte the: "*Kya tum mein se kisi ne koi khwaab dekha hai?*" Jisne khwaab dekha hota wo Allah Ta'ala ki taufeeq se aap ko bayan kartaa. Aap ﷺ ne ek (1) subah farmaya: "*Aaj raat ko mere paas do (2) aane waale aae, unho'n ne mujh uthaaya aur mujhse kaha: (Hamaare saath) Chalo*". Main unke saath chal diya, chunache ham ek (1) aadmi ke paas aae jo leta hua tha aur doosra aadmi uske paas ek (1) patthar liye khada tha. Achaanak wo uske sar par patthar maarta to uska sar tod deta aur patthar ludhak kar door chala jaata. Wo patthar ke peeche jaata aur usey utha laata. Uske waapas aane se pehle-pehle doosre ka sar saheeh ho jaata, jaisa ke pehle tha. Khada hua shakhs phir usi tarah maarta aur wohi soorat pesh aati jo pehle aai thi. Aap ﷺ ne farmaya: "*Maine un dono se kaha: Subhan-Allah! Kya maajra hai? Ye dono shakhs kaun hain?*" Unho'n ne kaha: Aage chalo, aagey chalo.

Ham chal diye, to ek (1) aadmi ke paas pohonche jo peeth ke bal chit leta hua tha aur doosra shakhs uske paas lohe ka aankda[903] liye khada tha. Wo uske chehre ke ek (2) taraf se aata aur uske jabde ko guddi tak, uske nathne ko guddi tak aur uski aankh ko guddi tak cheer deta. Phir chehre ke doosri taraf jaata to udhar bhi usi tarah cheerta jis tarah usne pehli jaanib kiya tha. Wo abhi doosri jaanib se faarigh na hota tha ke pehli jaanib apni saheeh haalat mein aajaati. Phir dobaara wo usi tarah karta jis tarah usne pehli martaba kiya tha. Aap ﷺ ne farmaya: "*Maine unse kaha: Subhan-Allah! Ye dono kaun hain?*" Unho'n ne kaha: Aage chalo, aage chalo, chunache ham aage chale.

Phir ham ek (1) tannoor jaisi cheez par aae. Us mein shor-o-gul ki aawaaz thi. Ham ne jhaank kar dekha to us mein nange mard aur nangi aurte'n thee'n. Jab unke paas neeche se aag ka shola aata to wo chillaane lagte. Maine un dono se poocha: Ye kaun hain? To unho'n ne kaha: Aage chalo, aage chalo.

Chunache ham aage padhe aur ek (1) neher par aae. Wo neher khoon ki tarah surkh thi. Us mein ek (1) tairne waala aadmi tair raha tha. Neher ke kinaare aur aadmi tha jis ke paas bohot se patthar jamaa the. Jab tairne waala aadmi

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[901] T: (بامِ عُروج) Bulandi, taraqqi, auj, irteqa [Rekhta]

[902] راجع: 7000

[903] T: (آنؐکڑا) Lohe ki salaakh jis ka ek (1) sira muda hua ho (jo baaz cheezo'n ko latkaane, atkaane, kheench kar nikaalne, ya kuredne waghaira ke kaam aata hai) [Rekhta]

us shakhs ke paas pohonchta jisne patthar jamaa kar rakhe the to wo uska mu'n khol deta aur zor se patthar maar kar usey peeche dhakel deta aur wo phir tairne lagta. Phir uske paas laut kar aata jaise pehle aaya tha to wo uska mu'n khol deta aur mu'n par zor se patthar maar kar usey peeche dhakel deta. Maine poocha: "*Ye kaun hain?*" Unho'n ne khaa: Aage chalo, aage chalo.

Chunache ham aage badhe to ek (1) intehaai bad-soorat aadmi ke paas pohonche jitney bad-soorat tum ne dekhe ho'nge wo un sab se ziyaada bad-soorat tha. Uske paas aag jal rahi thi aur wo usey khoob tez kar raha tha aur uske ird-gird daud raha tha. Maine un dono se poocha: "*Ye kya maajra hai?*" Unho'n ne kaha: Aage chalo, aage chalo.

Ham aage badhe to ek (1) aise baagh mein pohonche jo sar-sabz o shaadaab tha aur us mein mausam-e-bahaar ke sab phool the. Us baagh ke darmiyaan ek (1) lambe qad waala aadmi tha, itna lamba ke mere liye uska sar dekhna mushkil ho gaya, wo aasmaan se baate'n kar raha tha. Uske ird-gird bohot se bacche the. Maine utne bacche kabhi nahi dekhe the. Maine unse poocha: "*Ye kaun hai? Aur baccho'n ki haqeeqat kya hai?*" Unho'n ne kaha: Aage chaliye.

Ham aage badhe to ham ek (1) azeem ush shaan baagh tak pohonche. Maine itna bada aur itna khoobsoosrat baagh kabhi nahi dekha tha. Un dono ne kaha: Us par chadhiye. Jab ham us par chadhe to wahaa'n ek (1) aisa shahr dikhaai diya jiski ek (1) eent soone ki aur ek (1) eent chaandi ki thi. Ham us shahr ke darwaze par aae aur ham ne us usey khulwaaya to hamaare liye khol diya gaya. Ham us mein daakhil hue to hamaara isteqbaal aise logo'n ne kiya jin ke jism ka nisf hissa intehaai khoobsoorat aur doosra hissa intehaai bad-soorat tha. Aap ﷺ ne farmaya: *"Ke un dono saathiyo'n ne un logo'n se kaha: Us neher mein kood jaao*". Wahaa'n ek (1) neher beh rahi thi, jiska paani intehaai safed aur saaf-shaffaaf tha. Wo log gae aur us mein kood pade, phir jab wo paas aae to un ki bad-soorti jaati rahi aur ab wo nihayat khoobsoorat ho gae the.

Un dono ne mujhe kaha: Ye jannat-e-a'dn hai aur ye aap ki manzil hai. Jab meri nazar oopar uthi to safed baadal ki tarah wahaa'n mujhe ek (1) mahel nazar aaya. Unho'n ne kaha: Us jagah aap ka muqaam hai. Maine unse kaha: Allah tumhe'n barkat ataa farmae! Mujhe chod do, taake main us mahel ke andar daakhil ho jaau'n. Unho'n ne kaha: Is waqt to aap nahi jaa sakte, lekin aainda aap is mein zaroor jaae'nge. Maine unse kaha: "*Aaj raat maine bohot ajeeb o ghareeb cheeze'n dekhee'n hain. Bahar-haal jo kuch maine dekha hai unki haqeeqat kya hai?*"

Unho'n ne kaha: Ham abhi aap se bayaan karte hain. Pehla aadmi jiske paas aap gae the aur uska sar patthar se kuchla jaa raha tha, ye wo shakhs hai jo quran seekhta, phir usey chod deta aur farz namaz padhe baghair so jaata tha. Aur wo shakhs jiske paas aap gae the aur uska jabda guddi tak, uske nathne guddi tak aur uski aankhe'n guddi tak cheeri jaa rahi thee'n wo aisa shakhs hai jo subah apne ghar se nikalta aur saara din jhoot bolta rehta hatta ke door-daraaz tak uska jhoot pohonch jaata.

Aur wo nange mard aur nangi aurte'n jo tannoor mein aap ne dekhe wo zinakaar mard aur zinakaar aurte'n thee'n. Aur aap jis aadmi ke paas aae aur wo khooni neher mein tair raha tha, aur uske mu'n mein patthar maare jaa rahe the wo sood-khor tha. Aur wo bad-soorat shakhs jo aag bhadka raha tha aur uske ird-gird daud raha tha, wo jahannum ka daarogha Maalik naami farishta hai.

Aur baagh mein lambe qad waale aadmi Hazrat Ibrahim ﷺ the aur unke ird-gird wo bacche the jo paida ho kar fitrat-e-islaam par faut ho gae. Us par kuch Sahaba Ikram ne pocha: Allah ke Rasool ﷺ! Kya mushrikeen ke bacche bhi un mein shaamil hain? Rasool Allah ﷺ ne farmaya: "*Haa'n, mushrikeen ke bacche bhi un mein daakhil hain*". Ab rahe wo log jin ka nisf badan khoobsoorat aur nisf bad-soorat tha! To ye wo log the jinho'n ne acche aur bure dono qism ke amal kiye the. Allah Ta'ala ne unse darguzar farmaya aur unhe'n moaaf kar diya.

بسم اللہ الرحمان الرحیم

92: Kitab-ul-Fitan (Fitno'n Ka Bayaan) كِتَابُ الْفِتَنِ

Baab 1: Irshad-e-Baari Ta'ala "Aur Tum Us Fitne Se DAro Jo Khaas Unhi Logo'n Ko Nahi Pohonchega Jinho'n Ne Kahaas Taur Par Tum Se Zulm Kiya Hoga"[904] Nez Nabi ﷺ Ka Apni Ummat Ko Fitno'n Se Khabardaar Karne Ka Bayaan

[7048] Hazrat Asma bint Abu Bakar ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karti hain ke aap ne farmaya: "*Main apne hauz par un logo'n ka intezaar karu'nga jo mere paas aae'nge. Phir kuch logo'n ko mere paas pohonchne se pehle hi giraftaar kar liya jaaega to main kahu'nga: Ye to meri ummat ke log hain. Jawab milega: Aap nahi jaante ye log (deen-e-islaam se) ulte paao'n phir gae the*".

Ibne Abi Mulaika kaha karte the: Aye Allah! Ham teri panaah maangte hain ke ham ediyo'n ke bal phir jaae'n ya kisi fitne mein mubtalaa ho jaae'n.[905]

Faaeda: Is hadees se maaloom hota hai ke deen-e-islaam mein sab se bada fitna ye hai ke insaan, kisi bidat ka murtakib ho aur is tarah wo deen-e-islaam se phir jaae. Is jurm ki paadaash mein insaan Rasool Allah ﷺ ki sifaarish se mehroom ho sakta hai aur uske nek aamaal zaae (ضائع)ho sakte hain.

[7049] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Main hauz-e-kausar par tumhara intizaar karu'nga. Aur tum mein se kuch log meri taraf aae'nge. Jab main unhe'n paani dene ke liye jhuku'nga to unhe'n mere saamne se door kar diya jaaega. Main kahu'nga: Aye mere Rabb! Ye to mere saathi (ummati) hain. Allah Ta'ala farmaega: Aap ko maaloom nahi ke in logo'n ne aap ke baad deen mein kya nai-nai baate'n nikaal li thee'n*".[906]

[7050 7051] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Main hauz par tumhara intizaar karu'nga, jo koi wahaa'n aaega wo usse paani piyega aur jis ne us (hauz) se paani pee liya uske baad wo kabhi pyaasa nahi hoga. Mere paas wahaa'n aise log bhi aae'nge jinhe'n main pehchaanta hu'nga aur wo mujhe pehchaante ho'nge, phir mere aur unke darmiyan parda haael[907] kar diya jaaega*".

Abu Haazim ne kaha ke Noman bin Abu Ayyash ne mujhe bayaan karte suna to kaha: Tum ne Hazrat Sahal ﷺ se isi tarah suna hai? Maine kaha: Ji haa'n. Unho'n ne kaha: Main gawaahi deta hoo'n ke maine bhi Hazrat Abu Saeed Khudri ﷺ se riwayat isi tarah suni hai, albatta wo is mein izaafa bayaan karte hain ke Aap ﷺ ne farmaya: "*Ye log mujh se hain*". Aap ko kaha jaaega: Tum nahi jaante ke unho'n ne tumhare baad kya tabdeeliya'n kardi thee'n. Us waqt main kahu'nga: Doori ho, doori ho, unke liye jinho'n ne mere baad (deen mein) tabdeeliyaa'n kar dee'n.[908]

Baab 2: Nabi ﷺ Ka Irshad-e-Giraami Hai: "Mere Baad Tum Aise Kaam Dekhoge Jo Tumhe'n Bure Lage'nge" Ka Bayaan

Hazrat Abdullah bin Zaid ﷺ ne kaha ke Nabi ﷺ ne farmaya: "*Tum (un kaamo'n par) sabr karo, hatta ke hauz-e-kausar par mujh se mulaqaat karo*".

[7052] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n farmaya: "*tum mere baad apne khilaaf tarjihaat aur aise umoor dekhoge jo tumhe'n pasand nahi ho'nge*". Sahaba Ikram ﷺ ne poocha: Allah ke Rasool ﷺ! (Aise haalaat mein) hamaare liye aap ka kya hukum hai? Aap ne farmaya: "*Tum unhe'n unke huqooq adaa karte raho aur apne huqooq ka Allah se sawaal karo*".[909]

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[904] Surah al Anfaa: 25

[905] راجع: 6593

[906] راجع: 6575

[907] T: (حائِل) Beech mein aane waala, rokne waala, aad, rok [Rekhta]

[908] راجع: 6583 6584

[909] راجع: 3603

Faaeda: Rasool Allah ﷺ ke irshad ka matlab ye hai ke mere baad aise hukumraan aae'nge jo huqooq ke muaamale mein aqraba-parwari[910] kare'nge aur unhe'n doosro'n par tarjeeh de'nge aur unke huqooq paamaal kare'nge aur umoor-e-deen ke mutaalliq unka ye haal hoga ke wo aise kaam kare'nge jinhe'n deendaar tabqa pasand nahi karega. Aise haalaat mein Rasool Allah ﷺ ki hidayat hai ke ham log sharai waajibaat, masalan: Zakaat ki adaaegi aur jihaad ke waqt unke saath shaamil ho'n aur unke khilaaf baghaawat na kare'n aur jahaa'n tak apne huqooq ka taalluq hai unke mutaalliq Allah Ta'ala se dua kare'n ke wo unhe'n adl karne aur insaaf pasandi ki taufeeq de.

[7053] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs apne ameer mein koi naa-pasandida baat dekhe to sabr kare kyou'n agar koi apne ameer ki itaa-at se baalisht-bhar bhi baahar nikla to wo jaahiliyyat ki maut marega*".[911]

[7054] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne apne ameer mein koi naa-pasandida cheez dekhi to usey chaahiye ke sabr kare, is liye ke jisne jamaat se baalisht-bhar bhi alaahedgi ikhtiyaar ki aur usi haalat mein mar gaya to wo jaahiliyyat ki maut marega*".[912]

[7055] Hazrat Junaada bin Umaiyya se riwayat hai, unho'n ne kaha: Ham Hazrat Ubadah bin Saamit ؓ ki khidmat mein haazir hue, jabke wo bimaar the. Ham ne kaha: Allah Ta'ala Aap ko sehat o salaamti ataa kar! Aap hame'n koi aisi hadees bayaan kare'n jisse Allah Ta'ala aap ko nafaa pohonchaae aur jise aap ne Nabi ﷺ se suna ho. Unho'n ne farmaya: "Nabi ﷺ ne hame'n bulaya to ham ne aap ki bait ki".[913]

[7056] Unho'n ne mazeed kaha: Aap ﷺ ne ham se jin baato'n ka ehed liya tha wo ye thee'n ke ham khushi o naagawaari, tangi o kushaadgi aur apne oopar doosro'n ko tarjeeh dene ki soorat mein bhi apne ameer ki baat sune'nge aur uski itaa-at kare'nge aur hukumraano'n ke saath hukumati muaamalaat mein koi jhagda nahi kare'nge: "*Illa ye ke tum unhe'n elaaniya kufr karte dekho aur tumhare paas uske mutaalliq koi waazeh daleel ho*".[914]

[7057] Hazrat Usaid bin Huzair ؓ se riwayat hai ke ek (1) aadmi Nabi ﷺ ki khidmat mein haazir hua aur kaha: Allah ke Rasool! Aap ne falaa'n aadmi ko ohda diya hai, lekin mujhe koi ohda nahi diya. Aap ﷺ ne farmaya: "*Tum mere baad apni haq-talafi dekhoge, aise haalaat mein sabr karna, hatta ke tum qiyaamat ke din mujh se aamilo*".[915]

Baab 3: Nabi ﷺ Ke Farmaan: "Meri Ummat Ki Tabaahi Chand Bewaqoof Ladko'n Ki Hukumat Se Hogi" Ka Bayaan

[7058] Hazrat Amr bin Yahya bin Saeed se riwayat hai, unho'n ne kaha: Mujhe mere dada ne bataaya ke main madina taiyyaba mein Nabi ﷺ ki masjid mein Hazrat Abu Huraira ؓ ke saath baitha hua tha aur hamaare saath Marwan bhi tha. Hazrat Abu Huraira ؓ ne kaha: Maine Saadiq o Masdooq ﷺ ko farmate hue suna: "*Meri ummat ki tabaahi quraish ke chand chokro'n ke haatho'n se hogi*". Marwan ne kaha: Un par Allah Ta'ala ki laanat ho. Hazrat Abu Huraira ؓ ne kaha: Agar main unke khandaan samet unke naam bataana chaahu'n to unki nishaan-dahi kar sakta hoo'n. Phir jab banu marwaan shaam ki hukumat par qaabiz ho gae to main apne dada ke hamraah unki taraf jaata tha, unho'n ne jab wahaa'n ke chokro'n ko dekha to kaha: Shayad ye unhi mein se ho'n. Ham ne kaha: Unke mutaalliq to aap hi behtar jaante hain.[916]

Baab 4: Nabi ﷺ Ke Farmaan: "Arab Ki Halaakat Ek (1) Aisi Aafat Se Hogi Jo Qareeb Aalagi Hai" Ka Bayaan

[7059] Hazrat Zainab bint Jahash ؓ se riwayat hai, unho'n ne kaha: Ek (1) martaba Nabi ﷺ neend se bedaar hue to aap ka chehra-e-anwar surkh tha. Us waqt aap ne farmaya: "*Allah ke siwa koi maabood-e-bar-haq nahi, arbo'n ki tabaahi us aafat se hogi jo qareeb hi aalagi hai. Aaj yaajooj o maajooj ki deewaar mein itna suraakh ho gaya hai*".

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[910] T: (اَقْرِبا پَروَرِی) Rishtedaaro'n ke saath husn-e-sulook karna [RSB]

[911] Dekhiye: 7054 7143

[912] راجع: 7053

[913] راجع: 18

[914] Dekhiye: 7200

[915] راجع: 3792

[916] راجع: 3604

Sufyan ne nawwe (90) ya sau (100) ka ishaara karke bataaya. Poocha kya ham halaak ho jaae'nge, jabke ham mein nek log bhi ho'nge? Aap ne farmaya: "*Haa'n jab bad-kaari aur khabaasat ziyaada badh jaaegi*".[917]

Faaeda: Arbo'n ke haa'n nawwe (90) ki ginti is tarah hai ke shahaadat waali ungli ka sar angothe ki jad par rakhe'n phir angothe ke saath milaa de'n ke andar gol daaere ka nishaan ban jaae.

[7060] Hazrat Usama bin Zaid ؓ se riwayat hai, unho'n nekaha: Nabi ﷺ madina ke teelo'n mein se ek (1) teele par chadhe to farmaya: "*Main jo kuch dekhta hoo'n kya tum bhi dekhte ho?*" Sahaaba ne kaha: Nahi. Aap ne farmaya: "*Main fitne dekh raha hoo'n ke wo baarish ke qatro'n ki tarah tumhare gharo'n mein daakhil ho rahe hain*".[918]

Baab 5: Fitno'n Ke Zuhoor ka Bayaan

[7061] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Zamaana qareeb hota jaaega, amal kam ho jaae'nge, laalach dilo'n mein daal diya jaaega. Fitne ziyaada hone lage'nge aur harj ki kasrat hogi*". Sahaaba ne arz kiya: Allah ke Rasool ﷺ! Harj kya hai? Aap ﷺ ne farmaya: "*Qatl, qatl*".[919]

Yunus, Shuaib, Lais, aur Imam Zohri ke bhatije ne Imam Zohri se bayaan kiya. Unho'n ne Humaid se unho'n ne Abu Huraira ؓ se, unho'n ne Nabi-e-Kareem ﷺ se.

[7062 7063] Hazrat Abdullah bin Masood aur Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Beshak qiyaamat se kuch waqt pehle jahaalat aam ho jaaegi aur ilm utha liya jaaega. Us zamaane mein harj ba-kasrat hoga aur harj qatl hai*".[920]

[7064] Hazrat Shaqeeq ؓ bayaan karte hain: Hazrat Abdullah bin Masood aur Abu Moosa ؓ baithe baate'n kar rahe the ke Hazrat Abu Moosa ؓ ne kaha: Nabi ﷺ ne farmaya: "*Beshak qiyaamat se pehle aise din aae'nge jin mein ilm utha liya jaaega, jahaalat utar padegi, aur harj ki kasrat hogi*".[921]

[7065] Hazrat Abu Waael ؓ se riwayat hai, unho'n ne kaha: Main Hazrat Abdullah bin Masood aur Hazrat Abu Moosa ؓ ke paas baitha tha, ke Hazrat Abu Moosa ؓ ne farmaya: Maine Nabi ﷺ se suna. Isi (saabeqa hadees) ki misl (bayaan kiya). Habshi zubaan mein "هرج" ke maane hain: Qatl.[922]

[7066] Hazrat Abu Waael ؓ se riwayat hai, wo Hazrat Abdullah bin Masood ؓ se bayaan karte hain …Mera (Abu Waael ka) khayaal hai ke unho'n ne ye hadees marfoo bayaan ki thi… Aap ﷺ ne farmaya: "*Qiyamat se pehle harj ke din ho'nge. Un (dino'n) mein ilm khatam ho jaaega, jabke jahaalat ka ghalba hoga*". Hazrat Abu Moosa ؓ ne farmaya: Habshi zubaan mein "هرج" ke maane hain, qatl.[923]

[7067] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne Hazrat Abdullah bin Masood ؓ se kaha: Aap wo hadees jaante hain jo Nabi ﷺ ne aayyaam-e-harj ke mutaalliq bayaan farmaai thi?

Hazrat Abdullah bin Masood ؓ ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Logo'n mein bad-tareen aur shareer wo ho'nge jin ki zindagi mein qiyaamat aaegi*".

Baab 6: Baad Mein Aane Waala Daur Pehle Se Bad-tar Hoga

[7068] Hazrat Zubair bin Adi ؓ se riwayat hai, unho'n ne kaha: Ham Anas ؓ ki khidmat mein haazir hue aur hajjaaj se pohonchne waali taklifo'n ki shikaayat ki. Unho'n ne farmaya: Sabr karo, kyou'nke, baad mein aane waala daur pehle daur se bad-tar hoga, yahaa'n tak ke tum apne Rabb se jaa milo. Maine ye baat tumhare Nabi ﷺ se suni hai.

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[917] راجع: 3346

[918] راجع: 1878

[919] راجع: 85

[920] Dekhiye: 7064 7065

[921] راجع: 7063

[922] راجع: 7063

[923] راجع: 7062

[7069] Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Syeda Umme Salama ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ek (1) raat ghabra kar bedaar hue to farmaya: "*Subhan-Allah! Is raat Allah Ta'ala ne kaise-kaise khazaane utaare hain aur kis tarah ke fitne naazil kiye hain? Koi shakhs hai jo in hujro'n mein mahoo-e-isteraahat (soi hui) khawateen (aap ki biwiyo'n) ko jagaae, taake ye uth kar namaz padhe'n? Bohot si duniya mein libaas pehenne waali aurte'n aakhirat mein nangi ho'ng*".[924]

Baab 7: Nabi ﷺ Ke Farmaan: "Jis Ne Hamaare Khilaaf Hathiyaar Uthaaya Wo Ham Se Nahi" Ka Bayaan

[7070] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jis ne hamaare khilaaf hathiyaar uthaaya wo ham se nahi hai*".[925]

[7071] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jis ne ham musalmano ke khilaaf hathiyaar uthaae wo ham mein se nahi*".

[7072] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum mein se koi bhi apne (musalman) bhai ki taraf hathiyaar se ishaara na kare, kyou'nke wo (uske anjaam ko) nahi jaanta, mumkin hai ke shaitan uske haath se waar karaa de, phir wo (us wajah se) dozakh ke gadhe mein jaa gire*".

[7073] Hazrat Sufyan bin Uyayna ﷺ se riwayat hai, unho'n ne kaha: Maine Amr bin Dinar se poocha: Aye Abu Muhammad! Aap ne Hazrat Jaabir bin Abdullah ﷺ se suna hai ke unho'n ne kaha: Ek (1) saahab teer le kar masjid se guzre to usey Rasool Allah ﷺ ne farmaya: "*Teer ki nok ka khayaal rakho?*" Amr ne kaha: Haa'n maine suna hai.[926]

[7074] Hazrat Jaabir ﷺ hi se riwayat hai ke ek (1) aadmi masjid se teer le kar guzra jin ke phal baahar nikle hue the. Usey hukum diya gaya ke un ke phal pakad rakho, aise na ho wo kisi ko zakhmi kar de'n.[927]

[7075] Hazrat Abu Ashari ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab tum mein se koi hamari masjid ya hamaare baazaar se guzre aur uske paas teer ho'n to unki nok ka khayaal rakhe*". …Ya farmaya… "*Unhe'n apne aath mein thaame rakhe, aisa na ho usse kisi musalman ko nuqsaan pohonche*".[928]

Baab 8: Irshad-e-Nabwi: "Mere Baad Tum Kaafir Na Ban Jaana Ke Ek-Doosre Ki Gardane'n Maarne Lago" Ka Bayaan

[7076] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Musalman ko gaali dena gunaah hai aur usey qatl karna kufr hai*".[929]

Faaeda: Imam Bukhari ﷺ ne unwaan mein "kuffaar" ke maane mutaiyyan karne ke liye ye hadees bayaan ki hai ke kufr, kufr ki aqsaam hain aur us muqaam par kufr kabira gunaah ke maane mein istemaal hua hai, usse deen-e-islaam se khurooj muraad nahi.

[7077] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne Nabi ﷺ ko ye farmate hue suna: "*Mere baad kaafir na ban jaana ke ek-doosre ki gardane'n maarne lag jaao*".[930]

[7078] Hazrat Abu Bakrah ﷺ se riwayat hai ke Rasool Allah ﷺ ne logo'n ko khutba diya aur farmaya: "*Kya tumhe'n maaloom hai ke aaj kaun sa din hai?*" Sahaba Ikram ne kaha: Allah aur uske Rasool ﷺ hi behtar jaante hain. Ham ne samjha shayad aap iska koi aur naam rakhe'nge. Lekin aap ne farmaya: "*Kya ye qurbani ka din nahi?*" Ham ne kaha: Allah ke Rasool ﷺ! Kyou'n nahi! Phir aap ne farmaya: "*Ye kaunsa shahr hai? Kya ye hurmat waala shahr nahi?*" Ham ne kaha: Allah ke Rasool ﷺ! Kyou'n nahi. Aap ﷺ ne farmaya: "*Beshak tumhare khoon, tumhare maal, tumhari izzat,*

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[924] راجع: 115
[925] راجع: 6874
[926] راجع: 451
[927] راجع: 451
[928] راجع: 452
[929] راجع: 48
[930] راجع: 1742

aur tumhare badan tum par haraam hain jis tarh is din ki hurmat is mahine aur is shahr mein hai. Khabardaar! Kya maine Allah ka hukum pohoncha diya hai?" Ham ne kaha: Ji haa'n. Aap ne farmaya: "*Aye Allah! Tu gawah rehna, yahaa'n maujood log mera ye paighaam ghair-maujood logo'n ko pohoncha de'n, kyou'nke basa-auqaat sunne waale se wo shakhs ziyaada yaad rakhta hai jise hukum pohonchaya jaae*". Chunache aisa hi hua. Phir aap ne farmaya: "*Mere baad kaafir na ban jaana, ke tum ek-doosre ki gardane'n maarne lago*".

Phir jab wo din aaya jab Adullah bin Amr bin Hadhrami ﷺ ko jala diya gaya tha, unhen Jaari bin Qudaama ne jalaaya to us (jaariya) ne kaha: Abu Bakrah ﷺ ko dekho (wo kis khayaal mein hai?) Logo'n ne kaha: Ye Abu Bakrah ﷺ maujood hain aur tumhe'n dekh rahe hain. Abdur Rahman ne kaha: Mujhe meri waalida ne bataaya ke us waqt Abu Bakrah ﷺ ne kaha: Agar ye log (jaariya ke Lashkar waale) mere ghar mein ghus aae'n to main inhe'n baans ki chadi bhi na maaru'n.[931]

[7079] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Tum mere baad ulte paao'n phir kar kaafir na ho jaana, ke ek-doosre ki gardane'n maarne lago*".[932]

[7080] Hazrat Jarir ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne mujhe hajjat-ul-wida ke mauqa par farmaya: "*Logo'n ko khamosh karaao*". Phir aap ne farmaya: "*Mere baad kaafir na ho jaana ke ek-doosre ki gardane'n maarne lago*".[933]

Baab 9: Aisa Fitna Jis Mein Baith Rehne Waala Khade Hone Waale Se Behtar Hoga

[7081] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Anqareeb aise fitne roonuma ho'nge ke un mein baith rehne waala khade hone waale se behtar hoga aur khada hone waala chalne waale se behtar hoga aur un mein chalne waala daudne waale se behtar hoga. Jo shakhs unki taraf nazar uthaa kar dekhega wo (fitne) usey apni lapet mein le le'nge. Aise haalaat mein jis kisi ko koi bhi jaae panaah ya tahaffuz ki jagah mil jaae wo us mein chala jaae*".[934]

[7082] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Aise fitne barpa ho'nge ke un mein baithne waala khade hone waale se behtar hoga, khada hone waala chalne waale se behtar hoga aur chalne waala daudne waale se behtar hoga. Agar koi unki taraf jhaank kar dekhega to wo usey apni lapet mein le le'nge. Aise haalaat mein agar koi mehfooz jagah ya jaae panaah paae to usey us mein panaah le leni chaahiye*".[935]

Baab 10: Jab Do (2) Musalman Apni Talwaare'n Le Kar Ek-doosre Se Bhid Jaae'n To?

[7083] Hasan Basri se riwayat hai, unho'n ne (Ahnaf bin Qais se bayaan kiya, unho'n ne) Kaha: Main fasadaat ke zamaane mein apne hathiyaar le kar nikla to raaste mein Hazrat Abu Bakrah ﷺ se mulaqaat ho gai. Unho'n ne poocha: Kaha'n jaane ka iraada hai? Maine kaha: Rasool Allah ﷺ ke chachazaad (Hazrat Ali ﷺ) ki madad karna chaahta hoo'n. Unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab do (2) musalman apni talwaare'n le kar ek-doosre se bhid jaae'n to dono dozakhi hain*". Kaha gaya: Ye to qaatil tha, lekin maqtool ka kya qusoor hai? Aap ne farmaya: "*Usne bhi to apne muqaabil ko qatl karne ka iraada kiya tha*".

Hammad bin Zaid ne kaha: Maine ye hadees Ayyub aur Yunus bin Obaid se zikr ki. Mera maqsad ye tha ke wo dono bhi mujh se ye hadees bayaan kare'n. Un dono ne kaha: Ye hadees Hazrat Hasan Basri ne Ahnaf bin Qais se, unho'n ne Hazrat Abu Bakrah ﷺ se riwayat ki hai.

Ham se Sulaiman bin Harb ne bayaan kiya: (Unho'n ne kaha:) Ham se Hammad bin Zaid ne yehi hadees bayaan ki.

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[931] راجع: 67
[932] راجع: 1739
[933] راجع: 121
[934] راجع: 3601
[935] راجع: 3601

Aur Momil bin Hisham bayaan karte hain ke ham se Hammad bin Zaid ne kaha, hame'n Ayyub, Yunus, Hisham, aur Moa'lla (مُعَلَّى) bin Ziyaad ne Hasan Basri se, unho'n ne Ahnaf se, unho'n ne Abu Bakrah ﷺ se, unho'n ne Nabi ﷺ ye hadees bayaan ki.

Ma'mar ne bhi Ayyub se isi tarah bayaan kiya hai, aur Bakkaar bin Abdul Aziz apne waalid ke tareeq se Abu Bakrah se bayaan karte hain.

Ghundar ne kaha: Ham se Shu'ba ne Mansoor se bayaan kiya, unho'n ne Rabee bin Hiraash se, wo Hazrat Abu Bakrah[936] ﷺ se, wo Nabi ﷺ bayaan karte hain. Sufyan ne bhi Mansoor se bayaan kiya hai, lekin marfoo zikr nahi kiya.[937]

Baab 11: Jab Jamaat Na Ho to Kya Hukum Hai?

[7084] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha: Log Rasool Allah ﷺ se khair ke baare mein poocha karte the, lekin main is dar se shark-e-mutaalliq sawaal karta tha kahee'n meri zindagi hi mein shar paida na ho jaae. Chunache maine dariyaaft kiya: Allah ke Rasool ﷺ! Ham jaahiliyyat aur shark-e-daur mein the, phir Allah Ta'ala ne hame'n is khair se nawaaza to kya is khair ke baad phir shark a zamaana aaega? Aap ne farmaya: "*Haa'n*". Maine poocha: Kya us shark-e-baad phir khair ka daur aaega? Aap ne farmaya: "*Haa'n, lekin us mein kuch "dakhn (دَخَنٌ)" hoga*". Maine poocha: Uska dakhn kya hoga. Aap ne farmaya: "*Kuch log ho'nge jo mere bataae hue tareeqa ke bar-aks chale'nge. Unki kuch baate'n acchi ho'ngi aur baaz baato'n mein tum buraai dekhoge*".

Maine poocha: Kya us khair ke baad phir shar ka daur aaega? Aap ne farmaya: "*Haa'n, jahannum ke darwazo'n par uski daawat dene waale log ho'nge. Jo unki daawat qubool karega wo usey jahannum mein phenk de'nge*". Maine arz ki: Allah ke Rasool ﷺ! Hamaare liye unki sifaat bayaan kare'n. Aap ne farmaya: "*Wo hamaare hi jaise ho'nge aur hamari zubaano mein guftagu kare'nge*". Maine poocha: Agar mujhe us daur se waasta pade to aap mujhe kya hukum dete hain? Aap ne farmaya: "*Tum us waqt musalmano ki jamaat aur unke imam ko laazim pakadna*". Maine kaha: Agar musalmano ki jamaat na ho aur na unka imam hi ho to? Aap ne farmaya: "*Aise haalaat mein tum tamaam firqo'n se alag raho, agarche tujhe darakht ki jade'n chabaana pade'n, yahaa'n tak ke usi haalat mein tumhe'n maut aajaae*".[938]

Baab 12: Jis Ne Fitna-parwar Aur Zulm-pesha Logo'n Ki Jamaat Badhaane Ko Makrooh Khayaal Kiya

[7085] Hazrat Abu Aswad se riwayat hai, unho'n ne kaha: Ahle madina ka ek (1) Lashkar taiyyaar kiya gaya, to mera bhi us mein naam likha gaya. Main Hazrat Ikrima se mila to main unhe'n bataaya. Unho'n ne badi sakhti se us mein shirkat se manaa kiya. Phir unho'n ne kaha: Hazrat Ibne Abbas ﷺ ne mujhe bataaya ke kuch musalman jo mushrikeen ke saath rehte the, wo Rasool Allah ﷺ ke khilaaf mushrikeen ki taadaad badhaane ka baais bante, phir koi teer aata to teer lagne se wo qatl ho jaata, ya unhe'n koi talwaar se maar deta to aise haalaat mein ye aayat naazil hui: "Beshak Wo log jinhe'n farishte is haalat mein faut karte hain ke wo apni jaano'n par zulm karne waale hote hain".[939] [940]

Baab 13: Jab Koi Bure Aur Naakaara Logo'n Mein Reh Jaae To Kya Kare?

[7086] Hazrat Huzaifa ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne hame'n do (2) ahadees bayaan ki thee'n, un mein se ek (1) ka to maine mushaahada kar liya hai aur doosri ka intizaar hai. Ham se aap ne bayaan kiya tha ke amaanat logo'n ke dilo'n ki jad mein naazil hui thi, phir unho'n ne usey quran se seekha, uske baad sunnat se uski haqqaniyat ko maaloom kiya. Uske baad Aap ﷺ ne ham se us (amaanat) ke uth jaane ka zikr kiya aur farmaya: "*Aadmi ek (1) baar soega to amaanat uske dil se utha li jaaegi aur uska nishaan ek (1) dhabbe jitna baaqi reh jaaega, phir*

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[936] T: Urdu pdf mein tarjuma mein "ابو بکر" Abu Bakar likha hai, jabke Arbi matan mein "أَبِي بَكْرَةَ" likha hai. Hadees ki tafseel ko madde-nazar rakhte hue main iski tasheeeh karte hue Abu Bakar ki jagah Abu Bakrah likha hai. [RSB]

[937] راجع: 31

[938] راجع: 3606

[939] Surah an Nisa: 97

[940] راجع: 4596

soega to amaanat utha li jaaegi, dil mein uska asar ubhre hue aable ki tarah reh jaaea. Jis tarah aag ke angaare ko paao'n par ludhka diya jaae aur wo you'n asar-andaaz ho kar ubharne waala aabla ban jaae, jis mein koi cheez na ho. Log khareed o farokht kare'nge, lekin un mein koi amaanat adaa karne waala nahi hoga, phir kaha jaaega ke falaa'n qabile mein ek (1) amaanatdaar aadmi hai. Kisi mard ke mutaalliq kaha jaaega: Wo kis qadr aqalmand, khush-taba'[941] *aur dilaawar aadmi hai, halaa'nke uske dil mein raai ke daane ke baraabar imaan nahi hoga*".

Yaqeenan mujh par ek (1) aisa zamaana guzra hai, main parwa nahi karta tha ke main tum mein se kiske saath khareed o farokht karta hoo'n. Agar wo musalman hota to uska islaam usey mera haq adaa karne par majboor karta aur agar wo isaai hota to uske hukumraan usey imandaari par majboor karte, lekin aaj-kal to main sirf falaa'n-falaa'n hi se len-den karta hoo'n.[942]

Baab 14: Fitna o Fasaad Ke Waqt Aabaadi Se Baahar Rahaaish Ikhtiyaar Karna

[7087] Hazrat Salama bin Akwa se riwayat hai ke wo Hajjaaj bin Yusuf ke paas gae to usne kaha: Aye Ibne Akwa! Tum ulte paao'n phir gae ho, tum ne aabaadi se baahar rahaaish rakhli hai? Unho'n ne faramaya: Aisa nahi, balke Rasool Allah ﷺ ne mujhe jungle mein rehne ki ijaazat di hai.

Yazeed bin Abu Obaid ne kaha: Jab Hazrat Usman ؓ shaheed kar diye gae to Hazrat Salama bin Akwa ؓ ne rabzah mein rahaaish rakh li, unho'n ne wahaa'n ek (1) aurat se shaadi ki aur unke bacche bhi paida hue. Wahaa'n rabzah hi mein rahe, yahaa'n tak ke wafaat se chand din pehle madina taiyyaba aagae the.

[7088] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Wo waqt qareeb hai ke musalman ka behtareen maal wo bakriyaa'n ho'ngi jinhe'n wo le kar pahaad ki chotiyo'n aur baarish barasne ki jagaho'n par chala jaaega. Wo fitno'n se apne deen ko bachaane ke liye (aabaadi se) bhaag niklega*".[943]

Faaeda: Insaan ke liye uska deen hi sab se qeemti cheez hai, agar aabaadi mein rehte hue usey nuqsaan ka khatra ho to aisi aabaadi ko chod dena zaroori hai. Agarche, jamhoor ahle ilm ka mauqif hai ke fitno'n ke daur mein logo'n ki islaah karne ke liye aabaadi mein rehna ziyaada fazilat ka baais hai. Kyou'nke wahaa'n neki ke bohot se kaam karne ka mauqa nahi milta. Taaham fitno'n ke daur mein agar imaan ko khatra ho to alaahedgi ikhtiyaar karne mein hi aafiyat hai.

Baab 15: Fitno'n Se Panaah Maangna

[7089] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Logo'n ne Nabi ﷺ se sawalaat kiye aur jab sawalaat karne mein mubaalghe se kaam liya to aap ek (1) din mimbar par tashreef farma hue aur farmaya: "*Aaj tum mujhse jo sawaal bhi karoge main tumhe'n uska jawaab du'nga*". Phir main daae'n-baae'n dekhne laga to har shakhs apna sar apne kapde mein lapet kar ro raha th. Aakhir ek (1) shakhs ne khamoshi todi. Uska jab kisi se jhagda hota to usey uske baap ke alaawa kisi doosre shakhs ki taraf mansoob kiya jaata. Usne kaha: Allah ke Rasool ﷺ! Mera Waalid kaun hai? Aap ne farmaya: "*Tera waalid Huzaafa hai*". Phir Hazrat Umar (z) khade hue aur kaha: Ham Allah par uske Rabb hone ke etebaar se, islaam par uske deen hone ke lihaaza se aur Hazrat Muhammad ﷺ ke rasool hone par raazi hain. Ham bure fitno'n se panaah maangte hain. Tab Nabi ﷺ farmaya: "*Maine khair o shar jo aaj dekhi hai, us jaisi kabhi na dekhi thi. Mere saamne jannat aur dozakh ki soorat ko pesh kiya gaya, yahaa'n tak ke maine un dono ko deewaar ke qareeb dekha*".

Hazrat Qatada ne kaha: Ye hadees darj-e-zel aayat ke saath zikr ki jaati hai: "Imaan Waalo! Aisi Cheezo'n Ke Mutaalliq Sawaal Na Karo Agar Wo Tumhare Liye Zaahir Kardi Jaae'n To Tumhe'n Buri Lage'n".[944] [945]

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[941] T: (خوش طَبع) Baa-zauq, khush-mizaaj, zinda-dil [Rekhta]

[942] راجع: 6497

[943] راجع: 19

[944] Surah al Maaida: 101

[945] راجع: 93

[7090] Hazrat Anas ؓ hi se riwayat hai ke jab Nabi ﷺ ne ye hadees bayaan ki to har shakhs apne kapde mein sar lapete ro raha tha aur fitno'n se Allah ki panaah maang raha tha ya you'n keh raha tha: Main fitno'n ki buraai se Allah ki panaah maangta hoo'n.[946]

[7091] Hazrat Anas ؓ hi se ek (1) aur riwayat hai, unho'n ne Nabi ﷺ se yehi hadees naqal ki, us mein "fitno'n ki buraai" ke bajaae "fitno'n ke shar" ka lafz hai.[947]

Baab 16: Nabi ﷺ Ke Farmaan: "Fitna, Mashriq Ki Taraf Se Uthega" Ka Bayaan

Wazaahat: Rasool Allah ﷺ ne fitno'n ki sar-zameen ke liye mashriq ki taraf ishaara kiya aur madina taiyyaba ki mashriq ki taraf iraq wahgaira ka ilaaqa padta hai. Taareekh shaahid hai ke sar-zameen-e-iraq hamesha se fitno'n ki tukhm-rezi[948] ke liye badi zar-khez[949] waaqe hui hai. Ham mukhtasar taur par un fitno'n ki nishaan-dahi karte hain, jinho'n ne iraq ke ilaaqe se janam liya, ya aainda udhar se zaahir ho'nge. ✿ Hazrat Nuh ؑ ki daawat-e-tauheed ke muqaable mein Wadd (ود), sawaa' (سواع), yaghooth (یغوث), yaoo'q (یعوق) aur nasr (نسر) jaise butho'n ko sar-zameen-e-iraq mein nasb kiya gaya tha, ke shaitan ki ibaadat ko riwaaj diya jaae. ✿ Hazrat Ibrahim ؑ ne jab danke ki chot Allah ki tauheed bayaan ki to hukumati satah par unki mukhalifat ki gai, unhe'n zinda jalaane ke liye aag ka jo alaao taiyyaar kiya gaya tha, wo bhi iraq mein tha. ✿ Syedna Usman ؓ ke khilaaf alam-e-baghaawat buland karne waale, phir unhe'n shaheed karne waale bhi iraaqi the, jinho'n ne tarah-tarah ke ilzamaat bhi aap par lagaae the. ✿ Hazrat Ali ؓ ne madina taiyyaba ke bajaae jab kufa ko apna daar-ul-khilaafa qaraar diya to ahle kufa ne aap ko is qadr pareshaan kiya ke aap saari umar apno'n se nabard-aazma[950] rahe. ✿ Paarsaai aur deendaari ke roop mein uthne waala khwaarij ka fitna-e-takfeer bhi sar-zameen-e-iraq se paida hua, jinho'n ne islaam ke aeni shaahid Sahaba Ikram tak ko kaafir qaraar de daala. ✿ Hazrat Hussain ؓ ko apni hamdardiyo'n ka jhaansa de kar jaam-e-shahaadat nosh karne par majboor karne waale Iraqi hi the, ummat-e-muslima us fitne ke tees[951] abhi tak mehsoos kar rahi hai. ✿ Tataariyo'n ka fitna bhi usi taraf se shuru hua, jinho'n ne musalmano ka sarmaaya-e-alam o adab dariya-e-dajla ki nazar karne ke saath-saath bohot se islaami mulko'n ko tahas-nahas kar daala. ✿ Kitab o sunnat ki raushni mein tehreek-e-aazaadi-e-fikr ke muqaable mein raae aur qiyaas ka fitna bhi kufa se utha. Unho'n ne saheeh ahadees ko radd karne ke liye ajeeb o ghareeb usool waza'[952] kiye.

[7092] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ek (1) martaba mimbar ke ek (1) jaanib khade hue aur farmaya: "*Fitna udhar hai, fitna udhar hai, jidhar se shaitan ka seeng ya qarn-e-shams tuloo hoga*".[953]

[7093] Hazrat Ibne Umar ؓ hi se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, jabke aap mashriq ki taraf mu'n kiye hue the aur farma rahe the: "*Aagaah raho! Fitna usi taraf se roonuma hoga, jidhar se shaitan ka seeng tuloo hota hai*".[954]

Faaeda: Qarn ke maane quwwat ke hain, yaane mashriq ki taraf se shaitani quwwat ka zuhoor hoga.

[7094] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne dua farmaai: "*Aye Allah! Hamaare liye hamaare mulk-e-shaam mein barkat de. Aye Allah! Hamaare liye hamaare mulk-e-yemen mein barkat ataa farma*". Sahaba ne arz ki: Allah ke Rasool ﷺ! Aur hamaare najd mein bhi. Aap ﷺ ne farmaya: "*Aye Allah! Hamaare liye hamaare mulk-e-shaam mein barkat de. Aye Allah! Hamaare liye hamaare mulk-e-yemen mein barkat ataa*

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[946] راجع: 93

[947] راجع: 93

[948] T: (تُخْم ریزی) Beej bona, khet mein beej bikherne ka amal, aaghaaz [Rekhta]

[949] T: (زَرْخیز) Paidawaari salaahiyat rakhne waala, kaamiyaab, mufeed [Rekhta]

[950] T: (نَبَرد آزما ہونا) Ladna, jung karna [Rekhta]

[951] T: (ٹِیس) Dard, takleef [Rekhta]

[952] T: (وَضْع) Shakl, soorat, haalat, huliya, tarz, rawish, andaaz, taur-tareeq [Rekhta]

[953] راجع: 3104

[954] راجع: 3104

farma". Mera gumaan hai ke Aap ﷺ ne teesri baar farmaya: "*Wahaa'n zalzale aur fitne roonuma ho'nge, nez wahaa'n se shaitan ka seeng niklega*".[955]

[7095] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Umar رضی اللہ عنہ hamaare paas aae to ham ne ummeed ki ke wo ham se koi umda hadees bayaan kare'nge. Us dauraan mein ek (1) aadmi ham se pehle unke paas pohonch gaya aur kehne laga: Aye Abu Abdur Rahman! Hame'n fitne ke daur mein jung o qitaal ke mutaalliq koi hadees bayaan kare'n. Allah Ta'ala farmata hai: "Tum Unse Jung Karo Yahaa'n Tak Ke Koi Fitna Baaqi Na Rahe".[956] Hazrat Ibne Umar رضی اللہ عنہ ne farmaya: Tujhe teri maa roe! Kya tujhe maaloom hai ke fitna kya hota hai? Hazrat Muhammad ﷺ to (fitna khatam karne ke liye) mushrikeen se jung karte the, unke nazdeek musalmano ka deen-e-islaam mein daakhil hone baais-e-fitna tha. Rasool Allah ﷺ ki jung tumhari tarah mulk-geeri[957] ke liye na thi.[958]

Faaeda: Hazrat Abdullah bin Umar رضی اللہ عنہ ki raae ye thi ke fitne ke zamaane mein musalmano ka aapas mein jung karna jaaez nahi. Aayat-e-karima mein "fitna" se muraad kufr hai. Rasool Allah ﷺ ki jung kufr khatam karne ke liye thi, aur ab islaam ka ghalba hai, kufr maghloob ho chuka hai, lekin tumhari jung kufr ke khaatme ke liye nahi, balke mulk-geeri aur logo'n mein fasaad barpa karne ke liye hai. Mere nazdeek aisi jung jaaez nahi, is liye main us mein hissa nahi leta. Lekin jamhoor ahle ilm ka mauqif hai ke jab ek (1) giroh ke mutaalliq pataa chal jaae ke wo baaghi hai to aise haalaat mein usey itaa-at ki taraf laane ke liye jung karna fitna nahi.

Baab 17: Wo Fitna Jo Samandari Lehro'n Ki Tarafh mojzan (Thaa-te'n maarne waala) Hoga

Sufyan bin Uyayna ne Khalf bin Hoshab se bayaan kiya ke salaf fitne ke zamaane mein darj-e-zel ash'aar ki misaal dena pasand karte the, jinhe'n amrul qais (امْرُؤُ الْقَيْسِ) ne kaha hai:

Ibteda mein ek (1) jawaa'n aurat ki soorat hai ye jung, dekh kar naadaa'n usey hote hain aashiq aur dang
Jabke bhadke shole uske phail jaae'n har taraf, tab wo ho jaati hai boodhi aur badal jaati[959] hai rang
Aisi bad-soorat ko rakhe kaun chonda hai safed, soonghe aur choomne se uske sab hote hain tang.

Wazaahat: Mundarja baala manzoom tarjuma[960] Maulana Waheed uz Zama ne kiya hai.

[7096] Hazrat Huzaifa رضی اللہ عنہ se riwayat hai, unho'n ne kaha: Ek (1) ham Hazrat Umar رضی اللہ عنہ ke paas baithe hue the ke unho'n ne achaanak dariyaaft kiya: Tum mein se kaun hai jo fitne ke mutaalliq Nabi ﷺ ka farmaan yaad rakhta ho? Hazrat Huzaifa رضی اللہ عنہ ne kaha: "*Insaan ki aazmaaish uski biwi, uske maal, uski aulaad aur uske padosi ke muaamalaat mein hoti hai, jiska kaffaara namaz, sadqa, amr bil maaroof, aur nahi-anil-munkar kar deta hai*". Hazrat Umar رضی اللہ عنہ ne farmaya: Main uske baare mein nahi poochta, balke main us fitne ke baare mein poochta hoo'n jo dariya ki tarah thaathe'n maarega. Hazrat Huzaifa رضی اللہ عنہ ne kaha: Ameer-ul-Momineen! Tum par uska koi khatra nahi kyou'nke tumhare aur uske darmiyan ek (1) band darwaza haael hai. Hazrat Umar رضی اللہ عنہ ne poocha: Kya wo darwaza tod diya jaaega ya usey khola jaaega? Hazrat Huzaifa رضی اللہ عنہ ne kaha: Tod diya jaaega. Hazrat Umar رضی اللہ عنہ ne farmaya: Phir wo to kabhi band nahi ho sakega. Maine kaha: Ji haa'n (wo band nahi ho sakega). Ham ne Hazrat Huzaifa رضی اللہ عنہ se poocha: Kya Hazrat Umar رضی اللہ عنہ darwaze ke mutaalliq jaante the? Hazrat Huzaifa رضی اللہ عنہ ne kaha: Haa'n, jis tarah wo jaanta hai ke kal se pehle raat aaegiaur ye is liye ke maine unse ek (1) aisi baat bayaan ki thi jo paheli ya cheestaa'n[961] nahi thi. Bahar-haal hame'n unse ye poochte hue dar mehsoos hua ke wo darwaza kaun hai? Chunache ham ne Masrooq se

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[955] راجع: 1037
[956] Surah al Baqara: 193
[957] T: (مُلک گِیری) Mulk par tasallut qaaem karna, ilaaqe fatah karna, sultanat ki hudood badhaana [Rekhta]

[958] راجع: 3130
[959] T: Typing karte hue shayad urdu pdf mein "جاتا" jaata ki jagah جاتیjaati type ho gaya. [RSB]

[960] T: (مَنظُوم تَرجُمَہ) Ek (1) zabaan se doosri zabaan mein kiya gaya tarjuma jo nazm mein ho [Rekhta]
[961] T: (چِیسْتاں) Ghuma-phira kar ya phir khufiya andaaz mein koi baat bayaan karne ka amal, chupa ka baat kehne ka andaaz jo ba-aasaani samajh mein na aasake [Rekhta]

kaha. Jab usne poocha ke wo darwaza kaun hai? To Hazrat Huzaifa ؓ ne kaha: Wo darwaza khud Hazrat Umar ؓ ki zaat-e-giraami thi.[962]

[7097] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ madina taiyyba ke baaghaat mein se kisi baagh ki taraf apni kisi zaroorat ke liye tashreef le gae. Main bhi aap ke peeche-peeche gaya. Jab aap baagh mein daakhil hue to main uske darwaze par baith gaya aur maine (dil mein) kaha: Aaj main Nabi ﷺ ka chaukidaar banu'nga, halaa'nke aap ne mujhe hukum nahi diya tha. Chunache Nabi ﷺ tashreef le gae, apni haajat ko poora kiya phir waapas aakar kooe'n ki munder par baith gae. Aap ne apni dono pindliyaa'n khol kar unhe'n kooe'n mein latka liya. Uske baad Hazrat Abu Bakar ؓ aae aur andar jaane ki ijaazat talb ki. Maine unse kaha: Aap yahee'n rahe'n, main aap ke liye ijaazat le kar aata hoo'n, chunache wo (wahee'n) theher gae. Maine Nabi ﷺ ki khidmat mein haazir ho kar arz ki: Allah ke Rasool ﷺ! Hazrat Abu Bakar ؓ aap ke paas aane ki ijaazat chaahte hain. Aap ne farmaya: "*Unhe'n ijaazat de do aur unhe'n janant ki bashaarat suna do*". Chunache wo andar gae aur Nabi ﷺ ki daaee'n jaanib aakar unho'n ne bhi apni pindliyaa'n khol kar unhe'n kooe'n mein latka liya. Utne mein Hazrat Umar ؓ aae. Maine unse kaha: Thehro, main aap ke liye ijaazat le loo'n. Nabi ﷺ ne farmaya: "*Unko bhi ijaazat de do aur jannat ki bashaarat suna do*". Chunache wo bhi aae, kooe'n ki munder par Nabi ﷺ ki baaee'n jaanib baithe aur apni pindliyaa'n khol kar kooe'n mein lata dee'n. Ab kooe'n'n ki munder bhar gai aur wahaa'n koi jagah baaqi na rahi. Phir Hazrat Usman ؓ aae, maine unse bhi kaha: Aap zara thehre'n yahaa'n tak ke main Aap ﷺ se aap ke mutaalliq ijaazat le loo'n. Nabi ﷺ ne farmaya: "*Unhe'n bhi ijaazat de do aur jannat ki bashaarat suna do, lekin uske saath ek (1) aazmaaish hogi jo unhe'n pohonchegi*". Chunache wo tashreef laae aur unke saath baithne ki jagah na paai to ghoom kar unke saamne kooe'n ke kinaare par aae. Phir unho'n ne bhi apni pindliyaa'n khol kar kooe'n mein paao'n latka liye. Phir mere dil mein apne bhai ke mutaalliq khwahish paida hui to main Allah se unke aane ki dua karne laga.

Ibne Musaiyyib ne kaha: Maine isse un hazraat ki qabro'n ki taaweel ki, jo ek (1) jagah maujood ho'ngi aur Hazrat Usman ؓ ki qabar unse alag hogi.[963]

[7098] Hazrat Abu Waael se riwayat hai, unho'n ne kaha: Hazrat Usama ؓ se kaha gaya: Aap Hazrat Usman ؓ se guftagu kyou'n nahi karte? Unho'n ne farmaya: Maine kisi fitne ka darwaza khole baghair unse guftagu ki hai. Main aisa aadmi nahi hoo'n ke sab se pehle kisi fitne ka darwaza kholne waala banu'n. Main kisi ki is hadd tak khushaamad[964] nahi karta ke agar usey do (2) aadmiyo'n par ameer bana diya jaae to usey kahoo'n: Tu sab se behtar hai, jabke maine Rasool Allah ﷺ se suna hai ke aap ne farmaya: "*Qiyaamat ke din ek (1) shakhs ko laa kar usey aag mein daal diya jaaega. Phir wo us mein gadhe ki tarah chakki peesega, Yaane wo apni antadiyo'n ke gird chakkar lagaaega. Ahle jahannum uske gird jamaa ho kar pooche'nge: Aye falaa'n! Kya tu amr-bil-maaroof aur nahi-anil-munkar nahi kiya karta tha? Wo kahega: Main achi baat ke liye logo'n ko zaroor kehta tha, lekin us par khud amal nahi karta tha, aur buri baat se logo'n ko manaa karta tha, lekin khud uska murtakib hota tha*".[965]

Faaeda: Hazrat Usman ؓ ke maadar-zaad Waleed bin Uqba ne sharaab-noshi ki, to aap ne tehqeeq mukammal hone tak us par hadd lagaane se sukoot kiya. Is taakheer mein logo'n ke andar shukook o shubhaat ne janam liya. Saazishi giroh ne is baat ko bohot uchaala, chunache kisi ne Hazrat Usama ؓ se kaha ke logo'n mein Waleed bin Uqba ki sharaab-noshi ka bohot charcha ho raha hai. Aap is silsile mein Hazrat Usman ؓ se guftagu kyou'n nahi karte? Unho'n ne farmaya: Tum mere mutaalliq ye gumaan na karo ke main Hazrat Usman ko acchi baat kehne ke liye susti ya mudaahanat[966] se kaam leta hoo'n aur na main khushaamadi hi mein unke haakim hone ki wajah se unki be-jaa taareef karu'n. Maine unse maslahat, adab o ehteraam aur raazdaari ke taur par baat ki hai. Main nahi chaahta ke

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[962] راجع: 525

[963] راجع: 3674

[964] T: (خُوشامَد) Wo baat mu'n par amalan kehna jo doosro'n ko acchi lagey khwah ghalat ho, jaa-o-be-jaa taareef, aao-bhagat [Rekhta]

[965] راجع: 3267

[966] T: (مُداہَنَت) Dil mein kuch aur zabaan par kuch hona, chaaplusi, khushaamadi [Rekhta]

bar-sar-e-aam unse guftagu karu’n jisse fitne ki aag mazeed bhadak uthe aur sab se pehel main fitna uthaane waala ban jaau’n.

Baab 18: Bila-unwaan

[7099] Hazrat Abu Bakrah se riwayat hai, unho’nne kaha: Allah Ta’ala ne mujhe ayyaam-e-jamal ke daruaan mein ek (1) hi baat ke zariye se faaeda pohonchaaya. Jab Nabi ﷺ ko maaloom hua ke ahle faaras ne kisra ki beti ko apna sar-baraah bana liya hai to aap ne farmaya: “*Wo qaum kabhi kaamyaab nahi ho sakti jinho’n ne apne (hukumati) momilaat ek (1) aurat ke hawaale kar diye hain*”.[967]

[7100] Hazrat Abu Maryam Abdullah bin Ziyaad Asadi se riwayat hai, unho’n ne kaha: Jab Hazrat Talha, Hazrat Zubair aur Hazrat Ayesha basra ki taraf rawaana hue to Hazrat Ali ne Hazrat Ammaar bin Yaasir aur Hazrat Hasan bin Ali ko bheja. Ye dono buzurg hamaare paas kufa aae aur mimbar par tashreef farma hue. Hazrat Hasan mimbar ke oopar sab se oonchi jagah par the, aur Hazrat Ammaar bin Yaasir unse neeche ki seedhi par the. Ham unke paas jamaa ho gae. Phir maine Hazrat Ammaar bin Yaasir ko ye kehte hue suna: Ummul Momineen Hazrat Ayesha basra ki taraf rawaana ho chuki hain. Allah ke Qasam! Wo duniya aur aakhirat mein tumhare Nabi ﷺ ki zauja-e-mohtarma hain, lekin Allah Ta’ala unke zariye se tumhara imtihaan lena chaahta hai ke tum sirf usi ki itaa-at karte ho ya Hazrat Ayesha ka kaha maante ho.[968]

[7101] Hazrat Abu Waael se riwayat hai ke kufa mein Hazrat Ammaar mimbar par khade hue aur unho’n ne Hazrat Ayesha aur unki rawaangi ka zikr kiya aur farmaya: Beshak wo duniya o aakhirat mein tumhare Nabi ﷺ ki zauja-e-mohtarma hain, lekin tumhe’n unke mutaalliq aazmaaish mein daala gaya hai.[969]

[7102 7103 7104] Hazrat Abu Waael se riwayat hai, unho’n ne kaha: Hazrat Abu Moosa Ashari aur Hazrat Abu Masood Ansari, dono Hazrat Ammaar bin Yaasir ke paas gae, jabke unhe’n Hazrat Ali ne ahle kufa ki taraf bheja tha ke wo unhe’n madad ke liye nikalne par aamaada kare’n. Un dono ne (Hazrat Ammaar se) kaha: Jab se tum musalman hue ho, ham ne koi baat isse ziyaada burin ahi dekhi jo tum is kaam mein jald-baazi dikha rahe ho. Hazrat Ammaar ne unhe’n jawaab diya: Maine bhi jab se tum musalman hue ho tumhari koi baat isse burin ahi dekhi jo tum is kaam mein der kar rahe ho. Hazrat Abu Masood ne Hazrat Ammaar aur Hazrat Abu Moosa Ashari ko ek-ek (1-1) naya joda pehnaaya, phir wo (teeno mil kar) masjid mein tashreef le gae.[970]

[7105 7106 7107] Hazrat Shaqeeq bin Salama se riwayat hai, unho’n ne kaha: Main Hazrat Abu Masood Ansari, Abu Moosa Ashari, aur Hazrat Ammaar bin Yaasir ke saath baitha hua tha ke Hazrat Abu Masood ne (Hazrat Ammaar se) kaha: Tumhare saath jitney log hain agar main chaahu’n to tumhare alaawa har ek ke mutaalliq kuch na kuch keh sakta hoo’n, lekin jab se tum ne Nabi ﷺ ki sohbat ikhtiyaar ki hai, maine tumhara koi aeb nahi dekha, bas yehi ek (1) baat hai ke tum is muaamale mein jald-baazi se kaam le rahe ho. Hazrat Ammaar ne kaha: Aye Abu Masood! Jab se tum dono ne Nabi ﷺ ki sohbat ikhtiyaar ki hai maine tumhare aur tumhare is saathi ke mutaalliq koi aeb nahi dekha, siwaae is baat ke, ke tum is muaamale mein der kar rahe ho.

Hazrat Abu Masood choo’nke saaheb-e-sarwat[971] the, unho’n ne apne ghulam se kaha: Do (2) jode laao. Chunache unho’n ne ke (1) joda Hazrat Abu Moosa Ashari ko diya aur doosra Hazrat Ammaar ko diya. Phir un dono se farmaya: Inhe’n zeb-tan karke juma adar karne ke liye jaao.[972]

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[967] راجع: 4425

[968] راجع: 3772

[969] راجع: 3772

[970] Dekhiye: 7105 7106 7107

[971] T: (اَہْلِ ثروَت) Daulatmand, maaldaar, khush-haal [Rekhta]

[972] راجع: 7102 7103 7104

Baab 19: Jab Allah Ta’ala Kisi Qaum Par Azaab Naazil Karta Hai

[7108] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Jab Allah Ta’ala kisi qaum pa razaab naazil karta hai to jo un mein maujood hote hain un tamaamko azaab apni lapet mein le leta hai. Phir unhe’n qiyaamat ke din unke aamaal ke mutaabiq uthaaya jaaega*”.

Faaeda: Is hadees ke pesh karne se Imam Bukhari ﵀ ka maqsood ye hai ke jung-e-jamal ya jung-e-siffeen mein shaamil tamaam log fariqain ke mukhaalif ya tarafdaar nahi the. Yaqeenan kuch aise bhi ho’nge jinhe’n majbooran us jung mein dhakel diya gaya. Agar wo jung mein luqma-e-ajal ban gae ho’n to qiyaamat ke din unke saath unki niyyat ke mutaabiq sulook kiya jaaega.

Baab 20: Hazrat Hasan ﵁ Ke Mutaalliq Nabi ﷺ Ke Irshad-e-Giraami: “Beshak Mera Ye Beta Sardar Hai Aur Ummeed Hai Ke Allah Ta’ala Iske Zariye Se Musalmano Ki Do (2) Jamaato’n Mein Sulah Kara De Ga” Ka Bayaan

[7109] Hazrat Hasan Basri se riwayat hai, unho’n ne kaha: Jab Hazrat Hasan bin Ali ﵄ apne lashkar le kar Ameer Muawiya ﵁ ke khilaaf ladne ke liye nikle to Hazrat Amr bin Aas ﵁ ne Hazrat Ameer Muawiya ﵁ se kaha: Main aisa lashkar dekh raha hoo’n jo waapas nahi hoga, yahaa’n tak ke apne muqaabil ko bhaga na de. Us par Syedna Muawiya ﵁ ne kaha: Aise haalaat mein musalmaano ke ahel o ayaal ki kaun kafaalat karega? Unho’n ne kaha: Unki main kafaalat karu’nga. Phir Hazrat Abdullah bin Aamir aur Abdur Rahman bin Samra ne kaha: Ham Hazrat Hasan bin Ali ﵄ se mulaqaat karte hain aur unhe’n sulah par aamaada karte hain.

Hazrat Hasan Basri ne kaha: Maine Abu Bakrah ﵁ ko ye kehte hue suna ke Nabi ﷺ ek (1) dafa khutba de rahe the, Hazrat Hasan ﵁ aae to Nabi ﷺ ne farmaya: “*Beshak ye mera beta Syed hai, aur yaqeenan Allah Ta’ala iske sabab musalmano ke do (2) lashkaro’n ke darmiyan sulah kara de ga*”.[973]

[7110] Hazrat Harmala (حَرْمَلَة) se riwayat hai, unho’n ne kaha: Mujhe Hazrat Usama ﵁ ne Hazrat Ali ﵁ ke paas bheja aur farmaya: Hazrat Ali ﵁ tum se mere mutaalliq zaroor pooche’nge ke tera saathi kyou’n peeche raha hai? Tu unhe’n kehna: Usama aap ke mutaalliq kehte hain: Agar aap sher ki daadho’n[974] mein phanse hote to zaroor aap ki rafaaqat ko pasand karta, lekin musalmano ke baahami jung o qitaal ko main pasand nahi karta.

Hazrat Harmala kehte hain ke Hazrat Ali ﵁ ne mujhe kuch na diya. Phir main Hazrat Hasan, Hazrat Hussain, aur Abdullah bin Jaafar ﵃ ke paas gaya to unho’n ne saaz o saamaan se meri sawaari khoob ladwaa di.

Baab 21: Ek (1) Shakhs Qaum Se Koi Baat Kahe, Phir Wahaa’n Se Nikal Kar Doosri Baat Kehne Lagey

[7111] Hazrat Naafe se riwayat hai, unho’n ne kaha: Jab ahle madina ne Yazeed bin Muawiya ki bait tod di to Hazrat Abdullah bin Umar ﵄ ne apne khaadimo’n aur beto’n ko jamaa kiya aur kaha: Beshak maine Nabi ﷺ se suna hai, aap ne farmaya: “*Qiyaamat ke din har ghaddaar ke liye ek (1) jhanda nasb kiya jaaega*”. Ham ne us shakhs ki bait Allah aur uske rasool ke naam par ki hai. Mere nazdeek usse badh kar koi ghaddaari nahi ke ek (1) shakhs se Allah aur uske Rasool ke naam par bait ki jaae, phir uske khilaaf ladaai khadi kardi jaae. Dekho! Tum mein se jo koi uski bait todega aur kisi doosre ki bait karega to mera usse koi taalluq nahi hoga.[975]

[7112] Hazrat Abu Minhaal se riwayat hai, unho’n ne kaha: Jab Ibne Ziyaad aur Marwan shaam[976] mein the, unho’n ne kaha: Jab Ibne Ziyaad aur Marwan shaam mein the, udhar Hazrat Ibne Zubair ﵄ makkah mein uth khade the aur kharjiyo’n ne basra par qabza kar rakha tha, to main apne waalid ke hamraah Hazrat Abu Barzah Aslami ﵁ ki khidmat mein haazir hua. Jab ham unke ghar pohonche to wo ek kamre ke saae mein tashreef farma the jo baans ka bana

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[973] راجع: 2704

[974] T: (ڈاڑھ) Chatta (6th) pichla daant jo jabde ke jod ke paas hota hai aur jisse ghiza chabaai jaati hai. [Rekhta]

[975] راجع: 3118

[976] T: Bilaad ash Shaam [RSB]

hua tha. Ham unke paas baith gae aur mere waalid ne unse silsila-e-guftagu chedne ke liye kaha: Aye Abu Barzah! Aap dekhte nahi logo'n ne kya kar rakha hai? Pehli baat jo maine aap ke mu'n se suni wo ye thi: Main un quraish waalo'n se Allah ki khaatir naaraaz hoo'n, Allah Ta'ala is par mujhe ajar de ga or de ga. Arab ke baashindo! Tum jaante ho ke tum zillat o qillat aur zalaalat ke kis aalam mein the? Phir Allah Ta'ala ne tumhe'n islaam aur Hazrat Muhammad ﷺ ke zariye se najaat di, yahaa'n tak ke tum us martaba tak pohonch jo tumhare saamne hai, phir usi duniya ne tumhe'n tabaah karke rakh diya hai. Ye shakhs jo shaam haakim bana baitha hai, Allah ki qasam! Wo mahez duniya ke liye shamsheer-ba-kaff[977] hai. Aur ye khaarji log jo tumhare darmiyan hain, Wallah! Ye bhi husool-e-duniya ke liye lad rahe hain aur wo saaheb (Ibne Zubair ؓ) jo makkah mein hain, Allah ki qasam! Unke ladne ki gharz bhi mahez duniya hai.[978]

[7113] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne farmaya: Aaj kal ke munaafiq Rasool Allah ﷺ ke daur ke munafiqeen se ziyaada bad-tar hain, wo apni shararato'n ko chupa kar amal mein laate the aur ye log elaaniya unka irtekaab karte hain.

[7114] Hazrat Huzaifa ؓ hi se riwayat hai, unho'n ne farmaya: Munafaqat to Nabi ﷺ ke ahd-e-mubarak mein thie, aaj to imaan ke baad kufr ikhtiyaar karna hai.

Baab 22: Qiyaamat Qaaem Na Hogi Yahaa'n Tak Ke Log Qabar Waalo'n Par Raskh Karne Lage'n

[7115] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qiyaamat us waqt tak qaaem na hogi, hatta ke ek (1) shakhs doosre ki qabar ke paas se guzrega to kahega: Kaash! Iski jagah main hota*".[979]

Baab 23: Zamaane Mein Tabdeeli Aana, Hatta Ke Log Butho'n Ki Ibaadat Karne Lage'nge

[7116] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Qiyaamat us waqt tak qaaem na hogi, yahaa'n tak ke dhul-khalasah ke muqaam par qabila-e-dos ki aurto'n ke suren (tawaaf karte hue) ek-doosre se takraane lage'nge*".

Dhul Khalasa, qabila-e-dos ka buth tha, jiski wo zamaana-e-jaahiliyyat mein ibaadat kiya karte the.

[7117] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Qiyaamat qaaem na hogi yahaa'n tak ke qahtaan se ek (1) aadmi (baadshah ban kar) niklega jo logo'n ko apni laathi se haan'nke ga*".[980]

Baab 24: Aag Ka Nikalna

Hazrat Anas ؓ bayaan karte hain ke Nabi ﷺ ne farmaya: "*Qiyamat ki nishaaniyo'n mein se pehli nishaani ye hai ke ek (1) aag hogi jo logo'n ko mashriq se maghrib tak haa'n kar le jaaegi*".

[7118] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Qiyaamat qaaem na hogi yahaa'n tak ke sar-zameen-e-hijaaz se ek (1) aag niklegi, jo basra shahr ke oonto'n ki gardano'n ko raushan kar degi*".

[7119] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Anqareeb dariya-e-furaat se sone ka khazaana zaahir hoga jo koi wahaa'n maujood ho wo usse kuch na le*".

Ek-doosri riwayat mein hai ke sone ka pahaad zaahir hoga.

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[977] T: (شَمْشِیر بَکَف) Haath mein talwaar [Rekhta]

[978] Dekhiye: 7271

[979] راجع: 85

[980] راجع: 3517

Baab 25: Bila-unwaan

[7120] Hazrat Haaritha bin Wahb (حَارِثَةَ بْنَ وَهْب) ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Sadqa karo, kyou'nke anqareeb logo'n par ek (1) aisa zamaana aaega ke ek (1) shakhs apna sadqa le kar phirega aur koi usey qubool karne waala nahi milega*".

Musaddad ne kaha: Haaritha, Obaidulah bin Umar ka maadri bhai hai. Ye baat Abu Abdullah (Imam Bukhari ؒ) ne bayaan ki hai.[981]

Faaeda: Badi-badi futuhaat ki wajah se Hazrat Usman ؓ ke daur-e-hukumat mein ye soorat-e-haal paida ho gai thi. Isi tarah Hazrat Umar bin Abdul Aziz ؒ ke daur mein bhi yehi haalat thi ke maal o daulat ki is qadar farawaani thi ke koi sadqa lene waala nahi milta tha.

[7121] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Qiyaamat us waqt tak qaaem na hogi jab tak do (2) badi jamaate'n baaham sakht ladaai na kare'n. Un dono jamaato'n ke darmiyan badi khoon-rez ladaai hogi, halaa'nke dono ka daawa ek (1) hoga. Aur yahaa'n tak ke tees (30) ke qareeb jhoote dajjaal zaahir ho'nge. Un mein se har ek ka daawa hoga ke wo Allah ka rasool hai. Aur yahaa'n tak ke ilm utha liya jaaega, aur zalzalo'n ki kasrat hogi. Nez zamaana qareeb ho jaaega aur fitno'n ka zuhoor hoga. Harj, yaane qatl o ghaarat aam hogi, aur yahaa'n tak ke tum mein maal ki kasrat hogi, balke wo beh padega, hatta ke maaldaar ko fikr daaman-geer hogi ke uska sadqa kaun qubool karega, aur maaldaar apna sadqa kisi par pesh karega to wo kahega: Mujhe iski zaroorat nahi*".

"*Aur yahaa'n tak ke log bade-bade mahallaat par fakhr kare'nge aur yahaa'n tak ke aadmi dosore ki qabar ke paas se guzrega to kahega: Kaash! Ye jagah uski hoti. Aur yahaa'n tak ke sooraj maghrib se niklega aur jab maghrib se tuloo hoga aur log usey dekh le'nge to sab imaan le aae'nge. Ye wo waqt hoga jab: "*Kisi Aise Shakhs Ko Uska Imaan Laana nafaa Nahi De Ga Jo Usse Pehle Imaan Na Laaya tha, Ya Usne Apne Imaan Ke Saath Acche Amal Na Kiye*"*[982]".

"*Aur bila-shubha qiyaamat achaanak is tarah qaaem hogi ke do (2) aadmiyo'n ne apne darmiyan kapda phaila rakha hoga aur wo uski khareed o farokht na kar sakey ho'nge aur na usey lapet hi paae'nge. Aur qiyaamat is tarah barpa hogi ke ek (1) aadmi apni oontni ka doodh le kar ghar ki taraf laute ga aur usko nosh nahi kar sakega. Aur qiyaamat is tarah qaaem ho jaaegi ke aadmi apna hauz taiyyaar kar raha hoga aur us mein se paani nahi pee sakega aur yaqeenan qiyaamat is tarah qaaem hogi ke ek (1) aadmi ne apne mu'n ki taraf luqma uthaaya hoga aur wo usey khaa nahi sakega*".[983]

Baab 26: Dajjaal Ka Zikr

Wazaahat: Lafz-e-dajjaal, dajl se maakhuz hai, jiske maane hain: Dhoka dena, haq ko chupaana, malma'-saazi (ملمع سازی) karna aur shobada-baazi[984] dikhaana. Har wo shakhs jis mein ye ausaaf ho'n usey dajjaal kaha jaa sakta hai. Lekin dajjaal-e-akbar wo hai jo qiyaamat ke qareeb zaahir hoga.

[7122] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne kaha: Dajjaal ke mutaalliq jis qadar maine Nabi ﷺ se poocha, utna kisi ne nahi poocha. Aap ne mujhe farmaya: "*Usse tumhe'n kya nuqsaan pohonchega?*" Maine kaha: Log kehte hain: Uske saath rotiyo'n ka pahaad aur paani ki neher hogi. Aap ﷺ ne farmaya: "*Wo Allah par usse bhi ziyaada aasaan hai*".

[7123] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*(Dajjaal) daaee'n aankh se kaana hoga, goya wo angoor ka ubhra hua daana hai*".[985]

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[981] راجع: 1411

[982] Surah al Anaam: 158

[983] راجع: 85

[984] T: (شُعْبَدَہ بازی) Chalaaki, aiyyaari, shobada-baazi ka kaam ya pesha [Rekhta]

[985] راجع: 3057

[7124] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Dajjaal aaega aur madina taiyyaba ke ek (1) kinaare par thehrega. Uske baad madina teen (3) martaba bhoo'nchaal se do-chaar hoga. Uske nateeje mein har kaafir aur munaafiq nikal kar us (dajjaal) ki taraf chala jaaega*".[986]

[7125] Hazrat Abu Bakrah ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Ahle madina par dajjaal ka rob nahi padega. Us waqt (madina taiyyaba ke) saat (7) darwaaze ho'nge. Har darwaze par do (2) farishte muqarrar ho'nge*".[987]

[7126] Hazrat Abu Bakrah ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Madina taiyyaba par maseeh dajjaal ka rob nahi padega. Us waqt uske saath (7) darwaze ho'nge. Har darwaze par do (2) farishte muqarrar ho'nge*".

Ibrahim bin Abdur Rahman kehte hain: Main Basra aaya to mujh se Abu Bakrah ﷺ ne kaha: Maine Nabi ﷺ se ye hadees suni hai.[988]

[7127] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ khade hue aur Allah Ta'ala ke shayaan-e-shaan taareef ki. Phir dajjaal ka zikr kiya to farmaya: "*Main tumhe'n dajjaal se khabardaar karta hoo'n. Koi Nabi aisa nahi guzra jis ne apni qaum ko usse na daraaya ho. Albatta main tumhe'n uske mutaalliq ek (1) aisi baat bataata hoo'n jo kis nabi ne apni qaum ko nahi bataai. Wo ye hai ke wo kaana hoga, jabke Allah Ta'ala kaana nahi hai*".[989]

[7128] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Maine ek (1) dafa neend mein dekha ke main Ka'aba ka tawaaf kar raha hoo'n, achaanak ek (1) gandumi rang waala aadmi mere saamne aaya jiske baal seedhe the aur uske sar se paani ke qatre tapak rahe the. Maine poocha: Ye kaun hai? Logo'n ne kaha: Ye Ibne Maryam hain. Phir maine achaanak ek (1) taraf iltifaat[990] kiya to ek (1) surkh jism aadmi dekha jiske sar ke baal sakht ghungraale the, aur wo aankh se kaana tha, goys uski aankh ubhre hue angoor ki tarah thi. Logo'n ne kaha: Ye Dajjaal hai, wo logo'n mein Ibne Qatan ke bohot mushaaba tha*". Ye qabila khuzaa' ka ek (1) aadmi tha.[991]

[7129] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ se suna, aap ani namaz mein dajjaal se panaah maangte the.[992]

[7130] Hazrat Huzaifa ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne dajjaal ke mutaalliq farmaya: "*Yaqeenan uske saath paani aur aag hogi. Uski aag thanda paani hoga aur uska paani aag hogi*".

Hazrat Abu Masood ﷺ ne farmaya: Maine bhi ye hadees Rasool Allah ﷺ se suni hai.[993]

[7131] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jo nabi bhi mab-oos hua, usne apni ummat ko kaane jhoote se zaroor khabardaar kiya hai. Aagaah raho wo kaana hai, jabke tumhara Rabb kaana nahi, aur uski dono aankho'n ke darmiyan kaafir likha hua hoga*". Hazrat Abu Huraira ﷺ aur Hazrat Ibne Abbas ﷺ ne bhi Nabi ﷺ se ye hadees bayaan ki hai.[994]

Baab 27: Dajjaal, Madina Taiyyaba Mein Daakhil Nahi Ho Sakega

[7132] Hazrat Abu Saeed ﷺ se riwayat hai, unho'n ne kaha: Ek (1) din Nabi ﷺ ne ham se dajjaal ke mutaalliq ek (1) taweel hadees bayaan farmaai. Aap ke irshadaat mein se ye bhi tha ke aap ne farmaya: "*Dajjaal aaega aur uske liye naa-mumkin hoga ke wo madina taiyyaba ke raasto'n mein daakhil ho, chunache madina taiyyaba ke qareeb kisi shorili zameen par qiyaam karega. Us din uske paas ek (1) mard-e-momin jaaega jo sab logo'n se behtar hoga. Wo*

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[986] راجع: 1881
[987] راجع: 1879
[988] راجع: 1879
[989] راجع: 3057
[990] T: (اِلْتِفات) Tawajjo, parwaah, meherbaani [Rekhta]
[991] راجع: 3440
[992] راجع: 832
[993] راجع: 3450
[994] Dekhiye: 7408

kahega: Main gawaahi deta hoo'n ke toohi dajjaal hai, jiski khabar Rasool Allah ﷺ ne hame'n di thi. Us par dajjaal kahega: Tum hi bataao, agar main ise qatl kar du'n, phir ise zinda karu'n to kya tumhe'n mere muaamale mein koi shak o shubha baaqi rahega? Log kahe'nge: Nahi."

"*Chunache dajjaal usko qatl kar de ga, phir usey zinda kar le ga. Ab wo aadmi kahega: Allah ke Qasam! Aaj se ziyaada mujhe tere muaamale mein pehle itni baseerat kabhi haasil na thi. Uske baad dajjaal usey qatl karne ka iraada karega, lekin wo us mein kaamiyaab nahi ho sakega*".[995]

[7133] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Madina taiyyaba ke raasto'n par farishte pehra dete hain, na to yahaa'n taaoon aasakta hai aur na dajjaal hi ko aane ki himmat hogi*".[996]

[7134] Hazrat Anas bin Maalik ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Dajjaal, madina taiyyaba tak aaega to yahaa'n farishto'n ko uski hifaazat karte hue paaega, chunache agar Allah ne chaaha to dajjaal uske qareeb nahi aasakega aur na yahaa'n taaoon hi phailega*".[997]

Baab 28: Yajooj o Majooj Ka Bayaan

[7135] Hazrat Zainab bint Jahash ؓ se riwayat hai, ke ek (1) din Rasool Allah ﷺ unke yahaa'n ghabraae hue tashreef laae. Aap farma rahe the: "*Arbo'n ke liye is buraai ki wajah se tabaahi hai jo bilkul qareeb aalagi hai. Aaj yajooj o maajooj ki deewaar se itna khul gaya hai*". Aur aap ne apne angothe aur uske qareeb waali ungli ko mila kar ek (1) halqa sa banaaya. Hazrat Zainab bint Jahash ؓ ne ye sun kar poocha: Allah ke Rasool ﷺ! Kya ham nek logo'n ki maujoodgi mein bhi halaak kar diye jaae'nge? Aap ne farmaya: "*Haa'n, jab bad-kaari bohot badh jaaegi*".[998]

[7136] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain. Aap ne farmaya: "*sad* "سد"*, yaane yajooj o majooj ki deewaar itni khul gai hai*". (Raawi-e-hadees) Hazrat Wuhaib ne nawwe (90) ka ishaara karke bataaya, yaane girah lagaai.[999]

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[995] راجع: 1882
[996] راجع: 1880
[997] راجع: 1881
[998] راجع: 3346
[999] راجع: 3347

بسم اللہ الرحمان الرحیم

93: Kitab-ul-Ahkaam (Hukumat Aur Qazaa Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْأَحْكَامِ

Baab 1 Irshad-e-Baari Ta'ala: "Allah Ki Itaa-at Karo Aur Rasool Ki Itaa-at Karo, Nez Saahebaan-e-Hukumat Ki Baat Bhi Maano"[1000] Ka Bayaan

[7137] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jis ne meri itaa-at ki usne goya Allah ki itaa-at ki aur jis ne meri naa-farmaani ki usne goya Allah ki naa-farmaani ki. Jis ne mere ameer ki baat maani usne meri baat maani aur jis ne mere ameer ki khilaaf-warzi ki usne goya meri khilaaf-warzi ki*".[1001]

Faaeda: Itaa-at se muraad ahkaam ki baja-aawari[1002] aur manhiyaat[1003] se ruk jaana hai. Rasool Allah ﷺ ki itaa-at be-aenihi[1004] Allah ki itaa-at is liye hai ke aap wohi hukum dete hain jo Allah Ta'ala aap ko hukum deta hai. Is tarah hukumatk a nazm o nasq qaaem rakhne ke liye hukkam-e-waqt ki baat maanna zaroori hai aur unki itaa-at, Aap ﷺ ne apni itaa-at qaraar di hai, lekin agar koi haakim-e-waqt qoh ke khilaaf hukum de to usey tark karke qoh par amal karna hoga, taake shariyat ki baala-dasti qaaem rahe.

[7138] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Aagaah raho! Tum mein se har ek nigehbaan hai aur har ek se uski riaayaa ke mutaalliq sawaal kiya jaaega. Haakim-e-waqt logo'n ka nigehbaan hai, usse uski riaayaa ke baare mein baaz-purs hogi. Mard apne ghar waalo'n ka nigehbaan hai, usse apni nigehbaani ke mutaalliq sawaal hoga. Aurat apne shauhar ke ahle-khaana aur aulaad ki nigraan hai, usse unke mutaalliq poocha jaaega. Kisi shakhs ka ghulam apne aaqa ke maal ka nigehbaan hai, usey uski nigraani ke mutaalliq sawaal hoga. Aagaah raho! Tum sab nigehbaan ho aur tum sab se apni-apni riaayaa ke mutaalliq baaz-purs hogi*".[1005]

Faaeda: Maqsad ye hai ke zimmedaari ka daaera hukumat o imaarat se hat kar har adna se adna zimmedaar ko bhi shaamil hai. Har zimmedaar apne halqe ka mas-ool[1006] hai. Us zimmedaari se naajaaez faaeda uthaana bhi gunah hai.

Baab 2: Sarbarahaan-e-Hukumat Quraish Se Ho'nge

[7139] Hazrat Muhammad bin Jubair bin Muti'm se riwayat hai, wo bayaan karte hain ke main quraish ke ek (1) wafad ke hamraah Hazrat Muawiya ؓ ke paas tha, unhe'n maaloom hua ke Hazrat Abdullah bin Amr bin Aas ؓ bayaan karte hain ke anqareeb qabila-e-qahtaan ka baadshah hoga. Is bayaan par Hazrat Muawiya ؓ ko bohot ghusa aaya aur unho'n ne khade ho kar Allah Ta'ala ke shayaan-e-shaan taareef ki, phir kaha: Amma Baad! Tum mein se kuch log aisi ahadees bayaan karte hain jo Allah ki kitaab mein nahi aur na wo Rasool Allah ﷺ hi se manqool hain. Ye tum mein se jaahil log hain. Tum jaise khayalaat se khud ko mehfooz rakho jo tumhe'n gumraah kar de'n. Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Ye amr-e-khilaafat quraish mein rahega, agar koi unse is muaamale mein dushmani karega to Allah Ta'ala usey mu'n ke bal gira de ga. Ye us waqt tak hoga jab tak quraish deen ko qaaem rakhe'nge*".[1007]

Nuaim ne Ibne Mubarak ke zariye se a'n (عن) Ma'mar, a'n (عن) Zohri, Muhammad bin Jubair se riwayat karne mein Shuaib ki mataaba-at ki hai.

[1000] Surah an Nisa: 59

[1001] راجع: 2957

[1002] T: (بجا آوَری) Taameel, anjaam-dahi, amali-jaama pehnaana [Rekhta]

[1003] T: (مَنْہِیَّات) Wo afaal jin ka karna shar-an manaa hai, shar-an mamnoo aamaal, haraam afaal [Rektha]

[1004] T: (بِعَینِہٖ) Hoo-bahoo, bilkul, waisa hi [Rekhta]

[1005] راجع: 893

[1006] T: (مَسْئُول) Jis se sawaal mutaalba kiya jaae, jawaab-deh, zimmedaar [Rekhta]

[1007] راجع: 3500

[7140] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ye amr-e-khilaafat quraish mein is waqt tak rahega jab tak unke do (2) shakhs bhi baaqi rahe'nge*".[1008]

Faaeda: Is hadees mein ishaara hai ke jab tak quraish maujood rahe'nge khilafat ke laayaq ho'nge lekin unke liye zaroori hai ke wo deen-e-islaam ke alambardaar aur uske nifaaz ke liye amalan iqdaam kare'n, ba-soorat deegar unhe'n is khilaafat se mehroom kar diya jaeega.

Baab 3: Us Shakhs Ka Sawaab Jo Allah Ke Hukum Ke Mutaabiq Faisle Kare

Irshad-e-Baari Ta'ala hai: "Jis Ne Allah Ki Naazil-karda Taalimaat Ke Mutaabiq Faisla Na Kiya to Aise Log Hi Faasiq Hain".[1009]

[7141] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Qaabil-e-rashk aadmi hain: Ek (1) wo jise Allah Ta'ala ne maal diya aur wo usey haq ke raaste mein be-daregh kharch kare aur doosre wo jise Allah Ta'ala ne ilm o hikmat se sarfaraaz kiya wo uske mutaabiq faisle kare aur logo'n ko uski taaleem de*".[1010]

Baab 4: Haakim-e-Waqt Ki Baat Sunna Aur Use Maanna Zaroori Hai Ba-sharte-ke Wo Gunaah Aur Naa-farmaani Na Ho

[7142] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum baat suno aur itaa-at karo, agarche tum par kisi aise habshi ko haakim aur sarbaraah muqarrar kar diya jaae, jiska sar munaqqa ki tarah chota ho*".[1011]

Faaeda: Adna se Adna ameer ki bhi itaa-at zaroori hai, ba-sharte-ke wo ma'siyat ka hukum na de. Arab log nizaam imaarat nahi jaante the. Is liye Rasool Allah ﷺ ne unhe'n apne umaraa ki itaa-at aur farma-bardaari ki raghbat di hai, taake wo sulah o jung mein apne umaraa ke taabe rahe'n, aur afra-tafri phaila kar islaam ke ittehaad ko paara-paara na kare'n.

[7143] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jis ne apne ameer mein koi aisi cheez dekhi jise wo pasand nahi karta to usey chaahiye ke sabr kare, kyou'nke agar koi jamaat se ek (1) baalisht bhi alag hua to wo jaahiliyyat ki maut marega*".[1012]

Faaeda: Jamaat se alag hone se muraad milli nizaam ko tod kar haakim-e-islaam se baghaawat karna hai. Aisa aadmi ahd-e-jaahiliyyat ki si khud-siri mein giraftaar ho jaata hai. Aisi haalat mein marna jaahiliyyat ki maut marna hai jo musalman ki shaan ke shayaan nahi. Is hadees mein ameer se muraad hamari khud-saakhta tanzeemo'n ke ameer nahi, balke khalifa-e-islaam hai jo saheeh maano mein saaheb-e-iqtidaar aur ikhtiyaraat ka maalik ho. Aise ameer ki itaa-at zaroori hai. Maamooli baato'n ka bahaana bana kar baghaawat ka raasta hamwaar karna jaahiliyyat ki yaad taaza karne ke mutaraadif hai.

[7144] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Ek (1) musalman ke liye ameer ki baat sunna aur uski itaa-at karna zaroori hai. Ye itaa-at pasandida aur naa-pasandida dono baato'n mein hai, ba-sharte-ke usey kisi gunaah ka hukum na diya jaae. Agar usey gunaah ka hukum diya jaae to na baat suni jaae aur na itaa-at hi ki jaae*".[1013]

[7145] Hazrat Ali ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ek (1) dasta bheja aur us par ansaar ke ek (1) aadmi ko ameer banaaya. Aap ne logo'n ko hukum diya ke wo uski itaa-at kare'n. Phir wo ameer un lashkariyo'n par naaraaz ho gaya aur kehne laga: Kya tumhe'n Nabi ﷺ ne meri itaa-at ka hukum nahi diya tha? Logo'n ne kaha: Kyou'n nahi! Us ameer ne kaha: Main tumhe'n qasam deta hoo'n ke tum lakdiyaa'n jamaa kark aag jalaao, phir us mein kood jaao. Logo'n ne lakdiyaa'n jamaa kee'n aur aag jalaai. Phir jab unho'n ne us mein koodne ka iraada kiya to ek-doosre ko

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[1008] راجع: 3501

[1009] Surah al Maaida: 47

[1010] راجع: 73

[1011] راجع: 693

[1012] راجع: 7053

[1013] راجع: 2955

dekhne lagey. Kuch logo'n ne kaha: Ham ne Nabi ﷺ ki farma-bardaari to aag se bachne ke liye ki thi to kya phri ham khud hi aag mein kood jaae'n? Wo isi soch-bichaar mein the ke us dauraan mein aag thandi ho gai. Aur ameer ka ghussa bhi jaata raha. Phir jab Nabi ﷺ se uska zikr kiya gaya to aap ne farmaya: "*Agar wo aag mein kood jaate to phir use kabhi na nikal sakte. Itaa-at sirf acche kaamo'n aur acchi baato'n mein hai*".[1014]

Baab 5: Jise Talab Kiye Baghair Ohda Mile to Allah Uski Madad Karega

[7146] Hazrat Abdur Rahman bin Samra se riwayat hai, unho'n ne kaha: Nabi ﷺ ne mujhe farmaya: "*Aye Abdur Rahman! Tum hukumat ka ohda mat talab karo, kyou'nke agar tumhe'n talab karne par hukumat ki zimmedaari di gai to tum uske supurd kar diye jaaoge aur agar tumhe'n talab ke baghair koi ohda diya gaya to Allah ki taraf se us mein tumhari madad ki jaaegi. Aur agar tum qasam uthaao, phir uske khilaaf mein koi behtari dekho to apni qasam ka kaffaara adaa kar do aur jo behtar hai usey kar-guzro*".[1015]

Baab 6: Jis Ne Maang Kar Ohda Haasil Kiya To Wo Uske Supurd Kar Diya Jaaega

[7147] Hazrat Abdur Rahman bin Samra ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne mujhe farmaya: "*Aye Abdur Rahman! Hukumati ohda mat talab karna, kyou'nke agar tujhe talab karne par koi ohda mila to tum uske hawaale kar diye jaaoge. Aur agar tumhe'n talab kiye baghair koi zimmedaari mili to us mein tumhari madad ki jaaegi. Aur agar tum kisi baat par qasam uthaao, phir uske siwa kisi doosri cheez mein behtari dekho to usey karlo aur apni qasam ka kaffaara adaa karo*".[1016]

Faaeda: Is hadees mein ishaara hai ke haakim-e-aala qaabil tareen afraad talaash karke umoor-e-hukumat unke hawaale kare. Jo log khud laalchi aur harees ho'n unhe'n koi mansab na diya jaae, aise log usey chalaane mein naakaam rahe'nge. Haa'n, agar koi apne andar salaahiyat paata hai aur hukumati mansab se ohda-baraa[1017] hone ki himmat paata hai aur usey ye bhi ehsaan hai ke agar maine ise haasil na kiya to naalaayaq aadmi us par qaabiz ho jaaega, to us soorat mein ohda talab karne mein koi harj nahi, jaisa ke Hazrat Yusuf ؑ ne wazaarat ka qalamdaan[1018] maang kar liya tha.

Baab 7: Hukumati Ohde Ki Hirs Karna Makrooh Hai

[7148] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Yaqeenan tum anqareeb hukumati ohde ka laalach karoge aur aisa karna tumhare liye qiyaamat ke din baais-e-nadaamat hoga. Doodh pilaane waali acchi lagti hai aur doodh chudaane waali buri mehsoos hoti hai*".

Ek-doosri sanad ke mutaabiq Hazrat Saeed Maqburi, Umar bin Hakam ke waaste se Hazrat Abu Huraira ؓ se unka apna qaul naqal karte hain.

[7149] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha ke main aur meri qaum ke do (2) aadmi Nabi ﷺ ki khidmat mein haazir hue. Un mein se ek (1) ne kaha: Allah ke Rasool ﷺ! Hame'n kahee'n ka haakim bana de'n. Doosre ne bhi usi qism ki khwahish ka izhaar kiya to Aap ﷺ ne farmaya: "*Ham aise shakhs ko hukumati ohda nahi dete jo usey talab kare aur na usey dete hain jo uska harees ho*".[1019]

Baab 8: Jo Shakhs Riaayaa Ka Haakim Bane Lekin Wo Unki Khair-khwahi Na Kare

[7150] Hazrat Hasan Basri ؒ se riwayat hai ke Obaidullah bin Ziyaad, Hazrat Ma'qil bin Yasaar (مَعْقِلَ ابْنَ يَسَار) ؓ ki us marz mein iyaadat ke liye aaya jis mein wo faut hue the. Hazrat Ma'qil bin Yasaar ؓ ne usse kaha: Main tumhe'n ek (1) hadees sunaata hoo'n jo maine Rasool Allah ﷺ se suni thi, maine Nabi ﷺ ko farmate hue suna: "*Jab Allah Ta'ala*

[1014] راجع: 4340

[1015] راجع: 6622

[1016] راجع: 6622

[1017] T: (عہدہ برا) Zimmedaari poori karne waala, bari-uz-zimma hona, farz adaa karna, waada poora karna [Rekhta]

[1018] T: (قَلَم دان) Ohda (khaas kar wazaarat ka) [Rektha]

[1019] راجع: 2261

kisi bande ko riaayaa ka haakim banaata hai aur wo khair-khwahi ke saath unki nigahdaasht nahi karta to wo jannat ki khushboo tak nahi paaega".[1020]

[7151] Hazrat Hasan Basri se riwayat hai, unho'n ne kaha: Ham Hazrat Ma'qil bin Yasaar ﵁ ki yaadat ke liye unke yahaa'n haazir hue. Wahaa'n Obaidullah bin Ziyaad aaya to Hazrat Ma'qil ﵁ ne usse kaha: Main tujhe ek (1) aisi hadees bayaan karta hoo'n jo maine Rasool Allah ﷺ se suni thi. Aap ne farmaya: "*Jo baadshah musalmano ka haakim banaaya gaya aur usne unke muaamalaat mein khiyaanat ki, phir wo usi haalat mein mar gaya to us par Allah Ta'ala ne jannat haraam kardi hai*".[1021]

Baab 9: Jo Logo'n Ko Mashaqqat Mein Daalega Allah Usey Museebat Mein Giraftaar KArega

[7152] Hazrat Tareef bin Abu Tamima se riwayat hai, unho'n ne kaha: Main Safwaan, unke saathiyo'n aur Hazrat Jundub ﵁ ke paas maujood tha, jabke wo unko wasiyyat kar rahe the. Phir un saathiyo'n ne poocha: Kya aap ne Rasool Allah ﷺ se kuch suna hai? Unho'n ne kaha: Maine Aap ﷺ ko farmate suna hai, aap ne farmaya: "*Jo shakhs logo'n ko sunaane ke liye amal karega Allah Ta'ala qiyaamat ke din uska bhed khol de ga aur jo logo'n ko mashaqqat mein daalega, Allah Ta'ala qiyaamat ke din usey museebat mein mubtalaa karega*". Phir un logo'n ne kaha: Aap hame'n wasiyyat kare'n to unho'n ne farmaya: Sab se pehle (qabar mein) insaan ka pait kharaab hoga, lehaaza jo shakhs halaal o paakiza cheez khaane ki taaqat rakhta ho, to wo zaroor halaal aur paak cheez khaae. Aur jo shakhs chaahta hai ke uske aur jannat ke darmiyan chullu bhar khoon haael na ho jo usne naa-haq bahaaya ho, to wo aisa zaroor kare.

(Firabari ne kaha:) Maine Abu Abdullah (Imam Bukhari ﵀) se poocha: Kaun saahab is hadees mein kehte hain ke maine Rasool Allah ﷺ se suna, kya Jundub kehte hain? To unho'n ne kaha: Haa'n, Jundub hi kehte hain.[1022]

Baab 10: Raaste Mein Faisla Karna Aur Fatwa Dena

Hazrat Yahya bin Ya'mur (يَحْيَى بْنُ يَعْمُر) ne raaste mein faisla sunaaya aur Imam Sha'bi ne apne ghar ke darwaze par khade-khade ek (1) faisla kiya.

[7153] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne kaha: Main aur Nabi ﷺ masjid se nikal rahe the ke ek (1) shakhs hame'n masjid ke darwaze par mila aur us ne poocha: Allah ke Rasool ﷺ! Qiyaamat kab hogi? Nabi ﷺ ne farmaya: "*Toone uske liye kya taiyyaari ki hai?*" Ye sun kar wo shakhs khamosh sa ho gaya. Phir kaha: Allah ke Rasool ﷺ! Maine ziyaada roze, ziyaada namaaze'n aur ziyaada sadqa o khairaat to jamaa nahi kiya, albatta main Allah aur uske rasool se mohabbat zaroor rakhta hoo'n. Aap ﷺ ne farmaya: "*(Qiyaamat ke din) Tu un logo'n ke saath hoga jin se tu mohabbat karta hai*".[1023]

Baab 11: Is Amr Ka Bayaan Ke Nabi ﷺ Ka Koi Darbaan Nahi Tha

[7154] Hazrat Anas ﵁ se riwayat hai, unho'n ne apne khandaan ki ek (1) aurat se kaha: Kya tu falaa'n aurat ko jaanti hai? Usne kaha: Ji haa'n, to unho'n ne bataaya ke Nabi ﷺ ek (1) dafa uske paas se guzre to wo ek (1) qabar ke paas ro rahi thi. Aap ﷺ ne farmaya: "*Allah se dar aur sabr kar*". Usne jawaab diya: Aap mere paas se chale jaae'n, aap par mujh jaisi museebat nahi padi, chunache Aap ﷺ wahaa'n se aage badhe aur tashreef le gae, us dauraan mein wahaa'n se ek (1) aadmi guzra to usne poocha: Rasool Allah ﷺ ne tujhse kya farmaya tha? Usne kaha: Maine aap ﷺ ko nahi pehchaana. Us shakhs ne kaha: Wo to Rasool Allah ﷺ the. Phir wo aurat Aap ﷺ ki khidmat mein haazir hui, dekha ke wahaa'n koi darbaan that ha. Usne kaha: Allah ke Rasool ﷺ! Allah ke Qasam, maine aap ko pechaana nahi tha. Nabi ﷺ ne farmaya: "*Sabr to sadme ke aaghaaz hi mein hota hai*".[1024]

[1020] Dekhiye: 7151

[1021] راجع: 7150

[1022] راجع: 6499

[1023] راجع: 3688

[1024] راجع: 1252

Baab 12: Khalifa Ke Notice Mein Laae Baghair Uska Maa-tahat Qisaas Ka Faisla Kar Sakta Hai

[7155] Hazrat Anas ؓ se riwayat hai, ke Qais bin Saad ؓ ki haisiyat Nabi ﷺ ke saamne is tarah thi jaise ameer ke saath kotwaal rehta hai.

[7156] Hazrat Abu Moosa Ashari ؓ se riwayat hai ke Nabi ﷺ ne unhe'n (yemen) bheja tha aur unke baad Hazrat Moaaz bin Jabal ؓ ko bhi rawaana kiya tha.[1025]

[7157] Hazrat Abu Moosa Ashari ؓ se riwayat hai ke, ek (1) aadmi islaam laaya, phir yahoodi ho gaya. Hazrat Moaaz bin Jabal ؓ aae to wo shakhs Hazrat Abu Moosa ؓ ke paas tha. Hazrat Moaaz ؓ ne poocha: Is shakhs ka kya muaamala hai? Unho'n ne kaha: Ye islaam laane ke baad yahoodi ban gaya hai. Hazrat Moaaz ؓ ne kaha: Jab tak main ise qatl na kar loo'n, us waqt tak nahi baithu'nga. Allah aur uske Rasool ﷺ ka yehi faisla hai.[1026]

Faaeda: Imam Bukhari ؒ ka istidlal ye hai ke Hazrat Abu Moosa Ashari ؓ ne murtad yahoodi ko qatl kiya, lekin Rasool Allah ﷺ ko uski ittela na di. Isse maaloom hua ke maata-aht haakim apne haakim-e-aala ke notice mein laae baghair hudood aur qisaas ke faisle kar sakta hai aur aisa karna shariyat ke khilaaf nahi.

Baab 13: Kya Haakim (ya mufti) Ghusse Ki Haalat Mein Faisla Ya Fatwa De Sakta Hai?

[7158] Hazrat Abdur Rahman bin Abu Bakrah se riwayat hai, unho'n ne kaha: Hazrat Abu Bakrah ؓ ne apne bete ko likha, jabke wo Sijistaan mein tha, ke ba-haalat-e-ghussa do (2) aadmiyo'n ke darmiyan faisla na karna. Kyou'nke maine Nabi ﷺ se suna hai, aap ne farmaya: "*Koi haakim, ba-haalat-e-ghussa do (2) aadmiyo'n ke darmiyan faisla na kare*".

[7159] Hazrat Abu Masood Ansari ؓ se riwayat hai, unho'n ne kaha ke ek (1) aadmi Rasool Allah ﷺ ke paas aaya aur kaha: Allah ke Rasool ﷺ! Allah ke Qasam! Main subah ki namaz mein falaa'n wajah se shirkat nahi karta, kyou'nke wo hame'n lambi namaz padhata hai. Abu Masood ؓ kehte hain ke maine Nabi ﷺ ko kisi waaz mein us din se ziyaada ghusse ki haalat mein nahi dekha. Phir aap ne farmaya: "*Aye logo! Tum mein se kuch log doosro'n ko nafrat dilaate hain, lehaaza tum mein se jo bhi logo'n ko namaz padhaae to usey chaahiye ke ikhtesaar kare, kyou'nke jamaat mein boodhe, kamzor, aur zaroorat-mand bhi hote hain*".[1027]

[7160] Hazrat Abdullah bin Umar ؓ ka bayaan hai ke unho'n ne apni biwi ko haiz ki haalat mein talaaq de di. Is baat ka zikr Hazrat Umar ؓ ne Nabi ﷺ se kiya, to Rasool Allah ﷺ bohot khafa hue. Phir aap ne farmaya: "*Usey chaahiye ke wo rujoo kare aur usey apne paas rakhe, yahaa'n tak ke wo haiz se paak ho jaae, phir jab wo haaeza ho aur paak ho jaae to agar chaahe to usey talaaq de de*".[1028]

Baab 14: Qaazi Ka Apne Ilm Ke Mutaabiq Logo'n Ke Muaamalaat Mein Faisla Karna, Ba-sharte-ke Bad-gumaani Aur Tohmat Ka Andesha Na Ho

Jaisa ke Nabi ﷺ ne Hazrat Hind ؓ ko farmaya: "*Tum (Abu Sufyan ؓ ke maal se) us qadar le sakti ho jo dastoor ke mutaabiq tujhe aur teri aulaad ko kaafi ho*". Aur ye bhi mash-hoor muaamalaat mein hai.

[7161] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Hazrat Hind bint Utbah bin Rabeea ؓ aaee'n aur kaha: Allah ke Rasool ﷺ! Rooe zameen par koi gharaana aisa nahi tha jiske mutaalliq main is hadd tak zillat ki khwahishmand hoti, jitna aap ke gharaane ki zillat aur ruswaai ki khwahishmand thi, aur ab main sab se ziyaada is amr ki khwahishmand hoo'n ke rooe zameen ke tamaam gharaano'n mein aap ka gharaana izzat o sar-bulandi mein sab se ziyaada ooncha ho. Phir unho'n ne kaha: Abu Sufyan intehaai bakheel aadmi hain, to kya mere liye jaaez hai ke bila-ijaazat unke maal mein se apne ahel o ayaal ko khilaau'n? Aap ﷺ ne unse farmaya: "*Tum unhe'n dastoor ke mutaabiq khilaao to tum par koi harj nahi*".[1029]

[1025] راجع: 2261
[1026] راجع: 2261
[1027] راجع: 90
[1028] راجع: 4908
[1029] راجع: 2211

Baab 15: Sar-ba-mohr[1030] Khat Par Gawaahi Dena, Nez Kaunsi Gawaahi Jaaez Hai? Haakim Ka Apne Kaarinde Ki Taraf Aur Ek (1) Qaazi Ka Doosre Qaazi Ko Khat Likhna

Baaz logo'n ne kaha hai ke haakim jo apne kaarindo'n ko khat lihta hai us par amal ho sakta hai, magar hudood mein nahi ho sakta. Phir khud hi kaha ke qatl-e-khata mein parwaane par amal ho sakta hai, kyou'nke ye unke gumaan ke mutaabiq ye maali mouaamala hai. Halaa'nke qatl-e-khata maali muaamalo'n ki tarah nahi, balke suboot-e-qatl ke baad maali mouaamala banta hai. Lehaaza qatl-e-khata aur qatl-e-amad ka hukum ek (1) hi rehna chaahiye.

Hazrat Umar ﵁ ne apne aamil ko hudood ke mutaalliq parwaana likha tha. Isi tarah Hazrat Umar bin Abdul Aziz ﵀ ne daant todne ke muqaddame mein ek (1) parwaana likha (aur usey apne aamil ki taraf rawaana kiya).

Ibrahim Nakhai ne kaha: Ek (1) qaazi ka doosre qaazi ko khat likhna (aur uske mutaabiq amal karna) jaaez hai, ba-sharte-ke doosra uski mohr aur khat ko pehchaanta ho[1031].

Muawiya bin Abdul Kareem Saqafi ne kaha: Main Basra ke qaazi Abdul Malik bin Ya'la, Iyaas bin Muawiya, Hasan Basri, Thumaama bin Abdullah bin Anas, Bilal bin Abu Burdah, Abdullah bin Buraidah Aslami, Aamir bin Obaid, aur Abbaad bin Mansoor se mila hoo'n. Ye sab hazraat ek (1) qaazi ka khat doosre ke naam gawaaho'n ke baghair qubool karte the aur agar muddaa-alaih (مُدَّعا عَليَه)[1032] jiske khilaaf khat ki shahaadat qaaem ki gai hai wo kahe: Ye jhoot hai to usey kaha jaaega: Jaao usse nikalne ka koi raasta talaash kar laao, yaane usey tehqeeq ka mauqa diya jaaega. Sab se pehle jisne qaazi ki tehreer par daleel talab ki, wo Ibne Abi Laila aur Sawwaar bin Abdullah the.

Abu Nuaim ne ham se kaha: Ham se Obaidullah bin Moh-riz ne bayaan kiya ke main Basra ke qaazi Moosa bin Anas se khat le kar aaya aur unke paas gawaah pesh kiye ke mera falaa'n shakhs ke paas itna maal hai, halaa'nke wo kufa mein tha. Maine us faisle ki tehreer Qasim bin Abdur Rahman ke paas laaya to unho'n ne usey naafiz kiya.

Imam Hasan Basri aur Abu Qilaaba ne wasiyyat-naame par us waqt tak gawaah banna makrooh khayaal kiya jab tak uska mazmoon na samajh liya jaae, kahee'n aisa na ho ke wo zulm aur khilaaf-e-shara'[1033] kaam ho.

Khud Nabi ﷺ ne ahle khybar ko khat bheja: "*Apne saathi maqtool ki diyyat do, ba-soorat-e-deegar jung ke liye taiyyaar ho jaao*".

Imam Zohri ne kaha: Agar aurat parde ki aad mein ho, phir agar tum usey pehchaante ho, to gawaahi do. Ba-soorat-e-deegar na do, yaane usko dekhna zaroori nahi.

[7162] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ ne ahle rome ko khat likhna chaaha to Sahaba Ikram ﷡ ne kaha: Ahle rome sirf sar-ba-mohr[1034] khat qubool karte hain. Chunache Nabi ﷺ ne chaandi ki ek (1) mohr banwaai, goya main uski chamak ko ab bhi dekh raha hoo'n. Us par "Muhammad Rasool Allah" ke alfaaz kuninda the.[1035]

Baab 16: Aadmi Kab Qaazi Banne Ka Haqdaar Hota Hai?

Imam Hasan Basri ne kaha: Allah Ta'ala ne hukkaam-e-waqt se ye ahd liya hai ke wo khwahishaat-e-nafs ki pairawi na kare'n, logo'n se na dare'n aur na meri aayaat ko maamooli qeemat ke ewaz farokht hi kare'n. Phir unho'n ne ye aayat padhi: "Aye Dawood! Ham Ne Tujhe Zameen Mein Khalifa Banaaya Hai, Lehaaza Tu Logo'n Ke Darmiyan Haq Ke Saath Faisla Kar Aur Khwahish-e-Nafs Ki Pairawi Na Kar, Warna Wo Tujhe Allah Ke Raaste Se Bhatka Degi,

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[1030] T: (سَر بہ مُہْر) Jis par mohr lagaai gai ho [Rekhta]
[1031] T: Typing ki gahalat ki wajah se urdu pdf mein shayad "ہو" ho ki jagah "ہوں" hoo'n type ho gaya, jiski maine tasheeh kardi hai. [RSB]
[1032] muddaa-a'lae T: (مُدَّعا عَليَه) Wo shaksh jis ke khilaaf muqaddama daaer kiya gaya ho, wo shakhs jis par daawa kiya gaya ho [Rekhta]
[1033] T: (شَرْع) Deen, shariyat [Rekhta]
[1034] T: (سَر بہ مُہْر) Jis par mohr lagaai gai ho [Rekhta]
[1035] راجع: 65

Yaqeenan Jo Log Allah Ke Raaste Se Bhatak Jaate Hain Unke Liye Sakht-tareen Azaab Hai, Kyou'nke Unho'n Ne Yaum-e-Hisaab Ko Bula Diya Tha".[1036]

Phir unho'n ne ye aayat tilaawat ki: "Beshak Ham Ne Tauraat Naazil Ki Jis Mein Hidaayat Aur Raushni Thi, Uske Zariye Se Allah Ta'ala Ke Farmabadaar BAnde Hazraat-e-Ambiya Un Logo'n Ke Liye Faisle Kiya Karte The Jo Yahoodi Ban Gae The, Nez Allah Waale Aur Ulama Bhi Aisa Hi Karte The Kyou'nke Wo Allah Ki Kitaab Ki Hifaazat Ke Zimmedaar Banaae Gae The Aur Wo Us Par Gawaah The, Lehaaza Tum Logo'n Se Na Daro, Balke Mujh Hi Se Daro Aur Meri Aayaat Ko Maamooli Muaawaze Ki Khaatir Farokht Na Karo Aur Jo Log Allah Ke Naazil-karda Ahkaam Ke Mutaabiq Faisla Na Kare'n Wohi Kaafir Hain".[1037] "بِمَا اسْتُحْفِظُوْا" ke maane hain: Unhe'n Allah ki kitaab ki hifaazat so'npi gai.

Phir unho'n ne ye aayat padhi: "Dawood Aur Sulaiman Ko (yaad karo) Jab Wo Ek (1) Kheti Ke Baare Mein Faisla Kar Rahe The Jab Us Mein Ek (1) Qaum Ki Bakriyaa'n Raat Ko Char Gai Thee'n Aur Ham Unke Faisle Ke Waqt Haazir The. To Ham Ne Wo (faisla) Sulaiman Ko Samjha Diya Aur Hm Ne Har Ek Ko Hukum Aur Ilm Ataa Kiya".[1038]

Allah Ta'ala ne Hazrat Sulaiman ki taareef ki aur Hazrat Dawood ko qaabil-e-malaamat nahi thehraaya. Agar Allah Ta'ala ke zikr-karda do (2) Ambiya ka haal bayaan na hota to mere khayaal ke mutaabiq Qaazi hazrat tabaah ho chuke the, kyou'nke Allah Ta'ala ne Hazrat Sulaiman ki taareef unke ilm ki wajah se ki aur un Hazrat Dawood ko unke ijtehaad ki wajah se maazoor qaraar diya.

Muzaahim bin Zufar kehte hain: Ham se Umar bin Abdul Aziz ne bayaan kiya: Paanch (5) khaslate'n aisi hain ke agar qaazi mein un mein se ek (1) khaslat bhi na ho to uske liye baais-e-aeb hai, wo ye ke qaazi samajhdaar ho, burdbaar ho, baa-kirdaar ho, taaqatwar, saaheb-e-ilm aur deen ke mutaalliq doosro'n se maaloomaat haasil karne waala ho.

Baab 17: Hukkaam Aur Sadaqaat Par Taenaat or Taenaat Aamilo'n Ka Tankhwan Lena

Qaazi Shuraih, ohda-e-qazaa par tankhwah lete the. Hazrat Ayesha ne farmaya: Yateem ke maal ka nigraan apne kaam ke mutaabiq kharcha le sakta hai. Hazrat Abu Bakar aur Hazrat Umar bait-ul-maal se tankhwah le kar guzar-auqaat[1039] karte the.

[7163] Hazrat Abdullah bin Saa'di se riwayat hai ke wo Hazrat Umar ke daur-e-khilafat mein unke paas gae, to Hazrat Umar ne unse poocha: Kya mujh se jo kaha gaya hai, wo saheeh hai ke logo'n ke kaam tumhare supurd kiye jaate hain aur jab tumhe'n uski tankhwah di jaati hai to tum usey lena naa-pasand karte ho? Unho'n ne kaha: Ye baat saheeh hai. Hazrat Umar ne farmaya: Tumhara isse kya maqsad hai? Maine kaha: Mere paas bohot se ghode aur ghulam hain, nez main khush-haal hoo'n aur main chaahta hoo'n ke meri tankhwah musalmano par sadqa ho jaae. Hazrat Umar na kaha: Tum aisa na karo, kyou'nke maine bhi ek (1) dafa is baat ka iraada kiya tha jis ka tum ne iraada kiya hai, Rasool Allah ﷺ mujhe ataa farmaate to main keh deta: Aap ye mujh se ziyaada zaroorat-mand ko ataa kar de'n. Aap ne mujhe ek (1) baar maal ataa kiya aur maine wohi baat dohraai ke aap ye aise shakhs ko de de'n jo uska mujh se ziyaada haajatmand hai, to Nabi ﷺ ne farmaya: "*Ise le lo aur iska maalik banne ke baad ise sadqa kar do. Ye maal tumhe'n jab is tarah mile ke tum uske na khwahish-mand ho aur na tum ne ye maanga ho to usey le liya karo aur agar is tarah na mile to uske peeche na laga karo*".[1040]

Faaeda: Is hadees se maaloom hua ke hukumat aur qazaa ki tankhwah ba-qadr-e-kifaayat lena jaaez hai, kyou'nke wo logo'n ke kaamo'n aur unke mutaalliq faisel karne mein masroof hota hai. Isi tarah hamaare madaaris ke liye chanda jamaa karne par jo safeer muqarrar hote hain wo aamileen ki fehrist mein aate hain, unki tankhwahe'n muqarrar honi chaahiye'n aur ye hazraat maaldaar logo'n se jo kuch wasool kare'n usey dayanatdaari ke saath

[1036] Surah Saad: 26
[1037] Surah al Maaida: 44
[1038] Surah al Ambiya: 78-79
[1039] T: (گُذَر اَوْقات) Rozi, moaash, guzar-basar [Rekhta]
[1040] راجع: 1473

madarse ke bait-ul-maal mein jamaa kara de'n, lekin hamaare yahaa'n jamaa-shuda chande se sharah[1041] feesad[1042] tae hota hai.

[7164] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha ke maine Hazrat Umar ؓ se suna, unho'n ne bayaan kiya ke Nabi ﷺ mujhe kuch maal ataa karte to main kehta: Aap ye usey de'n jo uska mujhse ziyaada zaroorat-mand ho, hatta ke aap ne mujhe ek (1) martaba maal diya to maine kaha: Aap ye maal us shakhs ko de de'n jo iska mujh se ziyaada zaroorat-mand ho. Nabi ﷺ ne farmaya: "*Ise le lo aur iska maalik banne ke baad ise sadqa kar do, ye maal jab tumhe'n is tarah mile ke tum uske khwahishmand na ho aur na tum ne maanga ho to usey le liya karo aur jo is tarah na mile to uske peeche na pada karo*".[1043]

Baab 18: Jo Masjid Mein Faisla Kar Aur Liaan Karaae

Hazrat Umar ؓ ne masjid mein mimbar-e-nabawi ke paas la-aa'n kara diya tha. Qaazi Shuraih, Imam Sha'bi, aur Yahya bin Ya'mar ne masjid mein faisle kiye, nez Marwan ne Hazrat Zaid bin Saabit ؓ ko masjid nabwi mein mimbar ke paas qasam uthaane ke mutaalliq kaha. Imam Hasan Basri aur Zuraarah bin Awfa dono masjid ke baahar ek (1) daalaan mein baith kar faisle kiya karte the.

[7165] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne farmaya: Meri umar pandra (15) saal thi ke main do (2) liaan karne waalo'n ko dekha, phir un dono ke darmiyan judaai karaa di gai.[1044]

[7166] Hazrat Sahal bin Saad ؓ jo banu saaidah qabile ke ek (1) fard hain, unho'n ne bataaya ke ek (1) ansari shakhs Nabi ﷺ ke paas aaya aur usne poocha: Aap ka kya khayaal hai, agar ek (1) shakhs apni biwi ke saath kisi doosre mard ko dekhe to kya usey qatl kar sakta hai? Phir masjid mein un dono ke darmiyaan la-aa'n karaaya gaya, jabke main wahaa'n maujood tha.[1045]

Baab 19: Jis Ne Masjid Mein Hadd Ka Faisla Kiya, Lekin Jab Hadd Lagaane Ka Waqt Aaya To Mujrim Ko Masjid Se Baahar Le Jaane Ka Hukum Diya Aur Us Par Hadd Jaari Ki

Hazrat Umar ؓ ne farmaya: Is mujrim ko masjid se baahar le jaao aur ise hadd lagaao aur Hazrat Ali ؓ se bhi aisa manqool hai.

[7167] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua jabke aap masjid mein tashreef farma the. Usne aap ko aawaaz di aur kaha: Allah ke Rasool ﷺ! Maine zina kiya hai. Aap ﷺ ne usse mu'n pher liya, lekin jab usne apni zaat ke khilaaf chaar (4) martaba iqraar kar liya to aap ne farmaya: "*Tum paagal ho?*" Usne kaha: Ji nahi. Aap ne farmaya: "*Ise le jaao aur sangsaar kar do*".[1046]

[7168] Hazrat Jaabir ؓ se riwayat hai, unho'n ne kaha: Main bhi un logo'n mein tha jinho'n ne us shakhs ko eidgaah mein rajm kiya tha.

Is riwayat ko Yunus, Ma'mar aur Ibne Juraij ne Zohri se, unho'n ne Abu Salama se, unho'n ne Hazrat Jaabir ؓ se, unho'n ne Nabi ﷺ se rajm ke mutaalliq bayaan kiya.[1047]

Baab 20: Imam Ka Fariqain Ko Naseehat Karna

[7169] Hazrat Umme Salama ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Bas main to sirf ek (1) insaan hoo'n, tum mere paas apne muqaddamaat laate ho, mumkin hai ke tum mein se koi apna muqaddama pesh karne mein doosre se ziyaada charb-zabaan ho aur main uski baate'n sun kar uske haq mein faisla kar du'n, to maine jis ke liye*

[1041] T: Rate [RSB]

[1042] T: Percentage [RSB]

[1043] راجع: 1473

[1044] راجع: 423

[1045] راجع: 423

[1046] راجع: 5271

[1047] راجع: 5270

uske bhai ke haq ka faisla kar diya to wo uske na le, kyou'nke wo to main usey aag ka tukda kaat kar de raha hoo'n".[1048]

Faaeda: Isse maaloom hua ke qaazi faisla karte waqt fariqain ko waaz o naseehat kare to koi doosre ke haq par daaka na maare balke sirf apna haq lene ke liye tag-o-dau[1049] kare, nez is hadees se pataa chala ke qaazi ka faisla sirf zaahir mein naafiz hota hai ke usse jhagda khatam ho jaata hai, lekin is faisle se jo cheez haraam ho wo halaal nahi ho jaati aur na halaal cheez haraam hi hoti hai.

Baab 21: Agar Qaazi Khud Ohda-e-Qaza Haasil Hone Ke Baad Ya Usse Pehle Ek (1) Amr Ka Gawaah Ho to?

Qaazi Shuraih se ek (1) aadmi ne kaha ke tum is muqaddame mein gawaahi do to unho'n ne kaha: Tum baadshah ke paas jaa kar kaho, main wahaa'n tere liye gawaahi du'nga.

Ikrima kehte hain ke Hazrat Umar ﷺ ne Abdur Rahman bin Awf ﷺ se kaha: Agar tum khud kisi ko zina karte dekho ya wo tumhare saamne chori ka irtekaab kare aur tum khud faislak arne waale ho to? Unho'n ne kaha: Ye ek (1) aam musalman ki gawaahi ki tarah hai. Hazrat Umar ﷺ ne farmaya: Toone sach kaha.

Hazrat Umar ﷺ ne farmaya; Agar mujhe is amr ka andesha na ho ke log kahe'nge: Umar ne Allah ki kitaab mein kuch izaafa kar diya to main aayat-e-rajm apne haath se is mein likh deta.

Hazrat Maai'z (مَاعِز) ﷺ ne chaar (4) martaba Nabi ﷺ ke saamne zina ka iqraar kiya to Nabi ﷺ ne usey rajm karne ka hukum diya, lekin ye manqool nahi ke aap ne is iqraar par haazireen ko gawaah banaaya ho.

Hammad ne kaha: Agar zina karne waala haakim ke saamne ek (1) dafa bhi iqraar kare to wo rajm kiya jaaega lekin Hakam ne kaha: Jab tak chaar (4) martaba iqraar na kar le, sangsaar nahi ho sakta.

[7170] Hazrat Abu Qatada ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hunain ke din farmaya: "*Jis ke paas kisi maqtool ke baare mein gawaahi ho jise usne qatl kiya ho to uska saamaan use milega*". Chunache main ek (1) maqtool ke mutaalliq gawaah talaash karne ke liye khada hua to maine kisi ko na dekha jo mere liye gawaahi de, is liye main baith gaya. Phir mujhe khayaal aaya to main uska zikr Rasool Allah ﷺ ke saamne kar diya. Wahaa'n baithe hue logo'n mein se ek (1) saahab ne kaha: Jis maqtool ka inho'n ne zikr kiya hai uska saamaan mere paas hai. Aap usey meri taraf se raazi kar de'n. Is par Hazrat Abu Bakar ﷺ goya hue: Hargiz nahi, wo quraish ke bad-rang (maamooli) aadmi ko saamaan de de'n aur Allah ke shero'n mein se ek (1) sher ko nazar-andaaz kar de'n, jo Allah aur uske rasool ki taraf se jihaad kart ahai. Hazrat Abu Qatada ﷺ ne kaha: Phir Rasool Allah ﷺ ne hukum diya to usne wo hathiyaar mujhe de diye, phir maine unke ewaz ek (1) baagh khareeda, ye pehla maal tha jo maine (islaam ke baad) haasil kiya tha.

(Imam Bukhari ﷺ kehte hain:) Mujhe se Abdullah bin Saaleh ne bayaan kiya hai, unse Lais bin Saad ne bayaan kiya, ke phir Nabi ﷺ khade hue aur mujhe wo saamaan dila diya.

Ahle Hijaaz ne kaha: Haakim apne ilm ki bunyaad par koi faisla na kare, khwah wo us muaamale par qazaa[1050] haazil hone ke baad muttala hua ho ya usse pehle baa-khabar hua ho. Agar majlis-e-qazaa mein uske paas koi fareeq doosre ke haq ka iqraar kare to bhi kuch ulama ka khayaal hai ke wo is bunyaad par koi faisla na kare, yahaa'n tak ke do (2) gawaaho'n ko bulaae aur unki maujoodgi mein unse iqraar karaae, jabke ahle iraq ka kehna haike qaazi majlis-e-qazaa mein jo sune ya dekhe to uske mutaabiq faisla kar de, lekin jo kuch adaalat ke baahar dekhe to wo do (2) gawaaho'n ki gawaahi ke baghair faisla na kare aur unhee'n mein se kuch hazraat ne kaha hai ke wo is bunyaad par faisla kar sakta hai, kyou'nke wo amaanatdaar hai aur shahaadat ka maqsad bhi to haq ka jaanna hai, lehaaza qaazi

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[1048] راجع: 2458

[1049] T: (تَگ و دَو) Sakht mehnat karna, chaaro'n taraf daudna [Rekhta]

[1050] T: (قَضا) Qaazi ka mansab, kaam, ohda [RSB]

ka zaati ilm gawaahi se badh kar hai. Aur kuch hazraat ka khayaal hai ke maali muaamalaat ke mutaalliq to apne ilm ki bunyaad par faisla kar sakta hai, aur doosre muaamalaat mein koi faisla nahi kar sakta.

Hazrat Qaasim ne kaha: Haakim ke liye durust nahi ke wo apne ilm ki bunyaad par koi faisla kare aur doosre ke ilm ko nazar-andaaz kar de, agarche qaazi ka ilm doosre ki gawaahi se badh kar haisiyat rakhta hai, lekin choo'nke us mein aam musalmano ke nazdeek tohmat ka andesha hai aur unhe'n bad-gumaani mein mubtalaa karna hai, jabke Nabi ﷺ ne bad-gumaani ko naa-pasand karte hue farmaya tha: "*Ye meri biwi Safiyya hai*" (lehaaza usey apne ilm ki bunyaad par koi faisla nahi karna chaahiye).[1051]

Faaeda: Imam Bukhari ؒ ka maqsad ye hai ke agar koi haakim ya qaazi kisi shakhs ko zina ya chori ya khoon karte dekh le to sirf apne ilm ki bunyaad par mujrim ko saza nahi de sakta, jab tak baa-zaabta shahaadat se usey saabit na kiya jaae.

[7171] Hazrat Ali bin Hussain se riwayat hai ke Nabi ﷺ ke paas Hazrat Safiyya bint Huyai ؓ aaee'n. Jab wo waapas jaane lagee'n to Aap ﷺ bhi unke saath chale. Us waqt do (2) ansari aap ke paas se guzre to aap ne unhe'n bula kar farmaya: "*Ye Safiyya hain*". Unho'n ne kaha: Subhan-Allah! (Hame'n bad-gumaani kaise ho sakti hai). Aap ﷺ ne farmaya: "*Shaitan, insaan ke andar is tarah daudta hai jaise khoon gardish karta hai*".

Is hadees ko Shuaib, Ibne Musaafir, Ibne Abi Ateeq, aur Ishaq bin Yahya ne Imam Zohri se, unho'n ne Ali bin Hussain se, unho'n ne Hazrat Safiyya ؓ se, aur unho'n ne Nabi ﷺ se bayaan kiya.[1052]

Baab 22: Jab Haakim-e-Aala Ek (1) Hi Ilaaqe Mein Do (2) Kaarinde Taenaat Kare To Unhe'n Paaband Kare Ke Aapas Mein Muwaafaqat Kare'n Aur Ikhtelaaf Na Kare'n

[7172] Hazrat Saeed bin Abu Burdah se riwayat hai, unho'n ne kaha: Maine apne baap se suna, unho'n ne kaha: Nabi ﷺ ne mere waalid-e-giraami (Abu Moosa Ashari ؓ) aur Moaaz bin Jabar ؓ ko yemen bheja aur unse farmaya: "*Aasaani paida karna, tangi na karna, khush-khabri dena, nafrat na dilaana, aur aapas mein ittefaaq paida karna*".

Aap ﷺ se Hazrat Abu Moosa Ashari ne poocha: Hamaare mulk mein shahed se nabeez (bata' (بتع)) banaaya jaata hai, yaane uska kya hukum hai? Aap ne farmaya: "*Har nasha-aawar cheez haraam hai*". Nazr, Abu Dawood, Yazeed bin Haroon, aur Wakee ne Shu'ba se, unho'n ne Saeed se, unho'n ne apne baap se, unho'n ne unke dada se, unho'n ne Nabi ﷺ se yehi hadees bayaan ki hai.[1053]

Baab 23: Haakim Daawat Qubool Kar Sakta Hai

Hazrat Usman bin Affaan ؓ ne Hazrat Mugheera bin Shu'ba ؓ ke ek (1) ghulam ki daawat qubool ki thi.

[7173] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qaidiyo'n ko rihaa karo aur ziyaafat karne waale ki daawat qubool karo*".[1054]

Baab 24: Umaraa Ke Liye Tahaaef Aur Nazraane Ka Hukum

[7174] Hazrat Abu Humaid Saa'di ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne banu asad ke ek (1) shakhs ko sadaqaat ki wasooli ke liye tehseeldaar muqarrar kiya. Usey "Ibne Utbiyyah" kaha jaata tha. Jab wo sadaqaat le kar aaya to usne kaha: Ye aap logo'n ka maal hai aur ye mujhe nazraana diya gaya hai. Ye sun kar Nabi ﷺ mimbar par tashreef laae …(Raawi-e-hadees) Sufyan ne kaha: Mimbar par chadhe… Allah ki hamd o sana karne ke baad farmaya: "*Us aamil ka kya haal hai jise ham (sadaqaat wasool karne ke liye) bhejte hain to wo waapas aakar kehta hai: Ye maal tumhara hai aur ye mera hai? Kyou'n na wo apne maal ya apni maa ke ghar baitha raha, phir dekha jaata ke uske paas nazraane aate hain ya nahi? Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Wo aamil jo cheez bhi apne paas rakh le ga qiyaamat ke din usey apni gardan par uthaae hue aaega. Agar wooont hoga to wo apni aawaaz nikaalta aaega. Agar gaae hog to wo apni aawaaz nikaalti hui aaegi. Agar wo bakri hogi to wo mimyaati hui*

[1051] راجع: 2100
[1052] راجع: 2035
[1053] راجع: 2621
[1054] راجع: 3046

aaegi". Phir aap ne dono haath uthaae, hatta ke ham ne aap ki baghlo'n ki safedi dekhi. Aap ne teen (3) martaba ye alfaaz kahe: "*Khabardaar! Maine Allah ka hukum pohoncha diya hai*".

Sufyan bin Uyayna ne kaha: Ye hadees ham se Zohri ne bayaan ki hai. Hisham ne apne waalid ke zariye se Abu Humaid se kuch izaafa bayaan kiya. Unho'n ne farmaya: Mere kaano'n ne suna, meri aankho'n ne dekha aur tum Zaid bin Saabit ؓ se bhi pooch lo. Unho'n ne ye hadees mere hamraah suni thi. (Sufyan ne kaha:) Zohri ne ye alfaaz bayaan nahi kiye: Mere kaano'n ne ise suna.

Imam Bukhari ؒ ne kaha: Hadees mein "خُوَارٌ"[1055] ke maane hain: Aawaaz. Aur "جُؤَارُ", "تَجْأَرُوْنَ"[1056] se maakhuz hai. Apni aawaaze'n buland kare'nge, yaane gaae ki tarah aawaaze'n nikaalte ho'nge.[1057]

Baab 25: Aazaad-shuda Ghulam Ko Haakim Ya Qaazi Banaana

[7175] Hazrat Abdulalh bin Umar ؓ se riwayat hai, unho'n ne bataaya ke Hazrat Abu Huzaifa ؓ ke aazaad-karda ghulam Hazrat Saalim ؓ awwaleen muhajireen aur Nabi ﷺ ke doosre Sahaba Ikram ki masjid-e-quba mein imaamat karaate the. Un ashaab mein Hazrat Abu Bakar, Hazrat Umar, Hazrat Abu Salama, Hazrat Zaid aur Hazrat Aamir bin Rabeea ؓ bhi hote the.[1058]

Baab 26: Logo'n Ke Muntazim Muqarrar Karna

[7176 7177] Hazrat Urwah bin Zubair se riwayat hai, unhe'n Marwan bin Hakam aur Hazrat Miswar bin Makhrama ؓ ne bataaya ke jab musalmano ne Rasool Allah ﷺ ko hawaazin ke qaidi aazaad kar dene ke mutaalliq kaha to aap ne farmaya: "*Main nahi jaanta ke tum mein se kisne ijaazat di hai aur kis ne nahi di, ab tum waapas chale jaao, yahaa'n tak ke tumhare namber-daar*[1059] *tumhara muaamala ham tak pohonchaae'n*". Chunache log waapas chale gae aur unke zimmedaaraan ne unse guftagu ki. Phir unho'n ne aakar Rasool Allah ﷺ ko ittela di ke logo'n ne apne dil ki khushi se ijaazat de di hai.[1060]

Baab 27: Haakim-e-Waqt Ke Saamne Khushaamad Aur Peeth-peeche Bad-khoi[1061] Karna Makrooh Hai

[7178] Hazrat Muhammad bin Zaid se riwayat hai ke kuch logo'n ne Hazrat Ibne Umar ؓ se kaha: Jab ham apne baadshah ke paas jaate hain to unke saamne aisi baate'n kehte hain ke baahar aakar uske khilaaf kehte hain. Hazrat Ibne Umar ؓ ne jawaab diya: Ham ise nifaaq shumaa karte the.

[7179] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap ne farmaya: "*Bila-shubha logo'n mein bad-tareen shakhs wo hai jo do-rukhaa*[1062] *ho, unke saath ek (1) baat karta hai to doosro'n ke saath aur baat karta hai*".[1063]

Baab 28: Yak-tarfa Faisla Karne Ka Bayaan

[7180] Hazrat Ayesha ؓ se riwayat hai ke Hind bit Uqba ؓ ne Nabi ﷺ se kaha: Abu Sufyan ؓ bohot kanjoos aadmi hain aur mujhe unke maal se lene ki zaroorat hoti hai. Aap ﷺ ne farmaya: "*Dastoor ke mutaabiq tumhe'n utna lene ki ijaazat hai jo tumhare liye aur tumhare baccho'n ke liye kaafi hai*".[1064]

[1055] Surah al Aaraaf: 148; Surah Taha: 88
[1056] Surah an Nahl: 53
[1057] راجع: 925
[1058] راجع: 692
[1059] T: (نَمْبَردار) Sardar [Rekhta]
[1060] راجع: 2307 2308
[1061] T: (بَد خُوْئِی) Buri aadato'n waala, buri khaslato'n waala [Urduban]
[1062] T: Dogla, munaafiq, makkaar shakhs [Rekhta]
[1063] راجع: 3494
[1064] راجع: 2211

Baab 29: Kisi Ke Liye Uske Bhai Ke Haq Ka Faisla Kiya Gaya To Wo Usey Na Le, Kyou'nke Haakim Ka Faisla Haraam Ko Halaal Aur Halaal Ko Haraam Nahi Karta

[7181] Nabi ﷺ ki zauja-e-mohtarma Hazrat Umme Salama ؓ se riwayat hai ke Rasool Allah ﷺ ne apne hujre ke darwaze par jhagde ki aawaaz suni to baahar tashreef laae, phir aap ne farmaya: "*Main bhi ek (1) insaan hoo'n aur mere paas log apne muqaddame le kar aate hain. Mumkin hai ke unmein se ek (1) fareeq doosre ki nisbat apna maqsad waazeh karne mein ziyaada maahir ho, main yaqeen kar loo'n ke wohi saccha hai aur is tarah uske haq mein faisla doo'n, aise haalaat mein jis shakhs ke liye bhi main kisi musalman ke haq ka faisla kar du'n to wo khaalis dozakh ka tukda hai, wo chaahe to usey le-le ya chod de*".[1065]

[7182] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Utbah bin Abi Waqqas ne apne bhai Saad bin Abi Waqqas ؓ ko ye wasiyyat kit h ke Zamaa' (زَمْعَة) ki laundi ka ladka mera hai, tum usey apni parwarish mein le lena. Chunache fatah makkah ke din Hazrat Saad ؓ ne usey apne qabze mein le liya aur kaha: Ye mera bhatija hai aur mujhe mere bhai ke iske mutaalliq wasiyyat ki thi. Us dauraan mein Abd bin Zamaa' khade hue aur kaha: Ye mera bhai hai, mere waalid ki laundi ka ladka hai aur unhi ke bistar par paida hua hai. Chunache wo dono Rasool Allah ﷺ ke paas apna muqaddama le kar gae. Hazrat Saad ؓ ne kaha: Allah ke Rasool ﷺ! Ye mere bhai ke ladka hai aur usne mujhe iske mutaalliq wasiyyat ki thi. Aur Abd bin Zamaa' ne kaha: Ye mera bhai hai, mer waalid ki laundi ka ladka hai aur usi ke bistar par paida hua hai. Rasool Allah ﷺ ne farmaya: "*Abd bin Zamaa'! Ye tumhara (bhai) hai*". Uske baad Rasool Allah ﷺ ne farmaya: "*Baccha bistar waale ka hota hai aur zaani bad-kaar ke liye to patthar hain*". Aap ne Hazrat Sauda bint Zamaa' ؓ se farmaya: "*Tum is (ladke) se parda kiya karo*". Kyou'nke aap ne Utbah se uski mushaabahat dekh li thi, chunache usne Hazrat Sauda ؓ ko marne tak nahi dekha.[1066]

Baab 30: Kooa'n Aur Us Jaisi Deegar Ashyaa Mein Faisa Karna

[7183] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs jhooti qasam ke zariye se doosre ka maal hathiya le to wo Allah Ta'ala se is haalat mein mulaqaat karega ke wo us par ghazabanaak hoga*". Phir Allah Ta'ala ne ye aayat naazil farmaai: "Beshak Jo Log Allah Ke Ehed Aur Apni Qasmo'n Ke Badle Thodi Si Qeemat Lete Hain…".[1067]

[7184] Hazrat Abdullah bin Masood ؓ jab mazkoora hadees bayaan kar rahe the to Hazrat Ash-at ؓ aae aur unho'n ne kaha: Mere aur ek-doosre shakhs ke mutaalliq ye aayat naazil hui thi. Mera usse ek (1) kooe'n ke mutaalliq jhagda hua to Nabi ﷺ ne (mujhe) farmaya: "*Tumhare paas koi gawaah hai?*" Maine kaha: Nahi. Aap ne farmaya: "*Phir fareeq-e-mukhaalif ki qasam par faisla hoga*". Maine kaha: Us waqt to wo jhooti qasam uthaa le ga. Chunache ye aayat naazil hui: "Beshak Jo Log Allah Ke Ehed (aur apni qasmo'n ke badle thodi si qeemat lete hain aur unke liye aakhirat mein koi hissa nahi hoga)…[1068]".[1069]

Baab 31: Thode Aur Ziyaada Maal Ke Mutaalliq Faisla Karna

Ibne Uyayna ne Ibne Shubrama se bayaan kiya ke daawa thode maal ka ho ya ziyaada ka, faisle ke etebaar se dono ki haisiyat ek jaisi hai.

[7185] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne bataaya ke Nabi ﷺ ne apne darwaze par jhagda karne waalo'n ki aawaaz suni to unki taraf tashreef le gae, phir aap ne unse farmaya: "*Main tumhare jaisa ek (1) insaan hi hoo'n, mere paas log muqaddamaat le kar aate hain. Mumkin hai ke ek (1) fareeq doosre ke muqaable mein umda baat karne ka maahir ho aur main uski baat sun kar uske haq mein faisla kar deta hoo'n aur main samajhta hoo'n ke wo baat karne mein saccha hai to aise haalaat mein agar main kisi doosre ke haq ka faisla kar du'n to bila-shubha wo aag ka ek (1) tukda hai wo usey le-le ya chod de*".[1070]

[1065] راجع: 2458
[1066] راجع: 2054
[1067] راجع: 2356
[1068] Surah aale Imran: 77
[1069] راجع: 2357
[1070] راجع: 2458

Baab 32: Haakim-e-Waqt (ba-waqt-e-zaroorat) Logo'n Ki Manqoola Aur Ghair-manqoola Jaaedaad Farokht Kar Sakta Hai

Nabi ﷺ ne ek (1) mudabbir ghulam ko Nuaim bin Nahhaam ke haath farokht kiya tha.

[7186] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ko maaloom hua ke aap ke Sahaba Ikram ؓ mein se ek (1) aadmi ne apne ghulam ko mudabbir[1071] bana diya hai aur uske paas ghulam ke alaawa koi jaaedaad bhi nahi. Is binaa par Aap ﷺ ne us ghulam ko aath-sau (800) dirham mein farokht karke uski qeemat maalik ko bhijwa di.[1072]

Baab 33: Haakim-e-Waqt Ko Apne Kaarindo'n Ke Muaalliq Ghalat Propagande Se Mutaassir Nahi Hona Chaahiye

[7187] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne ek (1) Lashkar tashkeel diya aur us par Hazrat Usama bin Zaid ؓ ko ameer muqarrar farmaya, lekin jab unki imaarat ko taan (طعن) o tashnee ka nishaana banaaya gaya to aap ne farmaya: "*Agar tum iski imaarat par taan karte ho to isse pehle tum ne iske waalid ki imaarat ko bhi mat-oon[1073] kiya tha. Allah ki qasam! Wo imaarat ke laayaq the aur mujhe tamaam logo'n se ziyaada aziz the, aur unke baad Usama bhi mujhe tamaam logo'n se ziyaada aziz hai*".[1074]

Baab 34: Us Shakhs Ka Bayaan Jo Hamesha Logo'n Se Ladta-bhidta Rahe

"لُدًّا" ke maane hain: Kaji aur tedha pann.

[7188] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Allah ke yahaa'n sab se ziyaada naa-pasandida shakhs wo hai jo sakht jhagdalu ho*".[1075]

Faaeda: Ladna-jhagadna, baat-baat par phadda daalna, aur seeng phansaana kuch logo'n ki aadat hoti hai. Hukumati muaamalaat ke liye aisa rawaiyya intehaai mohlik[1076] aur nuqsaan-deh hota hai, kyou'nke isse ijtemaait ko khatra laahiq ho jaata hai.

Baab 35: Jab Haakim-e-Waqt Ka Faisla Zaalimaana Ya Ulama-e-Haq Ke Khilaaf Ho To Usey Radd Kar Diya Jaae

[7189] Hazrat Ibne Umar ؓ se riwayat hai ke Nabi ﷺ ne Hazrat Khalid bin Waleed ؓ ko banu jazima ki taraf bheja to wo apne islaam laane ka izhaar acchi tarah na kar sakey. Unho'n: "أَسْلَمْنَا" "Ham islaam laae" ke bajaae "صَبَأْنَا" "Ham apne deen se phir gae" kehna shuru kar diya. Hazrat Khalid ؓ ne unhe'n qatl karna aur qaidi banana shuru kar diya. Aur unho'n ne ham mein se har ek ko uske hisse ka qaidi diya aur hukum diya ke har shakhs apne qaidi ko qatl kar de. Maine kaha: Allah ke Qasam! Main apna qaidi qatl nahi karu'nga aur na mere saathiyo'n hi mein se koi apna qaidi qatl karega. Phir (waapsi par ham) ne is waaqie ka zikr Nabi ﷺ se kiya to aap ne farmaya: "*Aye Allah! Jo kuch Khalid bin Waleed ne kiya hai main usse izhaar-e-baraa-at karta hoo'n*". Ye alfaaz aap ne do (2) martaba farmae.[1077]

Baab 36: Haakim-e-Waqt Logo'n Ke Paas Aur Un Mein Sulah Karaade

[7190] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha: Qabil a banu Amr mein baaham ladaai ho gai, Nabi ﷺ ko uski ittela mili to aap ne zohar ki namaz padhi, phir unke yahaa'n sulah karaane ke liye tashreef le gae. Jab namaz-e-asr ka waqt hua to Bilal ؓ ne azaan aur iqaamat kahi, phir Hazrat Abu Bakar ؓ se kaha ke wo aage badhe'n aur namaz padhaae'n, chunache aap namaz padhaane ke liye aage badhe to Nabi ﷺ bhi tashreef le aae, jabke Abu

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[1071] T: Iske lafzi maane hain: Tadbeer karne waala, salahkaar. Par Maulana Dawood Raaz ؒ ke tarjuma o tashreeh mein mudabbir lafz ke baad bracket mein likha hai "(ke unki maut ke baad wo aazaad ho jaaega)" [RSB]

[1072] راجع: 2141

[1073] T: (مَطْعُون) Badnaam ruswa, taana diya gaya, malaamat kiya gaya [Rekhta]

[1074] راجع: 3730

[1075] راجع: 2457

[1076] T: (مُہلِک) Halaak karne waala, khatarnaak, zarar-rasaan [Rekhta]

[1077] راجع: 4339

Bakar ؓ namaz hi mein the. Aap ﷺ safo'n ko cheerte hue aage badhe aur Hazrat Abu Bakar ؓ ke peeche khade ho gae aur us saff mein tashreef le gae jo Abu Bakar ؓ ke qareeb thi. Hazrat Sahal ؓ ne kaha: Logo'n ne ek (1) haath ko doosre haath par maara, lekin Hazrat Abu Bakar ؓ jab namaz shuru karte to khatam karne se pehle kisi taraf tawajjo nahi karte the. Jab unho'n ne dekha ke logo'n ki taaliyaa'n band nahi ho rahee'n to udhar mutawajja hue aur Nabi ﷺ ko apne peeche dekha. Nabi ﷺ ne unhe'n ishaara kiya ke namaz ko jaari rakhe'n aur is tarah aap ne apne dast-e-mubarak se ishaara farmaya. Hazrat Abu Bakar ؓ thodi der thehre aur Nabi ﷺ ke hukum ki taameel mein Allah ki hamd o sana karte rahe, phir aap ulte paao'n peeche aagae. Jab Nabi ﷺ ne ye dekha to aap aage badhe aur logo'n ko namaz padhaai. Namaz mukammal karne ke baad aap ne farmaya: "*Abu Bakar! Jab maine ishaara kar diya tha to tumhe'n namaz poori padhaane mein kya cheez maane thi?* Unho'n ne kaha: Abu Quhaafa ke bete ke liye munaasib nahi tha ke wo Nabi ﷺ ki imaamat karaae. Uske baad Nabi ﷺ ne logo'n ne farmaya: "*Jab (namaz mein) koi muaamala pesh aajaae to mard subah Alah kahe'n aur aurto'n ko chaahiye ke wo haath par haath maare'n*".[1078]

Baab 37: Faisla Likhne Waala Dayaanat-daar Aur Aqalmand Hona Chaahiye

[7191] Hazrat Zaid bin Saabit ؓ se riwayat hai ke ahle-yamama se jung mein ba-kasrat shahaadat ki bina par Hazrat Abu Bakar ؓ ne mujhe bula-bheja. Us waqt unke paas Hazrat Umar ؓ bhi the. Hazrat Abu Bakar ؓ ne farmaya: Mere paas Hazrat Umar ؓ aae hain aur kehte hain ke jung mein quran ke qaariyo'n ka qatl bohot hua hai, aur mujhe dar hai, agar isi tarah quran ke qaari doosri jungo'n mein qatl hote rahe to quran ka bohot sa hissa zaae (ضائع) ho jaaega. Mera khayaal hai ke aap quran jamaa karne ka ehtemaam kare'n. Maine (unhe'n) kaha: Main wo kaam kaise kar sakta hoo'n jo Rasool Allah ﷺ ne nahi kiya? Hazrat Umar ؓ ne kaha: Allah ke Qasam! Ye ko kaar-e-khair hai aur wo musalsal mere saath is masle mein takraar karte rahe, yahaa'n tak ke Allah Ta'ala ne mera seena uske liye khol diya, jiske liye Umar ؓ ka seena khola tha aur main bhi wohi munaasib khayaal karne laga, jise Hazrat Umar ؓ munaasib samajhte the. Hazrat Zaid ؓ ne bayaan kiya ke mujh se Syedna Abu Bakar ؓ ne farmaya: Tum jawaan ho, aqalmand ho, ham tumhe'n kisi muaamale mein muttahim[1079] bhi nahi khayaal karte. Tum Rasool Allah ﷺ ki wahee likha karte the, lehaaza qurani aayaat ko talaash karo, phir unhe'n ek (1) jagah jamaa kar do. Hazrat Zaid ؓ ne kaha: Allah ke Qasam! Agar Syedna Abu Bakar ؓ mujhe pahaado'n mein se koi pahaad utha laane ki takleef dete to uska bojh mujhe utna mehsoos na hota jitna Quran-e-Majeed ko jamaa karne ke hukum se mehsoos hua. Maine un hazraat se kaha: Aap kis tarah aisa kaam karte hain jo Rasool Allah ﷺ ne nahi kiya? Hazrat Abu Bakar ؓ ne farmaya: Allah ke Qasam! Ye kaar-e-khair hai, chunache wo mujhe is kaam ke liye aamaada karte rahe, yahaa'n tak ke Allah Ta'ala ne uske liye mera seena bhi khol diya jis ke liye Hazrat Abu Bakar aur Hazrat Umar ؓ ka seena khola tha aur main bhi wohi munaasib khayaal karne laga jise wo munaasib samajhte the. Bahar-haal maine Quran-e-Majeed ki talaash shuru kardi. Main usey khajoor ki shaakho'n, chamde ke tukdo'n, safed patthar'n aur logo'n ke seeno'n se jamaa karne laga. Maine Surah Tauba ki aakhri aayat: "لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ... الخ" Hazrat Khuzaima ya Abu Khuzaima ؓ ke paas paai aur usey surah mein shaamil kar diya. Uske baad ye murattab[1080] sahife Hazrat Abu Bakar ؓ ke paas rahe, phir jab Allah Ta'ala ne unhe'n wafaat di to wo Hazrat Umar ؓ ke paas rahe, hatta ke Allah Ta'ala ne unhe'n faut kar diya. Uske baad wo Hazrat Hafsa bint Umar ؓ ke paas rahe.[1081]

Muhammad bin Obaidullah ne kaha: "اَللِّخَافُ" se muraad thekriyaa'n[1082] hain.

Baab 38: Haakim-e-Waqt Ka Apne Kaarindo'n Aur Qaazi Ka Apne Amle Ko Khat Likhna

[7192] Hazrat Sahal bin Abu Hathma (سَهْلِ بْنِ أَبِي حَثْمَة) ؓ aur unki qaum ke bade-bade fuzlaa[1083] se riwayat hai, unho'n ne bataaya ke Abdullah bin Sahal aur Muhaiyyisah ؓ khybar ki taraf gae, kyou'nke wo un dino'n tang-dasti mein mubtalaa the, Muhaiyyisah ؓ ko bataaya gaya ke Abdullah ko qatl karke gadhe ya paani ke chashme mein phenk

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[1078] راجع: 684

[1079] T: (مُتَّہِم) Kisi par tohmat ya ilzaam lagaane waala [Rekhta]

[1080] T: (مُرَتَّب) Taiyaar, mukammal, ekattha kiye gae, taaleef kiye gae [Rekhta]

[1081] راجع: 2807

[1082] T: (ٹِھیکْری) Thikri ki jamaa, khazaf, patthar ka tukda [Rektha]

[1083] T: (فضلاء) Fazilat waale log, ulama [Rekhta]

diya gaya hai. Wo yahoodiyo'n ke paas gae aur kaha: Allah ke Qasam! Tum ne Abdullah ko qatl kiya hai. Unho'n ne kaha: Allah ke Qasam! Ham ne usey qatl nahi kiya. Phir wo waapas apni qaum ke paas aae aur unse is baat ka zikr kiya. Uske baad wo, unke bade bhai Huwaiyyisah aur Abdur Rahman bin Sahal aae. Muhaiyyisah ne baat karna chaahi, kyou'nke wohi khybar mein maujood the, to Nabi ﷺ ne unse farmaya: "*Bade ko aage karo*". Yaane jo umar mein tum se bada hai, chunache Huwaiyyisah ne baat ka aghaaz kiya. Phir Muhaiyyisah ne bhi guftagu ki. Uske baad Rasool Allah ﷺ ne yahoodiyo'n ke mutaalliq farmaya: "*Wo tumhare saathi ki diyyat adaa kare'n, ya ladaai ke liye taiyyaar ho jaae'n*". Phir Rasool Allah ﷺ ne unki taraf is mazmoon ka khat bheja to unho'n ne jawaab mein ye likha: Ham ne usey qatl nahi kiya hai. Rasool Allah ﷺ ne Huwaiyyisah, Muwaiyyisah aur Abdur Rahman ؓ se famraya: "*Kya tum qasme'n uthaate ho, taake tum apne saathi ki diyyat ke haqdaar ban sako?*" Unho'n ne kaha: Ham qasam nahi uthaae'nge. Aap ne farmaya: "*Kya aap logo'n ke liye yahoodi qasam uthaae'n?*" Unho'n ne kaha: Wo to musalman nahi. Tab Rasool Allah ﷺ ne apni taraf se sau (100) oont bataur-e-diyyat adaa kar diye. Chunache unko haweli mein daakhil kar diya gaya. Sahal ؓ ne kaha: Un mein se ek (1) oontni ne mujhe laat maari thi.[1084]

Baab 39: Kya Haakim-e-Waqt Ke Liye Jaaez Hai Ke Wo Muaamalaat Ki Dekh-bhaal Ke Liye Kisi Ek (1) Shakhs Ko Bheje?

[7193 7194] Hazrat Abu Huraira aur Hazrat Zaid bin Khalid Johni ؓ se riwayat hai, unho'n ne kaha: Ek (1) eraabi aaya aur usne arz ki: Allah ke Rasool ﷺ! Hamaare darmiyaan Allah ki kitaab ke mutaabiq faisla farma de'n, phir doosra fareeq khada hua aur usne bhi kaha: Wo saheeh kehte hain, waaqai hamaare darmiyan kitabullah ke mutaabiq faisla kar de'n. Phir dehaati ne kaha: Mera beta is shakhs ke yahaa'n mazdoor tha aur usne iski biwi se zina kar liya, to mujhe logo'n ne kaha: Tere bete par rajm hai, lekin maine apne ladke ki taraf se sau (100) bakriyo'n aur ek (1) laundi ka fidya de diya. Phir maine ahle ilm se raabta kiya to unho'n ne kaha: Tere bete ko sau (100) kode maare jaae'nge aur ek (1) saal ke liye jila-watani hogi. Nabi ﷺ ne farmaya: "*Main tumhare darmiyan Allah ki kitaab ke mutaabiq faisla karta hoo'n. Laundi aur bakriyaa'n to tumhe'n waapas mile'ngi aur tere bete ki saza sau (100) kode aur ek (1) saal ke liye jila-watan hona hai. Aur Aye Unais! Tum iski biwi ke paas jaao (agar wo eteraaf kar le to) usey rajm kar do*". Chunache Hazrat Unais ؓ uske paas gae aur (uske eteraaf ke baad) usey sangsaar kar diya.[1085]

Baab 40: Hukkaam-e-Waqt Ki Tarjumaani Karna Aur Kya Ek (1) Tarjumaan Kaafi Hai?

[7195] Hazrat Zaid bin Saabit ؓ se riwayat hai ke Nabi ﷺ ne usey hukum diya ke wo yahoodiyo'n ki tehreer seekhe'n yahaa'n tak ke main hi yahoodiyo'n ke naam Nabi ﷺ ke khutoot likhta tha aur jab wo aap ko khat likhte to main wo khat padh kar aap ko sunaata tha. Hazrat Umar ؓ ne kaha jabke aap ke paas Hazrat Ali, Hazrat Abdur Rahman bin Haatib aur Hazrat Usman ؓ maujood the: Ye aurat kya kehti hai? Abdur Rahman bin Haatib ne kaha: Ye aap ko us aadmi ke mutaalliq aagaah karna chaahti hai jisne uske saath zina kiya hai.

Abu Jamrah ne kaha: Main Hazrat Ibne Abbas ؓ aur logo'n ke darmiyan tarjumaani karta tha.

Baaz logo'n ne kaha hai: Haakim-e-waqt ke liye do (2) mutarjim hone chaahiye'n.

[7196] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unhe'n Abu Sufyan ؓ ne bataaya ke harqil ne unhe'n quraish ki jamaat ke hamraah apne yahaa'n bula-bheja. Phir usne apne tarjuman se kaha: Inse kaho: Main us shakhs (Nabi ﷺ) ke mutaalliq poochne waala hoo'n, agar ye mujh se jhoot kahe to aap ise jhutla de'n. Phir unho'n ne poori hadees bayaan ki. Aakhir mein usne tarjuman se kaha: Isse kaho: Agar tumhari baate'n mabni-bar-haq[1086] hain to wo shakhs is mulk ka sarbaraah hoga jo is waqt mere qadmo'n ke neeche hai.[1087]

Baab 41: Haakim-e-Waqt Ka Apne Aamilo'n Se Hisaab Lena

[7197] Hazrat Abu Humaid Saad ؓ se riwayat hai ke Nabi ﷺ ne Ibne Lutbiyyah ko banu sulaim se sadaqaat wasool karne par muqarrar kiya. Jab wo (sadaqaat wasool karke) Rasool Allah ﷺ ki khidmat mein haazir hua to aap ne usse hisaab talab farmaya. Usne kaha: Ye to aap hazraat ka maal hai aur ye mujhe hadiya diya gaya hai. Rasool Allah ﷺ

[1084] راجع: 2702
[1085] راجع: 2314 2315
[1086] T: (مَبْنِی بَرحَق) Sacchaai, sadaaqat par mabni [RSB]
[1087] راجع: 7

ne farmaya: "*Phir tu apne maa-baap ke ghar mein kyou'n na baitha raha, agar tu saccha hai to wahaa'n bhi nazraane aate rehte?*" Uske baad aap uthe aur logo'n se khitaab farmaya: Aap ne hamd o sana ke baad farmaya: "*Amma-baad! Main tum mein se kuch logo'n ko un umoor par aamil banaata hoo'n jo Allah Ta'ala ne mujhe so'npe hain, phir tum mein se ek (1) shakhs aata hai aur kehta hai: Ye tumhara maal hai aur ye mujhe nazraana diya gaya hai. Agar wo shakhs saccha hai to apne baap ya apni maa ke ghar mein kyou'n na baitha raha, hatta ke uske paas nazraane aae'n? Allah ke Qasam! Tum mein se agar koi is maal mein se koi cheez le ga*" …Hisham ke ye alfaaz hain: Haq ke baghair rakhega… "*To qiyaamat ke din usey utha kar Allah ke huzoor pesh hoga. Khabardaar! Jo wo Allah ke paas laaega main usey pehchaan lu'nga. Wo oont le kar aaega jo bil-bilaata hoga ya gaae hogi jo dakaarti hogi ya bakri mimyaati hogi*". Phir aap ne apne dono haath uthaae, hatta ke maine aap ki baghlo'n ki safedi dekhiye aur farmaya: "*Khabardaar! Kya maine Allah ka hukum pohoncha diya hai?*"[1088]

Baab 42: Haakim-e-Waqt Ke Raazdaa'n Aur Musheer-e-Khaas

"اَلْبِطَانَةُ" se mruaad wo log hain jo androoni asraar o rumooz se muttala ho'n.

[7198] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain. Aap ne farmaya: "*Allah Ta'ala ne koi nabi nahi bheja aur na kisi ko khalifa banaaya, magar uske do (2) raazdaa'n hote hain: Ek (1) usey neki ke liye kehta aur us par ubhaarta hai aur doosra usey buraai ke liye kehta aur uski targheeb deta hai aur maasoom wo hai jise Allah Ta'ala mehfooz rakhe*". Sulaiman ne Yahya se riwayat karte hue kaha: Mujhe Ibne Shihab ne ye hadees sunaai. Ibne Abu Ateeq aur Moosa bin Uqba ne bhi Ibne Shihaab se isi tarah bayaan kiya hai.

Shuaib ne Zohri se, unho'n ne Abu Salama se, unho'n ne Hazrat Abu Saeed ﷺ se unka qaul bayaan kiya.

Imam Auzaai aur Muawiya bin Salaam ne kaha: Unhe'n Zohri ne Abu Salama se, unho'n ne Abu Huraira ﷺ se unho'n ne Nabi ﷺ se ye hadees bayaan ki.

Ibne Abu Hussain aur Saeed bin Ziyaad ne kaha: Unho'n ne Abu Salama se, unho'n ne Abu Saeed se unka qaul naqal kiya hai.

Obaidullah bin Abu Jaafar ne kaha: Mujhe Safwaan ne Abu Salama se bayaan kiya, unho'n ne Hazrat Abu Ayyub ﷺ se, unho'n ne kaha: Maine Nabi ﷺ se suna hai.[1089]

Baab 43: Haakim-e-Waqt Logo'n Se Kisi Tarah Aur Kin Baato'n Ki Bait Le?

[7199] Hazrat Ubadah bin Saamit ﷺ se riwayat hai, unho'n ne farmaya: Ham ne Rasool Allah ﷺ se khushi aur naakhushi[1090] dono haalato'n mein aap ki baat sunne aur usey maanne par bait ki.[1091]

[7200] Aur is shart par bait ki, ke jo shakhs hukumat ke laayaq hoga, uski sardari qubool kare'nge aur usse jhagda nahi kare'nge aur ham jahaa'n bhi ho'n haq kahe'nge aur Allah ke raaste mein kisi malaamat ko khaatir mein nahi laae'nge.[1092]

[7201] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ sakht sardi mein subah ke waqt baahar nikle jab ke muhajireen aur ansaar khandaq khod rahe the. Unhe'n dekh kar Aap ﷺ ne farmaya: "*Aye Allah! Yaqeenan khair to aakhirat hi ki khair hai, is liye tu ansaar o muhajireen ko bakhsh de*".

Iska jawaab Sahaba Ikram ﷺ ne in alfaaz mein diya: "Ham wo hain jinho'n ne Hazrat Muhammad ﷺ se hamesha ke liye jihaad par bait ki hai jab tak ham zinda rahe'nge".[1093]

[1088] راجع: 925
[1089] راجع: 6611
[1090] T: (ناخُوشی) Khafgi, naaraazgi, ghussa, ranjeedgi, bezaari [Rekhta]
[1091] راجع: 18
[1092] راجع: 7056
[1093] راجع: 2834

[7202] Hazrat Abdulalh bin Umar ؓ se riwayat hai, unho’n ne kaha: Jab ham Rasool Allah ﷺ se samaa’ o itaa-at[1094] ki bayat karte to aap ham se farmaate: “*Jitni tumhe’n taaqat ho*”. Yaane apni himmat ke mutaabiq usey baja laae’nge.

[7203] Hazrat Abdullah bin Dinar se riwayat hai, unho’n ne kaha: Jab Abdul Malik bin Marwan ki bait par logo’n ka ittefaaq hua to main us waqt Hazrat Ibne Umar ؓ ke paas maujood tha. Unho’n ne likha: Main apni himmat ke mutaabiq, Allah ke deen aur uske Rasool ﷺ ki sunnat ke muwaafiq Allah ke bande ameer-ul-momineen Abdul Malik ki samaa’ o itaa-at ka iqraar karta hoo’n. Mere bete bhi isi tarah ka iqraar karte hain.[1095]

[7204] Hazrat Jarir bin Abdullah ؓ se riwayat hai, unho’n ne kaha: Maine Nabi ﷺ se sunne aur baat maanne ki bait ki to aap ne mujhe talqeen[1096] ki: “*Jitni mujh mein himmat hogi, nez har musalman ke saath khair-khwaahi karu’nga*”.[1097]

[7205] Hazrat Abdullah bin Dinar se riwayat hai, unho’n ne kaha: Logo’n ne Abdul Malik ki bait ki to Hazrat Abdullah bin Amr ؓ ne unhe’n likha: Allah ke bande Ameer-ul-Momineen Abdul Malik ke naam, main Allah ke bande Ameer-ul-Momineen Abdul Malik ki baat sunne aur maanne ka iqraar karta hoo’n. Ye iqraar Allah ke deen aur uske rasool ki sunnat ke mutaabiq hoga aur jitni mujh mein taaqat hogi aur mere bete bhi uska iqraar karte hain.[1098]

[7206] Hazrat Yazid bin Abu Obaida se riwayat hai, unho’n ne kaha: Maine Hazrat Salama bin Akwa ؓ se poocha: Tum ne hudaibiya ke din Nabi ﷺ se kis baat par bait ki thi? Unho’n ne farmaya: Maut par bait ki thi.[1099]

[7207] Hazrat Miswar bin Makhrama ؓ se riwayat hai, unho’n ne kaha: Wo log jinhe’n Hazrat Umar ؓ ne khalifa muqarrar karne ka ikhtiyaar diya tha, wo jamaa hue aur baaham mashwara kiya. Unse Hazrat Abdur Rahman bin Awf ؓ ne kaha: Main khilaafat ke silsile mein aap logo’n se muqaabla nahi karu’nga, lekin agar tum chaahte ho to tum hi mein se kisi ko tumhare liye khalifa muqarrar kar du’n. Chunache sab ne khilafat ka muaamala Hazrat Abdur Rahman bin Awf ؓ ke supurd kar diya. Jab unho’n ne intekhaab ki zimmedaari unke supurd kardi to sab log unki taraf maael ho gae, yahaa’n tak ke maine kisi ko na dekha jo baaqi hazraat ka peeche karta ho, ya unki edi[1100] raundta ho. Tamaam logo’n ka mailaan[1101] Hazrat Abdur Rahman bin Awf ؓ ki taraf ho gaya aur wo unhe’n un raato’n mein mashwara dete rahe, hatta ke jab wo raat aagai jiski subah ham ne Hazrat Usman ؓ se bait ki. Hazrat Miswar ؓ ne bayaan kiya ke kuch raat guzar jaane ke baad Hazrat Abdur Rahman bin Awf ؓ ne zor se mera darwaza khat-khataaya, hatta ke main bedaar ho gaya. Unho’n ne kaha: Mera khayaal hai, aap so rahe the. Allah ke Qasam! Main in raato’n mein bohot kam so saka hoo’n, aap abhi jaae’n. Hazrat Zubair aur Hazrat Saad ؓ ko bula laae’n. Main un dono buzurgo’n ko bula laaya to unho’n ne un dono’n se mashwara kiya. Mujhe phir bulaya aur farmaya: Hazrat Ali ؓ ko bula laao, main gaya aur unhe’n bula laaya, to aap unke saath mashwara karte rahe, hatta ke aadhi raat guzar gai. Phir Hazrat Ali us haalat mein uth kar gae ke wo khilaafat ke khwahishmand the. Hazrat Abdur Rahman ؓ ke dil mein unke mutaalliq kuch khatak bhi thi. Phir unho’n ne kaha: Hazrat Usman ؓ ko bula laao, main unhe’n bula laaya to aap unse sargoshi karte rahe, hatta ke moazzin ne subah ki azaan de di aur dono juda-juda ho gae. Jab logo’n ne subah ki namaz adaa ki aur wo mimbar ke paas jamaa ho gae to aap ne wahaa’n maujood ansaar o muhajireen aur lashkaro’n ke qaaideen[1102] ko bulaya. Un sab hazraat ne imsaal[1103] Hazrat Umar ؓ ke saath hajj kiya tha. Jab sab log jamaa ho gae to Abdur Rahman bin Awf ؓ ne khutba padha aur farmaya: Amma Baad! Aye Ali! Maine logo’n ke khayalaat maaloom kiye hain, maine dekha hai ke wo Hazrat Usman ؓ ko muqaddam samajhte hain aur unke

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[1094] T: (سَمْع و طَاعَت) Sunna aur farma-bardaari karna, hukum sunna aur bajalaana [Rekfhta]

[1095] Dekhiye: 7205 7272

[1096] T: (تَلْقِین) Hidaayat, naseehat, sikhlaana, taaleem dena [Rekhta]

[1097] راجع: 57

[1098] راجع: 7203

[1099] راجع: 2960

[1100] T: (ایڑی) Paao’n ka pichla hissa, (haddi) jo oopar ki taraf pindli se aur neeche ki taraf paao’n ke zameen par rakhe jaane waale hisse se muttasil hota hai [Rekhta]

[1101] T: (مَیلان) Raghbat, jhukaao, tawajjo, iltifaat [Rekhta]

[1102] T: Fauj ke sardar [RSB]

[1103] T: (اِمْسال) Us saal [Rekhta]

baraabar kisi ko khayaal mein nahi laate, is liye aap apne dil mein koi mael[1104] paida na kare'n. Phir farmaya: Aye Usman! Main Allah ke deen, Rasool Allah ﷺ ki sunnat aur aap ke do (2) khulafa ke tareeq ke mutaabiq aap ki bait karta hoo'n, chunache pehle unse Hazrat Abdur Rahman bin Awf ؓ ne bait ki, phir sab logo'n, yaane muhajireen o ansaar, faujo'n ke qaaideen aur deegar ahle islaam ne bait ki.[1105]

Baab 44: Jis Ne Do (2) Martaba Bait Ki

[7208] Hazrat Salama bin Akwa ؓ se riwayat hai, unho'n ne kaha: Ham ne darakht ke neeche Nabi ﷺ ki bait ki. Aap ne mujhe farmaya: "*Aye Salama! Kya tum bait nahi karoge?*" Maine kaha: Allah ke Rasool ﷺ! Maine pehle bait kar li hai. Aap ne farmaya: "*Doosri martaba bhi kar lo*".[1106]

Baab 45: Dehaatiyo'n Ka Bait Karna

[7209] Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke ek (1) eraabi ne Rasool Allah ﷺ se bait ki, phir usey bukhaar ho gaya to usne kaha: Meri bait mujhe waapas kar de'n, yaane faskh[1107] kar de'n. Aap ﷺ ne inkaar kar diya. Wo phir aaya aur kaha: Meri bait mujhe waapas kar de'n. Aap ﷺ ne us martaba bhi inkaar kar diya. Aakhir wo khud hi (madina taiyyaba se) chala gaya, to Rasool Allah ﷺ ne farmaya: "*Madina Taiyyaba bhatti ki tarah hai, ye mael-kuchail door kar deta hai aur khaalis ko rakh leta hai*".[1108]

Baab 46: Naa-baaligh Bacche Ka Bait Karna

[7210] Hazrat Abdullah bin Hisham ؓ se riwayat hai, unho'n ne Nabi ﷺ ka zamaana paaya tha, unki waalida Hazrat Zainab bint Humaid ؓ unhe'n Rasool Allah ﷺ ki khidmat mein le kar haazir huee'n aur arz ki: Allah ke Rasool ﷺ! Aap isse bait le le'n. Nabi ﷺ ne farmaya: "*Wo abhi kamsin hai*". Phir Aap ﷺ ne uske sar par haath phera aur uske liye dua farmaai. Wo apne tamaam ahle-khaana ki taraf se ek (1) hi bakri zibah karte the.[1109]

Baab 47: Bait Karne Ke Baad Uske Khatam Karne Ka Mutaalba Karna

[7211] Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke ek (1) dehaati ne Rasool Allah ﷺ se islaam par qaaem rehne ki bait ki. Phir usey madina taiyyaba mein sakht bukhaar aagaya to wo dehaati Rasool Allah ﷺ ki khidmat mein haazir hua aur kehne laga: Allah ke Rasool ﷺ! Meri bait khatam kar de'n. Rasool Allah ﷺ ne inkaar kar diya. Wo phir aaya aur kehne laga: Meri bait waapas le le'n. Aap ﷺ ne us martaba bhi inkaar kar diya. Phir wo aakhi khud baahar nikal gaya to Rasool Allah ﷺ ne farmaya: "*Madina bhatti ki maanindhai, mael-kuchail ko door kar deta hai aur khaalis maal ko rakh leta hai*".[1110]

Baab 48: Jo Kisi Ki Bait Sirf Duniya Ke Liye Karta Hai

[7212] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Teen (3) aadmi aise hain jin se Allah Ta'ala qiyaamat ke din baat nahi karega aur na unhe'n paak karega, balke unke liye dardnaak azaab hoga. Ek (1) wo shakhs jiske paas raaste mein ziyaada paani ho, usse musaafiro'n ko manaa karta hai. Doosra, wo jo imam se sirf duniya ke liye bait karta hai, agar wo usey kuch de to wafadaari karta hai, agar na de to bait tod deta hai. Teesra, wo shakhs jo asr ke baad saamaan farokht karta hai aur Allah ke Qasam utha kar kehta hai ke usey us saamaan ki itni-itni raqam mil rahi thi, kharidaar usey saccha samajh kar usse maal khareed leta hai, halaa'nke usey uski utni raqam nahi mil rahi thi*".[1111]

Baab 49: Aurto'n Se Bait Lena

Is mazmoon ko Hazrat Ibne Abbas ؓ ne Nabi ﷺ se bayaan kiya hai.

[1104] T: Bura maaloom hon, naagawaar guzarna [RSB]

[1105] راجع: 1392

[1106] راجع: 2960

[1107] T: (فَسْخ) Todna, khatam karna, mansookh karna, iraade ya raae ka badal dena [Rekhta]

[1108] راجع: 1883

[1109] راجع: 2501

[1110] راجع: 1883

[1111] راجع: 2358

[7213] Hazrat Ubadah bin Saamit ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne hame’n farmaya, jabke ham ek (1) majlis mein maujood the: “*Tum meri is shart par bait karo ke Allah ke saath kisi ko shareek nahi thehraaoge, chori nahi karoge, zina nahi karoge, apni aulaad ko qatl nahi karoge, kisi par aisa koi bohtaan nahi lagaao ge jo tum ne apne haatho’n aur paao’n se ghadaa hoga, aur acche kaamo’n mein naa-farmaani nahi karoge. Tum mein se jis kisi ne is ahd ko poora kiya uska sawaab Allah ke zimme hai, aur jisne in kaamo’n mein se kisi ka irtekaab kiya aur usey duniya mein uski saza mil gai to ye uske liye kaffaara hoga. Aur jisne in mein se koi bura kaam kiya, phir Allah Ta’ala ne us par parda daala to uska muaamala Allah ke supurd hai, chaahe to usey saza de aur chaahe to usey moaaf kar de*”. Chunache ham ne Aap ﷺ ki is shart par bait ki.[1112]

[7214] Hazrat Ayesha ؓ se riwayat hai, unho’n ne bayaan kiya ke Nabi ﷺ aurto’n se zubaani taur par is aayat ke ahkaam ki bait lete the: “Wo Allah Ke Saath Kisi Cheez Ko Shareek Nahi Thehraae’ngi”.[1113] Nez unho’n ne farmaya: Rasool Allah ﷺ ke haath ne kabhi kisi aurat ka haath nahi chua, siwaae us aurat ke jiske aap maalik the.[1114]

[7215] Hazrat Umme Atiya ؓ se riwayat hai, unho’n ne kaha: Ham ne Nabi ﷺ ki bait ki to aap ne ham par ye aayat padhi: “Wo Allah Ke Saath Kisi Cheez Ko Shareek Nahi Thehrae’ngi”.[1115] Aur aap ne hame’n nauha karne se manaa farmaya to ham mein se ek (1) aurat ne apna haath peeche kar liya aur kaha: Falaa’n aurat ne (nauha karne mein) meri madad ki thi aur main usey uska badla dena chaahti hoo’n. Us par Aap ﷺ ne kuch na kaha to wo gai, phir waapas aai. (Mere saath bait karne waali aurto’n mein se) Kisi aurat ne us bait ko poora na kiya siwaae Umme Sulaim, Umme A’laa, Moaaz ؓ ki biwi Bint Abu Sabrah ya Abu Sabrah ki beti aur Moaaz ؓ ki biwi ke.[1116]

Baab 50: Jis Ne Bait Tod Daali

Irshad-e-Baari Ta’ala hai: “Beshak Jo Log Aap Se Bait Karte Hain Dar-haqeeqat Wo Allah Se Bait Karte Hain”.[1117]

[7216] Hazrat Jaabir ؓ se riwayat hai, unho’n ne kaha: Ek (1) dehaati ne Nabi ﷺ ki khidmat mein haazir ho kar arz ki: Aap mujhe islaam par bait kar le’n, aap ne ise islaam par bait kar liya. Doosre din bukhaar ki haalat mein haazir hua aur kehne laga: Meri bait waapas kar le’n. Aap ﷺ ne inkaar farmaya. Jab wo waapas hua to aap ne farmaya: “*Madina Taiyyaba bhatti ki tarah hai jo gandagi aur naapaaki ko door kar deta hai, khaalis aur paakiza ko rakh leta hai*”.[1118]

Baab 51: Khalifa Muqarrar Karna

[7217] Hazrat Ayesha ؓ se riwayat hai, unho’n ne ek (1) martaba kaha: Haae sar phataa jaa raha hai. Rasool Allah ﷺ ne farmaya: “*Agar tum mar jaao aur main zinda raha to main tumhare liye maghfirat maangu’nga aur dua-e-khair karu’nga*”. Hazrat Ayesha ؓ ne kaha: Afsos! Aap to meri maut ke taalib hain aur agar aisa ho gaya to aap din ke aakhri hisse mein zaroor kisi doosri aurat se shaadi kar le’nge. Nabi ﷺ ne farmaya: “*Aisa nahi, balke main to apne sar-dard ka izhaar karta hoo’n, mera iraada hua tha ke main Abu Bakar aur uske bete ko bulaau’n aur unhe’n khalifa bana doo’n, taake kisi daawa karne waale ya uski khwahish rakhne waale ke liye koi gunjaaesh baaqi na rahe, lekin phir maine socha ke Allah khud kisi doosre ki khilafat ka inkaar karega aur musalman bhi usey dafaa kare’nge” …ya farmaya... “Allah dafaa karega aur musalman kisi aur ko khalifa nahi banne de’nge*”.[1119]

[7218] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho’n ne kaha ke Hazrat Umar ؓ se kaha gaya: Aap kisi ko khalifa kyou’n nahi naam-zad[1120] kar dete? Unho’n ne farmaya: Agar main kisi ko khalifa naam-zad karta hoo’n to us shakhs ne khalifa naam-zad kiya tha, jo mujh se behtar the, yaane Abu Bakar ؓ. Aur Agar main usey musalmano ki raae par chodta hoo’n to us buzurg ne usey musalmano ki sawaab-deed par chod diya tha jo mujh se behtar the. Yaane Rasool Allah ﷺ ki zaat-e-giraami. Logo’n ne is mauqif par unki taareef ki to unho’n ne farmaya: Koi to meri dil

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[1112] راجع: 18

[1113] Surah al Mumtahana: 12

[1114] راجع: 2713

[1115] Surah al Mumtahana: 12

[1116] راجع: 1306

[1117] Surah al Fath: 10

[1118] راجع: 1883

[1119] راجع: 5666

[1120] T: (نامزَد) Maaroof, mash-hoor, makhsoos [Rekhta]

se taareef karta hai aur koi darte hue aisa karta hai. Ab main to yehi ghanimat samajhta hoo'n ke khilafat ki zimmedaariyo'n se baraabar-baraabar najaat paa jaau'n. Na mujhe usk koi sawaab mile aur na mujhse uske mutaalliq koi baaz-purs hi ho. Maine khilaafat ka bojh zindagi bhar uthaaya, lekin marte waqt is baar ko nahi uthaau'nga.

[7219] Hazrat Anas ؓ se riwayat hai, unho'n ne Hazrat Umar ka doosra khutba suna, jab aap mimbar par baithe hue the. Ye waaqia Nabi ﷺ ki wafaat se doosre din ka hai. Hazrat Umar ؓ ne khutba padha, jabke Hazrat Abu Bakar ؓ khamosh the, aur koi baat na karte the. Phir Hazrat Umar ne kaha: Mujhe ummeed thi ke Rasool Allah ﷺ zinda rahe'nge aur hamaare kaamo'n ki tadbeer o intezaam karte rahe'nge. Isse unki muraad ye thi ke Hazrat Muhammad ﷺ un sab se aakhir mein wafaat paae'nge. Agar muhammad ﷺ wafaat paa chuke hain to beshak Allah Ta'ala ne tumhare saamne noor (quran) ko baaqi rakha hai, jiske zariye se tum hidayat haasil karte rahoge. Allah Ta'ala ne uske zariye se Hazrat Muhammad ﷺ ki rahnumaai farmaai. Hazrat Abu Bakar ؓ Rasool Allah ﷺ ke saathi aur do (2) mein se doosre hain. Wo musalmano mein behtareen shakhs hain jo tumhare umoor sar-anjaam de'n. Lehaaza utho aur unki bait karo. Un mein se ek (1) jamaat pehle hi thaqifa banu saaidah mein aap ki bait kar chuki thi, phir aam logo'n ne mimbar-e-nabawi par bait ki.

Zohri ne Hazrat Anas ؓ se bayaan kiya, unho'n ne Hazrat Umar ؓ se suna ke wo Hazrat Abu Bakar ؓ se us din keh rahe the, aap mimbar par tashreef laae'n. Wo unse musalsal kehte rahe, hatta ke wo tashreef le aae aur sab logo'n ne aap se bait kar li.[1121]

Faaeda: Thaqifa Banu Saaidah ek (1) panchayat ghar tha, jis mein khaas logo'n ne Abu Bakar ؓ se bait ki thi. Uske baad Hazrat Umar ؓ ne ijtema-e-aam mein elaan kiya ke Hazrat Abu Bakar ؓ hi Rasool Allah ﷺ ke baad khilafat ke liye mauzoo'n[1122] aur uske sazawaar hain. Isse aap ne haazireen ko unse bait karne ki targheeb dilaai. Phir aam logo'n ne unki bait ki. Ye bait-e-saniya thi, jo pehli bait se aam aur ziyaada mash-hoor hai.

[7220] Hazrat Jubair bin Muti'm ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas ek (1) khatoon aai aur kisi muaamale ke mutaalliq aap se guftagu ki. Aap ﷺ ne usse kaha ke wo dobaara aae. Usne kaha: Allah ke Rasool ﷺ! Agar main aau'n aur aap ko na paau'n to kya karu'n? Uska ishaara aap ki wafaat ki taraf tha. Aap ﷺ ne farmaya: "*Agar mujhe na paao to Abu Bakar ke pas chali aana*".[1123]

[7221] Hazrat Taariq bin Shihaab se riwayat hai ke Hazrat Abu Bakar ؓ ne buzaakha ke wafad se farmaya tha: Tum log oonto'n ki dumo'n ke peeche-peeche jungalo'n mein ghoomte raho, yahaa'n tak ke Allah Ta'ala apne Rasool ﷺ ke khalifa aur muhajireen ko koi baat dikha de, jiski wajah se wo tumhara qusoor moaaf kar de'n.

Baab: Bila-unwaan

[7222 7223] Hazrat Jaabir bin Samra ؓ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko farmate hue suna: "*Meri ummat mein baara (12) ameer ho'nge*". Phir aap ne koi aisi baat kahi jo main na sun saka. Baad mein mere waalid-e-giraami ne bataaya ke aap ne farmaya tha: "*Wo sab ke sab quraish ke khandaan se ho'nge*".

Faaeda: Un khulafa ki taayyun[1124] ke mutaalliq bohot ikhtelaaf hai. Is liye ham ne daanista isse pehlu-tahi[1125] ki hai. Albatta shia hazraat kehte hain ke unse muraad un ke maz-oomah[1126] baara (12) imam hain jo Hazrat Ali ؓ se shuru ho kar Muhammad bin Hasan Mahdi par khatam hote hain. Lekin ye is liye ghalat hai ke, unke daur-e-hukumat mein islaam ko koi shaan o shaukat nahi mili, balke un mein se aksar apni jaan bachaane ke liye chupe rahe. Hamaare nazdeek shia ka ye mauqif mabni-bar-haqeeqat[1127] nahi. والله أعلم

[1121] Dekhiye: 7269
[1122] T: (مَوزُوں) Maqbool, pasandeeda [Rekhta]
[1123] راجع: 3659
[1124] T: (تَعْيِين) Mahdood karna, makhsoos karna [Rekhta]
[1125] T: (پَہْلُو تَہی کَرْنا) Kinaara-kashi, katraana, taal-matol [Rekhta]
[1126] T: (مَزعُومَہ) Maz-oom, farzi, gumaan-shuda, qiyaas kiya hua [Rekhta]
[1127] T: (مَبْنی بَرحَقِیْقَت) Haqeeqat par qaaem, munhaisr [Rekhta]

Baab 52: Fisq o Fujoor Aur Ladaai-jhagda Karne Waalo'n Ko Maaloom Hone Ke Baad Gharo'n Se Nikaalna

Hazrat Umar ﵁ ne Syedna Abu Bakar ﵁ ki behen ko us waqt ghar se nikaal diya jab wo nauha[1128] kar rahi thee'n.

[7224] Hazrat Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mujhe us zaat ki qasam jiske haath mein meri jaana hai! Mera iraada hua ke main indhan jamaa karne ka hukum doo'n, phir namaz ke liye azaan dene ka kahoo'n, phir kisi ko namaz padhaane ka hukum doo'n, phir main un logo'n ke paas jaau'n (jo jamaat mein shareek nahi hote) aur unhe'n unke gharo'n samet jalaa doo'n. Qasam hai us zaat ki jiske haath mein meri jaan hai! Tum mein se kisi ko agar ummeed ho ke wahaa'n masjid mein se moti haddi ya acche paae mile'nge to wo zaroor isha mein bhi haazir ho'nge*".

Abu Abdullah (Imam Bukhari ﵀) ne kaha: Bakri ke khur ke darmiyan gosht ko "مِرْمَاةٌ" kehte hain. Ye "مِنْسَاةٍ", "مِيْضَاةٍ" ki tarah meem "م" ki zer (ِ) ke saath hai.[1129]

Baab 53: Kya Haakim-e-Waqt Ke Liye Jaaez Hai Ke Wo Mujrimo'n Aur Ahle Maasiyat Ka Social Boycott Kar De?

[7225] Hazrat Abdullah bin Kaab bin Maalik se riwayat hai, jis waqt Hazrat Kaab ﵁ naabina ho gae, to unke beto'n mein se yehi unke qaaid[1130] the. Unho'n ne bayaan kiya ke maine Hazrat Kaab ﵁ ko ye kehte hue suna: Jab wo ghazwa-e-tabuk mein Rasool Allah ﷺ ke saath jaane se peeche reh gae ...phir unho'n ne apna poora waaqia bayaan kiya... aur Rasool Allah ﷺ ne musalmano ko hamaare saath guftagu karne se rok diya to ham pachaas (50) raate'n usi haalat mein rahe, phir Rasool Allah ﷺ ne elaan kiya ke Allah Ta'ala ne hamari tauba qubool Karli hai.[1131]

بسم الله الرحمان الرحيم

93: Kitab ut Tamanni (Tamannao'n Aur Aarzuo'n Ka Bayaan) كِتَابُ التَّمَنِّي

Baab 1: Tamanna Ka Bayaan Aur Jis Ne Shahaadat Ki Aarzu Ki

[7226] Hazrat Abu Huraira se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Us zaat ki qasam jiske haath mein meri jaan hai! Agar ye na hota ke log mere baad mujh se peeche rehna naapasand kare'nge, jabke mere paas unhe'n muhaiyya karne ke liye sawariyaa'n nahi hain to main kisi Lashkar se peeche na rehta. Meri to khwahish hai ke Allah ke raaste mein qatl kiya jaau'n*[1132]*, phir zinda kiya jaau'n, phir qatl kiya jaau'n, phir zinda kiya jaau'n, phir qatl kiya jaau'n*".[1133]

[7227] Hazrat Abu Huraira ﵁ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mujhe us zaat ki qasam jiske haath mein meri jaan hai! Meri aarzoo hai ke main Allah ke raaste mein jung karu'n aur qatl kiya jaau'n, phir zinda kiya jaau'n, phir qatl kiya jaau'n, phir zinda kiya jaau'n, phir qatl kiya jaau'n, phir zinda kiya jaau'n, phir qatl kiya jaau'n, phir zinda kiya jaau'n*".

(Raawi-e-hadees kehte hain ke) Main Allah Ta'ala ko gawaah bana kar kehta hoo'n ke Abu Huraira ﵁ ne ye kalimaat teen (3) martaba dohraae the.[1134]

[1128] T: (نَوحَہ) Maatam karna, murde par chilla ke rona [Rekhta]

[1129] راجع: 644

[1130] T: (قائِد) Andhe ki laathi pakad kar usko raaste par le jaane waala, andhe ka rehnuma [Rekhta]

[1131] راجع: 2757

[1132] T: Typing ki ghalati ki wajah se "جاؤں" jaau'n ka noon-e-ghunna "ں" choot gaya tha, jiski maine tasheeh kardi hai. [RSB]

[1133] راجع: 36

[1134] راجع: 36

Baab 2: Nek Kaam Ki Khwahish Karna. Nez, Nabi ﷺ Ke Farmaan: “Agar! Mere Paas Uhud Pahaad Jitna Sona Hota” Ka Bayaan

[7228] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Agar mere paas uhud pahaad jitna sona hota to main pasand karta ke agar lene waale mil jaae’n to teen (3) din guzarne se pehle hi mere paas us mein se ek (1) dinar bhi nab ache, siwaae uske jise main apne qarz ki adaaegi ke liye rok loo’n*”.[1135]

Baab 3: Nabi ﷺ Ke Irshad-e-Girmaai: “Agar Mujhe Pehle Maaloom Ho Jaata Jo Baad Mein Maaloom Hua” Ka Bayaan

[7229] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Agar mujhe pehle maaloom ho jaata jo baad mein maaloom hua to apne saath qurbani ka jaawarn na laata aur jis waqt logo’n ne ehraam khola, main bhi unke saath zaroor ehraam khol deta*”.[1136]

[7230] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho’n ne kaha ke ham Rasool Allah ﷺ ke hamraah the, aur ham ne hajj ke liye ehraam baandha aur talbiya kaha. Jab ham chaar (4) dhul hajja ko makkah mukarrama pohonche to Nabi ﷺ ne hame’n baitullah ke tawaaf aur safa-marwa ki saee ka hukum diya. Nez, ye (bhi farmaya) ke ham hajj ko umrah bana le’n aur uske baad ehraam khol de’n, siwaae un logo’n ke jin ke paas qurbaani hai. Nabi ﷺ aur Hazrat Talha ؓ ke alaawa kisi ke paas qurbaani ka jaanwar nahi tha. Hazrat Ali ؓ yemen se aae the aur unke saath bhi qurbaani ke jaanwar the. Unho’n ne ehraam baandhte waqt ye kaha tha: Mera ehraam wohi hai jo Rasool Allah ﷺ ka hai. Logo’n ne kaha: Kya ham mina ki taraf is haalat mein jaae’nge ke ham se mani[1137] tapak rahi hogi? Us waqt Rasool Allah ﷺ ne farmaya: “*Jo baat mujhe ab maaloom hui hai, agar pehle maaloom ho jaati to main apne saath qurbaani na laata aur agar mere saath qurbaani na hoti to yaqeenan main bhi halaal ho jaata*”. Us dauraan mein Hazrat Suraaqa ؓ Rasool Allah ﷺ se mile, jabke wo jamrah-e-a’qaba ko patthar maar rahe the. Unho’n ne poocha: Allah ke Rasool ﷺ! Kya ye hamaer liye khaas hai? Aap ne farmaya: “*Nahi, balke ye hamesha ke liye hai*”.

Hazrat Jaabir ؓ ne kaha: Hazrat Ayesha ؓ jab makkah mukarrama aaee’n to wo haiz ki haalat mein thee’n. Nabi ﷺ ne unhe’n farmaya ke wo hajj ke tamaam arkaan adaa kare’n, lekin baitullah ka tawaaf na kare’n, aur na namaz hi padhe’n, hatta ke paak ho jaae’n. Jab log batha mein aae to Hazrat Ayesha ؓ ne arz kiya: Allah ke Rasool ﷺ! Aap log to hajj aur umrah karke waapas jaae’nge aur main sirf hajj karke laut rahi hoo’n? Aap ﷺ ne Hazrat Abdur Rahman bin Abi Bakr ؓ ko hukum diya ke Hazrat Ayesha ؓ ke saath tanyeem jaae’n, chunache Hazrat Ayesha ؓ ne ayyaam-e-hajj ke baad dhul hajja mein umrah kiya.[1138]

Faaeda: Daur-e-jaahiliyyat ka ye dastoor tha ke wo hajj ke mahino’n mein umrah karne ko bohot bada gunah khayaal karte the, isi usool ke pesh-e-nazar Rasool Allah ﷺ aur deegar Sahaba Ikram ؓ ne madina taiyyaba se hajj ka ehraam baandha, makkah pohonch kar Allah Ta’ala ne hukum diya ke hajj ke ehraamko umrah ke ehraam mein badal le’n aur umrah karke ehraam khol de’n.

Baab 4: Aap ﷺ Ka Irshad-e-Giraami: “Kaash! Aisa Aur Aisa Hota” Ka Bayaan

[7231] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ko ek (1) raat neend na aai, to aap ne farmaya: “*Kaash! Mere sahaaba mein se koi nek aadmi aaj raat mere yahaa’n pehra de*”. Us dauraan mein achaanak ham ne hathiyaaro’n ki chankaar suni. Aap ﷺ ne poocha: “*Kaun saahab hain?*” Kaha gaya: Allah ke Rasool ﷺ! Main Saad bin Abi Waqqas hoo’n. Aap ki hifaazat ke liye haazir hua hoo’n, phir Nabi ﷺ so gae, hatta ke ham ne aap ke kharaate bharne ki aawaaz suni.

[1135] راجع: 2389

[1136] راجع: 294

[1137] T: (مَنِی) Sharmgah se inzaal ke waqt lazzat o josh ke saath kharij hone waala safed paani hota hai, jo insani takhleeq ka maadda aur asal hai aur uske is kaifiayat ke saath nikalne se ghusl farz ho jaata hai (Namaz-e-Nabawi (Jadeed) by Dr. Shafeeq-ur-Rahman) [RSB]

[1138] راجع: 1557

Abu Abdullah (Imam Bukhari ؒ) kehte hain ke Hazrat Ayesha ؓ ne farmaya: Bilal ؓ (jab nae-nae madina taiyyaba aae to bukhaar ki haalat mein unho'n) ne kaha: Kaash! Main aise maidaan mein raat guzaaru'n jaha'n mere ird-gird izkhir aur Jaleel naami ghaas ho. (Hazrat Ayesha ؓ kehti hain:) Maine Nabi ﷺ ko is amr ki khabar di.[1139]

Baab 5: Quran-e-Majeed Aur Ilm Ki Aarzoo Karna

[7232] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Rashk sirf do (2) shakhso'n par ho sakta hai. Ek (1) wo jise Allah Ta'ala ne quran diya hai, wo usey din raat padhta hai. (Sunne waala) kehta hai: Kaash! Mujhe bhi is tarah diya jaata jaise isko diya gaya hai, to main bhi us tarah karta jis tarah ye karta hai. Doosra wo shakhs jis ko Allah Ta'ala ne maal o daulat diya ho aur wo usey Allah ke raaste mein kharch karta ho (usey dekhne waala) kehta hai: Kaash! Mujhe bhi ye maal diya jaata jis tarah isko diya gaya hai, to main bhi isi tarah kharch karta jis tarah ye kharch karta hai*".

Qutaiba ne bhi Jarir se ye hadees bayaan ki hai.[1140]

Baab 6: Kaun Si Aarzu Mamnoo Hai

Irshad-e-Baari Ta'ala hai: "Aur Allah Ta'ala Ne Tum Mein Se Ek (1) Ko Doosre Par Jo Fazilat Or Fazilat Di Hai, Tum Uski Tamanna Na Karo … Beshak Allah Ta'ala Har Cheez Ko Khoob Jaanne Waala Hai".[1141]

Wazaahat: Aisi tamannaae'n manaa hain jo hasad aur baahami bughz o adaawat ko daawat de'n, ya fitrat-e-insaani se takraati ho'n. Masalan: Allah Ta'ala ne kisi ko koi khoobi de rakhi hai aur kisi ko koi doosri, ek (1) maaldaar hai, doosra ghareeb hai, koi haseen hai, koi badsoorat, to in sifaat ke ikhtelaaf ki binaa par hasad, hawas, aur bughz nahi rakhna chaahiye.

[7233] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Agar maine Nabi ﷺ ko ye farmate na suna hota: "*Maut ki tamanna na karo*" to main zaroor maut ki aarzu karta.[1142]

[7234] Hazrat Qais se riwayat hai, unho'n ne kaha: Ham Khabbab bin Arat ؓ ke paas unki timaardaari ke liye haazir hue, jabke unho'n ne saat (7) daagh lagwaae the, unho'n ne farmaya: Agar Rasool Allah ﷺ ne hame'n maut ki tamanna karne se manaa na kiya hota to main zaroor maut ki dua karta.[1143]

[7235] Hazrat Abdur Rahman bin Azhar ؓ ke ghulam Hazrat Abu Obaid Saad bin Obaid se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tum mein se koi bhi maut ki tamanna na kare. Agar wo nekukaar hai to mumkin hai ke usey nekiyo'n ki mazeed taufeeq mil jaae aur agar bad-kaar hai to shayad usey tauba naseeb ho jaae*".[1144]

Baab 7: Kisi Aadmi Ka You'n Kehna: Agar Allah Na Hota To Ham Hidaayat Yaafta Na Hote

[7236] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha: Ghazwa-e-khandaq ke din khud Nabi ﷺ hamaare saath mitti utha rahe the, maine aap ko dekha ke mitti ne aap ke pait ki safedi ko chupa rakha tha. Aap farmate the: "*Aye Allah! Agar tu na hota to ham hidaayat na paate, na sadqa karte, aur na namaz padhte, lehaaza tu ham par dil-jamee*[1145] *naazil farma. In (dushmano) ki jamaat ne ham par zulm dhaaya hai. Jab ye fitna chaahte hain to ham unka inkaar karte hain, unki baat nahi maante*". Iske saath aap apni aawaaz buland kar dete the.[1146]

Baab 8: Dushman Se Mudbhed Hone Ki Aarzu Karna Manaa Hai

Is mazmoon ko A'araj (اَلْأَعْرَجِ) ne Hazrat Abu Huraira ؓ se, unho'n ne Nabi ﷺ se bayaan kiya hai.

[1139] راجع: 2885

[1140] راجع: 5026

[1141] Surah an Nisa: 32

[1142] راجع: 5671

[1143] راجع: 5672

[1144] راجع: 39

[1145] T: (دِل جَمْعی) Be-fikri, itmenaan, sukoon-e-qalb, taskeen [Rekhta]

[1146] راجع: 2836

[7237] Hazrat Saalim bin Abu Nazr maula Umar bin Obaidullah se riwayat hai, jo apne aaqa ke kaatib the, unho'n ne bataaya ke Hazrat Abdullah bin Abi Awfa ﷺ ne unhe'n khat likha, jise main khud padha, us mein ye mazmoon tha ke Rasool Allah ﷺ ne farmaya: "*Dushman se muqaable ki tamanna na karo, balke Allah Ta'ala se aafiyat maango*".[1147]

Baab 9: Lafz-e-"Agar-magar" Ke Jawaaz Ka Bayaan

Irshad-e-Baari Ta'ala hai: "(Hazrat Lut ﷺ ne kaha:) Kaash! Mere Paas Tumhara Muqaabla Karne Ki Kuch Taaqt Hoti".[1148]

Wazaahat: Baaz riwayaat mein "agar-magar" ke alfaaz istemaal karne se manaa kiya gaya hai. Imam Bukhari ﷺ ne saabit kiya hai ke mumaaneat ka ye hukum mutlaq nahi, balke Allah ki mashiyyat se ghaafil aur apni quwwat o tadbeer par fakhr karte hue agar-magar kehna manaa hai. Aayat ke alfaaz Hazrat Lut ﷺ ne us waqt kahe the jab unki qaum farishto'n se bad-tamizi aur gustakhi par utar aai thi.

[7238] Hazrat Qasim bin Muhammad se riwayat hai, unho'n ne kaha: Hazrat Ibne Abbas ﷺ ne do (2) liaan[1149] karne waalo'n ka zikr kiya to Hazrat Abdullah bin Shaddaad ﷺ ne poocha; Kya ye wohi aurat thi jis ke mutaalliq Rasool Allah ﷺ ne farmaya tha: "*Agar main kisi aurat ko baghair gawaah ke rajm karta to usey karta*". Hazrat Ibne Abbas ﷺ ne jawaab diya: Nahi, wo ek (1) aur aurtat thi jo khule aam fahash-kaari karti thi.[1150]

[7239] Hazrat Ataa bin Abi Rabaah se riwayat hai, unho'n ne kaha: Ek (1) raat aisa hua ke Nabi ﷺ ne namaz-e-isha mein der ki to Hazrat Umar ﷺ nikle aur kaha: Allah ke Rasool ﷺ! Namaz padhaae'n. Ab to aurte'n aur bacche sone lagey hani. Us waqt aap hujre se bar-aamad hue aur aap ke sar se paani tapak raha tha. Farmaane lagey: "*Agar meri ummat par*" …ya farmaya: logo par… "*mushkil na hoti to main is waqt unhe'n ye namaz padhne ka hukum deta*".

Ek (1) riwayat mein Hazrat Ibne Abbas ﷺ se marwi hai ke Nabi ﷺ ne namaz-e-isha mein der ki to Hazrat Umar ﷺ ne kaha: Allah ke Rasool ﷺ! Aurte'n aur bacche so gae hain. (Ye sun kar) Aap baahar tashreef laae, jabke aap apni ek (1) jaanib se paani saaf kar rahe the aur farma rahe the: "*Agar main apni ummat par mushkil na samajhta to is namaz ka umda waqt yehi hai*".

Amr bin Dinar ne kaha: Ham se Ataa ne bayaan kiya, us mein Ibne Abbas ka zikr nahi. Bahar-haal Amr ne kaha: Aap ke sar-e-mubarak se paani tapak raha tha, lekin Ibne Juraij ne kaha: Aap apni ek (1) jaanib se paani saaf kar rahe the.

Amr ne kaha ke aap ne farmaya: "*Agar meri ummat par mushkil na hota*".

Ibne Juraij ne kaha ke aap ne farmaya: "*Agar meri ummat par mushkil na hota to is namaz ka afzal waqt yehi hai*".

Ibrahim bin Munzir ne kaha: Ham se Ma'n (مَعْن) ne bayaan kiya, Muhammad bin Muslim se, unho'n ne Amr bin Dinar se, unho'n ne Ataa bin Abi Rabaah se, unho'n ne Ibne Abbas ﷺ se, unho'n ne Nabi ﷺ se is hadees ko bayaan kiya.[1151]

[7240] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar meri ummat par mushkil na hota to main un par miswaak karna waajib qaraar deta*".[1152]

[7241] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne ramzan ke aakhri dino'n mein wisaal[1153] ke roze rakhe, to kuch Sahaba Ikram ﷺ ne bhi rozo'n mein wisaal kiya. Nabi ﷺ ko jab ittela pohonchi to aap ne farmaya:

[1147] راجع: 2818

[1148] Surah Hud: 80

[1149] T: (لعان) Ek-doosre par laanat karna, aurat par shauhar ki jaanib se zina ke ilzaam ke mauqa par dono ka haakim-e-sharaa' ke saamne chaar (4) baar qasam khaa kar paanchwee'n baar ye dua karna ke agar main is mein darogh-goi ka murtakib hoo'n to mujh par laanat [Rekhta]

[1150] راجع: 5310

[1151] راجع: 571

[1152] راجع: 887

[1153] T: (وِصال) Do (2) ya usse zaaed roze is tarah rakhna ke darmiyaan mein iftaar na kiya jaae [Rekhta]

“*Agar is mahine ke din mazeed badh jaate to main itne dino’n tak wisaal ke roze rakhta ke hawas karne waale apni hawas chod dete. Main tum logo’n jaisa nahi hoo’n. Main is tarah din guzaarta hoo’n ke mera Rabb mujhe khilaata-pilaata hai*”.

Sulaiman bin Mugheera ne Hazrat Saabit se, unho’n ne Hazrat Anas ؓ se, unho’n ne Nabi ﷺ se ye hadees bayaan karne mein Hazrat Humaid ki mataaba-at ki hai.[1154]

[7242] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ ne wisaal ke roze rakhne se manaa farmaya, to kuch Sahaba Ikram ؓ ne kaha: Aap to khud wisaal ke roze rakhte hain. Aap ne farmaya: “*Tum mein se mujh jaisa kaun hai? Main to is haalat mein raat guzaarta hoo’n ke mera Rabb mujhe khilaata-pilaata hai*”. Lekin jab log na maane to aap ne ek (1) din ke saath doosra mila kar roza rakha. Phir unho’n ne chaand dekh liya to aap ne farmaya: “*Agar (chaand) muakh-khar hota to main mazeed wisaal ke roze rakhta*”. Goya aap ne unhe’n tambeeh karne ke liye aisa farmaya.[1155]

Faaeda: Saum-e-Wisaal ye hai ke sehri khaae-piye baghair roza rakhna aur usey musalsal jaari rakhna. Rasool Allah ﷺ ki khususiyat thi ke Allah Ta’ala aap ko wo quwwat muyassar karta tha jo aam logo’n ko khaane peene se haasil nahi hoti. Rasool Allah ﷺ ne aam logo’n ko wisaal ke roze rakhne se manaa farmaya hai.

[7243] Hazrat Ayesha ؓ se riwayat hai, unho’n ne kaha: Maine Nabi ﷺ se hateem-e-Ka’aba ke mutaalliq poocha: Kya wo bhi khaana-e-Ka’aba ka hissa hai? Aap ne farmaya: “*Haa’n*”. Maine kaha: Phir in logo’n ne usey baitullah mein daakhil kyou’n nahi kiya? Aap ne farmaya: “*Tumhari qaum ke paas kharch kam ho gaya tha*”. Maine poocha: Iska dawaarza oonchaai par kyou’n hai? Aap ne farmaya: “*Tumhari qaum ne is liye aisa kiya hai, taake jise chaahe’n Ka’aba mein daakhil kare’n aur jise chaahe’n manaa kar de’n. Agar tumhari qaum zamaana-e-jaahiliyyat ke qareeb na hoti aur mujhe unke dilo’n ke inkaar ka khatra na hota to main hateem ko baitullah mein daakhil kar deta aur uska darwaaza bhi zameen ke baraabar kar deta*”.[1156]

[7244] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke Rasool Allah ﷺ ne farmaya: “*Agar hijrat na hoti to main ansaar ka ek (1) fard banna pasand karta. Agar log kisi waadi mein chale’n aur ansaar ek-doosri waadi mein chale’n to main ansaar ki waadi mein chalna pasand karu’nga*”.[1157]

[7245] Hazrat Abdullah bin Zaid ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Agar hijrat na hoti to main ansaar ka ek (1) fard hota. Aur agar log kisi waadi ya ghaati mein chale’n to main ansaar ki waadi ya ghaati mein chalu’nga*”.

Is riwayat ko bayaan karne mein Abu Taiyyaah ne Abbaad bin Tamim ki mataaba-at ki hai, unho’n ne Hazrat Anas ؓ se, unho’n ne Nabi ﷺ se “الْشِّعْبِ” (ghaati) ka lafz bayaan kiya hai.

[1154] راجع: 1961
[1155] راجع: 1965
[1156] راجع: 126
[1157] راجع: 3779

بسم اللہ الرحمان الرحیم

95: Kitab-ul-Akhbaar il Ahaad (Khabar-e-Waahid Ka Bayaan) كِتَابُ أَخْبَارِ الْآحَادِ

Baab 1: Azaan, Namaz, Roza, Aur Deegar Faraaez o Ahkaam Mein Ek (1) Sacche Aadmi Ki Khabar Par Amal Ka Jaaez Hona

Irshad-e-Baari Ta'ala hai: "Un Ke Har Giroh Mein Se Kuch Log Kyou'n Nahi Nikle (taake wo deen mein samajh haasil kare'n…)".[1158] Ek (1) shakhs ko bhi taaeba (طَائِفَة) keh sakte hain, jaisa ke Irshad-e-Baari Ta'ala hai: "Agar Musalmano Ke Do (2) Taaefe (giroh) Lad Pade'n".[1159] Is aayat-e-karima mein wo do (2) musalman bhi daakhil hain jo aapas mein lad pade'n.

Nez Allah Ta'ala ne farmaya: "Agar Tumhare Paas Koi Faasiq Koi Khabar Laae To Uski Tehqeeq Kar Liya Karo".[1160]

Agar khabar-e-waahid qubool na hoti to Nabi ﷺ ek (1) shakhs ko haakim bana kar uske baad doosre shakhs ko kyou'n bhejte (aur ye kyou'n farmate) un mein se ek (1) bhool jaae to usey sunnat ki taraf pher diya jaae.

Wazaahat: Khabar-e-Waahid se muraad wo hadees hai jis mein mutawaatir[1161] ki sharaaet na paai jaae'n aur jise kam-az-kam ek (1) raawi bayaan kare. Ek (1) wo siqa aur qaabil-e-etebaar hai to uski bayaan-karda riwayat qaabil-e-hujjat hai. Aksar saheeh ahadees isi tarah ki hain. Is qism ki ahadees tamaam aimma-e-deen ne qubool ki hain aur iske muqaable mein qiyaas ko tark kiya hai aur aqaaed o ahkaam mein ise tasleem kiya hai.

[7246] Hazrat Maalik bin Huwairis ؓ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ki khidmat mein haazir hue aur ham sab naujawaan ham-umar the. Ham aap ki khidmat mein bees (20) din thehre rahe. Rasool Allah ﷺ bade rahem-dil the. Jab aap ne samjha ke hamaara ghar jaane ka shauq hai to aap ne ham se poocha ke ham apne peeche kin logo'n ko chod kar aae hain to ham ne aap ko bataaya. Aap ne farmaya: "*Ab tum apne gharo'n ko chale jaao aur unke saath raho. Unhe'n islaam sikhaao, aur deen ki baate'n bataao*". Aap ne bohot si baate'n bataaee'n jin mein se mujhe kuch yaad hain aur kuch yaad nahi, nez aap ne farmaya: "*Aur jis tarah tum ne mujhe namaz padhte dekha hai usi tarah namaz padho, jab namaz ka waqt aajaae to tum mein se ek (1) azaan kahe aur jo umar mein sab se bada ho wo tumhari imaamat karaae*".[1162]

[7247] Hazrat Ibne Masood ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se kisi ko Bilal ؓ ki azaan, sehri khaane se na roke, kyou'nke wo is liye azaan deta hai, taake jo tahajjud ke qiyaam mein masroof hain wo waapas aajaae, aur jo soe hue hain wo bedaar ho jaae'n aur fajr wo nahi jo is tarah (lambi dhaari) hoti hai*". (Raawi-e-hadees) Yahya ne iske izhaar ke liye apne dono haath milaae ke aap ne farmaya: "*Fajr wo hai jo phail jaae*". (Raawi-e-hadees) Yahya ne iske izhaar ke liye apni shahaadat ki dono ungliyo'n ko phaila diya.[1163]

[7248] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Bilal raat ko azaan dete hain, is liye tum khaate-peete raha karo, yahaa'n tak ke Ibne Umme Maktoom azaan de'n (tab khaana-peena band kar do)*".[1164]

Faaeda: Rasool Allah ﷺ ne ek (1) shakhs ki azaan ko amal ke liye kaafi samjha. Isse bhi khabar-e-waahid ki hujjiyyat ka suboot hota hai. Jab ek (1) shakhs ki azaan tamaam musalmano ke liye qaabil-e-hujjat hai to khabar-e-waahid ke

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[1158] Surah at Tauba: 22
[1159] Surah al Hujuraat: 9
[1160] Surah al Hujuraat: 6
[1161] T: (حَدِيثِ مُتَواتِر) Wo hadees jo (riwayat ke har marjaa mein) kai isnaad se manqool ho (aur raawiyo'n ki taadaad har marhale mein itni rahe jin ka jhoot par jamaa hona aqalan muhaal ho) [RSB]
[1162] راجع: 628
[1163] راجع: 621
[1164] راجع: 617

hujjat hone mein kya amr maane' (مانع)[1165] hai. Khabar-e-Waahid ko hujjat na maanne waalo'n ko chaahiye ke wo ek (1) shakhs ki azaan ko bhi tasleem na kare'n.

[7249] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Ek (1) martaba Nabi ﷺ ne hame'n zohar ki paanch (5) rakat padha dee'n to aapse poocha gaya: Kya namaz mein izaafa ho gaya hai? Aap ne farmaya: "*Kya baat hai?*" Sahaba Ikram ﷺ ne kaha: Aap ne paanch (5) rakat padhaai hain. Aap ﷺ ne salaam pherne ke baad sahoo ke do (2) sajde kiye.[1166]

[7250] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) martaba Rasool Allah ﷺ ne do (2) rakat par salaam pher diya to Zul-yadain ﷺ ne aap se poocha: Allah ke Rasool ﷺ! Namaz kam kardi gai hai ya aap bhool gae hain? Aap ne farmaya: "*Kya dhul-yadain saheeh kehte hain?*" Sahaaba ne kaha: Ji haa'n. Phir Rasool Allah ﷺ khade hue aur aakhri do (2) rakat adaa kee'n, phir salaam phera uske baad Allahu Akbar keha aur sajda kiya, aam namaz ke sajde jaisa ya usse taweel, phir aap ne sar uthaaya aur phir takbeer kahi aur namaz ke sajde jaisa sajda kiya, phir aap ne apna sar uthaaya.[1167]

[7251] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Log masjid-e-quba mein subah ki namaz padh rahe the, achaanak unke paas ek (1) Aane waala aaya aur usne kaha: Beshak Rasool Allah ﷺ par raat quran naazil hua hai aur aap ko hukum diya gaya hai ke namaz mein kaabe ki taraf mu'n kar le'n, lehaaza tum log bhi kaabe ki taraf mu'n kar lo. Unke mu'n shaam ki jaanib the, phir wo log kaabe ki taraf phir gae.[1168]

Faaeda: Quba ka ilaaqa madina taiyyaba se baahar hai. Un hazraat ko tahweel-e-qibla[1169] ke agle din subah ki namaz mein ittela mili. Ye ittela bhi sirf ek (1) shakhs ne di. Ahle Quba ne uski tasdeeq karte hue apna rukh baitullah ki taraf kar liya. Iska waazeh matlab hai ke unke yahaa'n khabar-e-waahid hujjat thi.

[7252] Hazrat Baraa ﷺ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ madina taiyyaba tashreef laae to aap sola (16) ya satra (17) maah bait-ul-muqaddas ki taraf mu'n karke namaz padhte rahe, lekin aap ki khwahish thi ke baitullah ki taraf mu'n kare'n. Phir Allah Ta'ala ne ye aayat naazil farmaai: "Yaqeenan Ham Aap Ke Chehre Ka Baar-baar Aasmaan Ki Taraf Uthna Dekhte Hain, Ham Aap Ko Us Qible Ki Taraf Zaroor Pher De'nge Jise Aap Pasand Karte Hain".[1170] Chunache aap ka rukh kaabe ki taraf pher diya gaya. Aap ke saath ek (1) aadmi ne asr ki namaz padhi, hpir wo ansaar ki ek (1) jamaat ke paas se guzra to kaha: Wo gawaahi deta hai ke usne Nabi ﷺ ke hamraah namaz padhi hai aur aap ko kaabe ki taraf mu'n karne ka hukum diya gaya hai, chunache ye sun kar wo log Ka'aba rukh ho gae, halaa'nke wo namaz-e-asr ke rukoo mein the.[1171]

[7253] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Main Hazrat Abu Talha Ansari, Hazrat Abu Obaida bin Jarraah aur Hazrat Ubai bin Kaab ﷺ ko khajoor ki sharaab pila raha tha. Us dauraan mein ek (1) shakhs aaya aur usne bataaya ke sharaab haraam kardi gai hai. (Ye sun kar) Abu Talha ﷺ ne kaha: Aye Anas! Utho aur in matko'n ko tod do. Hazrat Anas ﷺ bayaan karte hain ke main utha aur haawan-dasta[1172] haath mein liya, phir maine un matko'n ko neeche se maarna shuru kar diya, hatta ke wo sab toot gae.[1173]

[1165] T: (مَانِع) Rukaawat, rokne waala, manaa karne waala [Rekhta]

[1166] راجع: 401

[1167] راجع: 482

[1168] راجع: 403

[1169] T: (تَحْوِيلِ قِبْلَه) Namaz mein rukh qibla-e-awwal se pher kar Ka'aba ki taraf karne ke hukum ko tahweel-e-qibla kehte hain [Rekhta]

[1170] Surah al Baqara: 144

[1171] راجع: 40

[1172] T: (ہاوَن دَستَہ) Ek (1) bartan aur dasta ka naam jis mein dawaaiyaa'n koot-te hain, awaam hamaam-dasta kehte hain [Rekhta]

[1173] راجع: 2464

[7254] Hazrat Huzaifa ؓ se riwayat hai ke Nabi ﷺ ne ahle najraan se farmaya: "*Main tumhare paas ek (1) amaanatdaar aadmi, jo haqiqi amaanatdaar hoga zaroor bheju'nga*". Sahaba Ikram ؓ ne uski taraf nigaae'n uthaaee'n to Rasool Allah ﷺ ne Hazrat Abu Obaida bin Jarraah ؓ ko bheja.[1174]

[7255] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Har ummat ka ek (1) ameen hota hai aur is ummat ke ameen Abu Obaida bin Jarraah hain*".[1175]

[7256] Hazrat Umar ؓ se riwayat hai, unho'n ne farmaya: Ansaar mein se ek (1) aadmi tha, jab wo Rasool Allah ﷺ ki majlis mein shirkat na karta aur main hota to jo kuch main Rasool Allah ﷺ se suna usey aakar bayaan kar deta. Aur jab main ghayab hota aur wo majlis mein shareek hota to wo jo Rasool Allah ﷺ se suntan wo mujhe bayaan kar deta.[1176]

[7257] Hazrat Ali ؓ se riwayat hai ke Nabi ﷺ ne ek (1) lashkar bheja aur us par ek (1) aadmi ko ameer muqarrar farmaya. Usne aag ka alaao taiyyaar kiya aur lashkariyo'n se kaha: Is aag mein kood pado. Kuch logo'n ne us mein koodne ka iraada kiya to doosre kehne lagey: Ham aag hi se bhaag kar idhar aae hain. Jab unho'n ne is baat ka zikr Nabi ﷺ se kiya to aap ne un logo'n se farmaya, jinho'n ne kood jaane ka iraada kiya tha: "*Agar ye log aag mein daakhil ho jaate to qiyaamat tak us mein rehte*". Phir doosre logo'n ne farmaya: "*Allah Ta'ala ki naa-farmaani mein kisi ki itaa-at jaaez nahi. Itaa-at sirf nek kaamo'n mein hoti hai*".[1177]

[7258 7259] Hazrat Abu Huraira ؓ aur Hazrat Zaid bin Khalid ؓ se riwayat hai, unho'n ne bataaya ke do (2) shakhs Nabi ﷺ ke paas apna ek (1) muqaddama le kar aae (uski tafseel agli hadees mein hai).[1178]

[7260] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ek (1) dafa ham Rasool Allah ﷺ ki khidmat mein maujood the ke achaanak ek (1) dehaati khada hua aur arz karne laga: Allah ke Rasool ﷺ! Kitabullah ke mutaabiq mera faisla kar de'n. Uske baad uska madde-muqaabil khada hua, usne bhi yehi arz ki: Allah ke Rasool ﷺ! Ye sach kehta hai. Iska faisla Allah ki kitaab ke mutaabiq farmae'n, lekin mujhe kuch kehne ki ijaazat de'n. Nabi ﷺ ne usse farmaya: "*Bayaan karo*". Usne kaha: Mera beta is shakhs ke yahaa'n mulaazim tha. Usne iski biwi se zina kar liya. Logo'n ne mujhe bataaya ke mere bete ko rajm ki saza milegi, lekin maine uski taraf se sau (100) bakriyaa'n aur ek (1) laundi bataur-e-fidya adaa kar dee'n. Phir maine ahle ilm se raabta kiya to unho'n ne mujhe bataaya ke iski biwi par rajm aur mere bete par sau (100) kode aur ek (1) Saal ke liye jila-watani ki saza hai. Aap ﷺ ne farmaya: "*Us zaat ki qasam jis ke haath mein meri jaan hai! Main tumhare darmiyan Allah ki kitaab ke mutaabiq faisla karu'nga. Laundi aur bakriyaa'n (tujhe) waapas kar di jaae'n aur tere bete par sau (100) kode aur ek (1) saal jila-watani waajib hai*". Phir qabila-e-Aslam ke ek (1) aadmi Hazrat Unais ؓ se kaha: "*Aye Unais! Tum iski biwi ke paas jaao, agar wo zina ka iqraar kar le to usey rajm kar do*". Chunache Hazrat Unais ؓ uske paas gae to us aurat ne zina ka eteraaf kar liya. Uske baad Hazrat Unais ؓ ne usey sangsaar kar daala.[1179]

Baab 2: Nabi ﷺ Ka Hazrat Zubair ؓ Ko Tanha Dushamna Ki Khabar Laane Ke Liye Bhejna

[7261] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne khandaq ke roz sahaaba ko aawaaz di to Hazrat Zubair ؓ ne jawaab diya. Aap ne phir dobaara pukaara to Hazrat Zubair ؓ hi taiyyaar hue aap ne teesri martaba pukaara to bhi Hazrat Zubair ؓ ne aamaadgi ka izhaar kiya. Uske baad Aap ﷺ ne farmaya: "*Har Nabi ka madadgaar hota hai aur mera madagaar Zubair ؓ hai*".

(Raawi-e-hadees) Sufyan ne kaha: Maine ye hades Muhammad bin Munkadir se yaad ki hai. Ayyub ne un (Ibne Munkadir) se kaha: Aye Abu Bakar! Aap logo'n se Hazrat Jaabir ؓ ki hadees bayaan kare'n kyou'nke log is baat ko pasand karte hain to unho'n ne isi majlis mein kaha: Maine Hazrat Jaabir ؓ se suna hai aur pae-dar-pae[1180] ahadees

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[1174] راجع: 3745
[1175] راجع: 3744
[1176] راجع: 89
[1177] راجع: 4640
[1178] راجع: 2314 2315
[1179] راجع: 2315
[1180] T: (پے دَرْ پے) Ek (1) ke baad ek (1), musalsal, lagataar [Rekhta]

bayaan karne lagey ke maine Hazrat Jaabir ﷺ se suna. (Ali bin Abdullah kehte hain:) Maine Sufyan bin Uyayna se kaha: Sufyan Soori ne yaum-e-quraiza kaha. Sufyan bin Uyayna ne kaha: Maine Ibne Munkadir se yaum-e-khandaq, is tarah aamne-saamne yaad kiya hai jaise aap baithe hain. Sufyan ne kaha: Ye dono'n naam ek (1) hi ghazwe ke hain aur phir Sufyan muskura diye.[1181]

Baab 3: Irshad-e-Baari Ta'ala hai: "Tum Nabi Ke Gharo'n Mein Daakhil Na Ho Illa Ye Ke Tumhe'n (khaane ke liye) Ijaazat Di Jaae"[1182]

Ijaazat ke liye ek (1) shakhs ka izn[1183] hi kaafi hai.

[7262] Hazrat Abu Moosa Ashari ﷺ se riwayat hai ke Nabi ﷺ ek (1) baagh mein tashreef le gae aur mujhe darwaze ki nigraani ka hukum diya. Phir ek (1) aadmi aaya aur wo ijaazat talab karta tha. Aap ﷺ ne farmaya: "*Usey ijaazat le saath jannat ki bhi bashaarat de do*". Wo Abu Bakar ﷺ the. Phir Hazrat Umar ﷺ aae to Aap 9s) ne farmaya: "*Unhe'n bhi ijaazat de do aur jannat ki bashaarat suna do*". Phir Hazrat Usman ﷺ aae to aap ne farmaya: "*Unhe'n bhi ijaazat ke saath jannat ki khush-khabri de do*".[1184]

[7263] Hazrat Umar ﷺ se riwayat hai, unho'n ne kaha: Main ek (1) dafa Rasool Allah ﷺ ki khidmat mein haazir hua, jabke Aap ﷺ apne baala-khaane mein tashreef farma the aur aap ka siyaah ghulam seedhi ke oopar taenaat tha. Maine usse kaha: (Rasool Allah ﷺ se) arz karo: Umar bin Khattab khada ijaazat talab kar raha hai, chunache aap ne mujhe ijaazat de di.[1185]

Baab 4: Nabi ﷺ Ka Apne Umara Aur Qaasid Yeke-baad-deegare Rawaana Karna

Hazrat Ibne Abbas ﷺ farmate hain ke Nabi ﷺ ne Dihya Kalbi ﷺ ko apna khat de kar azeem-e-busra ki taraf rawaana kiya, taake wo khat qaisar-e-rome tak pohoncha de.

[7264] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne bataaya ke Rasool Allah ﷺ ne Kisra (shah-e-iran) ko apna khat bheja aur qaasid ko hukum diya ke wo ye khat Bahrain ke governer ko de. Bahrain ka governer usey kisra tak pohonchega. Jab kisra ne wo khata padha to usne (ghusse mein aakar) usey phaad daala. Mujhe yaad hai ke (raawi-e-hadees) Saeed bin Musaiyyib ne kaha ke Rasool Allah ﷺ ne un (iraaniyo'n) ko bad-dua di ke unke tukde-tukde ho jaae'n.[1186]

Faaeda: Imam Bukhari ﷺ ne isse khabar-e-waahid ki hujjiyyat ko saabit kiya hai ke Rasool Allah ﷺ is silsile mein sirf ek (1) aadmi ko rawaana karte the, aur us par etemaad karte the. Is binaa par khabar-e-waahid, hujjat aur qaabil-e-yaqeen hai.

[7265] Hazrat Salama bin Akwa ﷺ se riwayat hai ke Rasool Allah ﷺ ne qabila-e-aslam ke ek (1) shakhs se farmaya: "*Aashoora ke din apni qaum ya logo'n mein ye elaan kar de jisne kuch khaa-pee liya hai, wo baaqi din poora kare (kuch na khaae) aur jis ne subah se kuch nahi khaaya wo roza rakh le*".[1187]

Baab 5: Wufood-e-Arab Ko Nabi ﷺ Ki Ye Wasiyyat Ke Wo Apne Pichlo'n Ko Ahkaam Pohoncha De'n

Ye mazmoon Hazrat Maalik bin Huwairis ﷺ ne bayaan kiya hai.

[7266] Hazrat Abu Jamrah se riwayat hai, unho'n ne kaha: Hazrat Ibne Abbas ﷺ mujhe khaas apne takht par bitha lete the. Unho'n ne k (1) martaba bayaan kiya ke qabila-e-abdul qais ka wafad jab Rasool Allah ﷺ ki khidmat mein pohoncha to aap ne farmaya: "*Ye kis qaum ka wafad hai?*" Unho'n ne kaha: Qabila-e-Rabeea (ki ek (1) shaakh) ka. Aap ne farmaya: "*Kisi qasam ki ruswaai ya sharmindagi uthaae baghair is wafad ko mubarak ho*". Unho'n ne arz ki:

[1181] راجع: 2846

[1182] Surah al Ahzaab: 53

[1183] T: (إِذْن) Ijaazat, hukum [Rekhta]

[1184] راجع: 3674

[1185] راجع: 89

[1186] راجع: 64

[1187] راجع: 1924

Allah ke Rasool ﷺ! Hamaare aur aap ke darmiyaan kuffaar-e-muzar hain, lehaaza aap hame'n aisi baate'n bataae'n jin par amal karne se ham jannat mein daakhil ho jaae'n aur apne peeche reh jaane waalo'n ko bhi unse aagaah kare'n. Phir unho'n ne mashrubaat ke mutaalliq pocha to aap ne unhe'n chaar (4) cheezo'n se manaa farmaya aur chaar (4) cheezo'n ko baja-laane ka hukum diya. Pehle aap ne Allah par imaan laane ka hukum diya, phir poocha: "*Tumhe'n ilm hai ke imaan billah kya cheez hai?*" Unho'n ne kaha: Allah aur uske rasool hi behtar jaante hain. Aap ne farmaya: "*Ye gawaahi dena ke Allah ke siwa koi maabood-e-bar-haq nahi, wo yakta hai, uska koi shareek nahi, aur Muhammad ﷺ Allah ke rasool hain, namaz qaaem karna, zakat dena aur ramzan ke roze rakhna, aur maal-e-ghanimat se paanchwaa'n hissa dena*". Nez aap ne unhe'n kaddu, sabz-matke, tarcoal-shuda bartan aur lakdi ke bartano'n se manaa kiya. Aap ne farmaya: "*In baato'n ko yaad rakho aur unhen pohoncha do jo tumhare peeche hain*".[1188]

Baab 6: Ek (1) Aurat Ki Khabar Ka Bayaan

[7267] Hazrat Tauba Anbari ؓ se riwayat hai, unho'n ne kaha: Mujh se Imam Sha'bi ne farmaya: Tum ne dekha Hazrat Hasan Basri, Nabi ﷺ se kitni ahadees bayaan karte hain, jabme main Hazrat Ibne Umar ؓ ki khidmat mein taqriban dedh-do (1 ½, 2) baras raha hoo'n, lekin maine unhe'n Nabi ﷺ se siwaae ek (1) hadees ke aur koi hadees bayaan karte nahi suna. Unho'n ne bayaan kiya ke Nabi ﷺ ke Sahaba Ikram mein se chand hazraat jin mein Hazrat Saad ؓ bhi the, gosht khaa rahe the ke ummahaat-ul-momineen mein se ek (1) ne aagaah kiya ke ye saande ka gosht hai. (Ye sun kar) Wo khaane se ruk gae. To Rasool Allah ﷺ ne unse farmaya: "*Khaao, kyou'nke ye halaal hai*" …ya farmaya: Iske khaane mein koi harj nahi…. "*Lekin main ise nahi khaata, kyou'nke meri ye khuraak nahi*".

[1188] راجع: 53

بسم الله الرحمان الرحيم

96: Kitab-ul-Etesaam Bil Kitaabi wa Sunnah (Kitaab o Sunnat Ko Mazbooti Se Pakadne Ka Bayaan) كِتَابُ الْإِعْتِصَامِ بِالْكِتَابِ وَالْسُّنَّةِ

[7268] Hazrat Taariq bin Shihaab ﷺ se riwayat hai, unho'n ne kaha: Ek (1) yahoodi aadmi ne Hazrat Umar ﷺ se kaha: Agar ye aayat: "Aaj Maine Tumhare Liye Tumhara Deen Mukammal Kar Diya aur Apni Nemat Tum Par Poori Kar Di Aur Islaam Ko Bataur-e-Deen Tumhare Liye Pasand Kar Liya".[1189] Ham par naazil hoti to ham us din ko bataur-e-eid manaate. Hazrat Umar ﷺ ne ye sun kar farmaya: Main khoob jaanta hoo'n ye aayat-e-karima kis roz naazil hui. Ye aayat, arfa ke roz juma ke din naazil hui thi.

Sufyan ne Hazrat Mis-a'r (مِسْعَر) se, unho'n ne Qais se aur unho'n ne Taariq se mazkoora hadees suni.[1190]

Faaeda: Hazrat Umar ﷺ ne yahoodi ke jawaab mein jo irshad farmaya uska matlab ye hai ke hamaare liye to wo din eid hi ka shumaar hota hai, yaane juma ke din musalmano ki haftawaar eid hoti hai.

[7269] Hazrat Anas bin Maalik ﷺ s riwayat hai, unho'n ne Hazrat Umar ﷺ se wo khutba suna jo unho'n ne wafaat-e-nabawi ke doosre din padha tha, jis din musalmano ne Hazrat Abu Bakar ﷺ ki bait ki thi. Hazrat Umar ﷺ Rasool Allah ﷺ ke mimbar par chadhe aur Syedna Abu Bakar ﷺ se pehle khutba padha aur farmaya: Amma Baad! Allah Ta'ala ne apne Rasool ﷺ ke liye jo tumhare paas thi, yaane duniya ke bajaae wo cheez pasand ki jo uske paas hai, yaane aakhirat. Ye kitaab jiske zariye se Allah Ta'ala ne tumhare Rasool-e-Maqbool ﷺ ki rahnumaai farmaai, agar tum usey mazboori se pakde rakho to hidaayat par rahoge, yaane usi raaste par gaamzan rahoge, jo Allah Ta'ala ne apne Rasool ko bataaya tha.[1191]

Faaeda: Iska matlab ye hai ke agar logo'n ne Quran ko chod diya to gumraah ho jaae'nge. Aur Quran ka matlab hadees se waazeh hota hai to qoh hi deen ki asal bunyaad hain. Har musalman ko chaahiye ke wo un dono ko mazbooti se pakde aur unke mutaabiq amal kare.

[7270] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Mujhe Nabi ﷺ ne apne seene mubarak se lagaa kar ye dua farmaai: "*Aye Allah! Ise kitaab ka ilm sikha*".[1192]

[7271] Hazrat Abu Barzah Aslami ﷺ se riwayat hai, unho'n ne farmaya: Allah Ta'ala ne tumhe'n islaam aur Hazrat Muhammad ﷺ ki taaleem) ke zariye se ghani aur buland kar diya hai.[1193]

Abu Abdullah (Imam Bukhari ﷺ) ne kaha: Is hadees mein "يُغْنِيْكُمْ" ke alfaaz hain, jabke asal alfaaz "نَعَشَكُمْ" hain. Haqeeqat-e-haal maaloom karne ke liye asal kitaab "Al Etesaam" dekhi jaae.

Faaeda: Maqsad ye hai ke tum zaleel aur mohtaaj the, tumhe'n kos par amal karne ke nateeje mein duniya ki izzat aur daulat mili hai, is liye islaam par hi kaarband[1194] rehna chaahiye, ba-soorat-e-deegar zillat o ruswaai ka saamna karna padega.

[7272] Hazrat Abdulah bin Dinar ﷺ se riwayat hai, ke Abdullah bin Umar ﷺ ne Abdul Malik bin Marwan ko kaht likha ke wo uski bait karte hain. (Nez likha:) Jaha'n tak mujh se ho sakega tera hukum sunu'nga aur usey tasleem karu'nga, ba-sharte-ke wo Allah ki shariyat aur Rasool Allah ﷺ ki sunnat ke mutaabiq ho.[1195]

[1189] Surah al Maaida: 3

[1190] راجع: 45

[1191] راجع: 7219

[1192] راجع: 75

[1193] راجع: 7112

[1194] T: (كار بَنْد) Taameel karne waala, amal karne waala, paabandi aur maamool ke saath kisi kaam ko anjaam dene waala [Rekhta]

[1195] راجع: 7203

Baab 1: Nabi ﷺ Ke Farmaan: "Main Jaame Kalimaat Ke Saath Bheja Gaya Hoo'n" Ka Bayaan

[7273] Hazrat Abu Huraira رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Main jaame kalimaat ke saath bheja gaya hoo'n aur rob ke zariye se meri madad ki gai hai. Ek (1) dafa main so raha tha ke khud ko khwaab mein dekha, mere paas zameen ke khazaano'n ki chaabiyaa'n laai gaee'n aur mere haath par rakh di gaee'n*". Hazrat Abu Huraira رضی اللہ عنہ ne kaha: Rasool Allah ﷺ to duniya se tashreef le gae aur tum un khazano'n ko nikaal rahe ho, ya jamaa kar rahe ho, ya usse milta-julta koi kalma irshad farmaya.[1196]

[7274] Hazrat Abu Huraira رضی اللہ عنہ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Ambiya mein se jo bhi nabi aaya hai usey kuch aisi nishaaniyaa'n di gaee'n jin ke mutaabiq us par imaan laaya gaya*". Ya farmaya: "*Un nishaaniyo'n ke sabab log un par imaan laae aur mujhe jo bada mo'jiza diya gaya wo Quran-e-Majeed hai, jo Allah Ta'ala ne meri taraf ba-zariya-e-wahee bheja hai. Is bina par mujhe ummeed hai ke qiyamat ke din mere pairokaar or paerukaar tamaam Ambiya علیہم السلام ke paerukaaro'n se ziyaada ho'nge*".[1197]

Faaeda: Quran-e-Kareem ek (1) aisa mo'jiza hai jo tamaam mo'jizaat se bada aur qiyaamat tak baaqi rehne waala hai. Aaj Quran-e-Kareem ko naazil hue taqriban chauda-sau (1400) saal ho chuke hain, lekin koshish ke baawujood is tarah ki ek (1) aayat bhi kisi se nahi ban saki aur na qiyaamat tak ban sakti hai.

Baab 2: Rasool Allah ﷺ Ki Sunnato'n Par Amal Karna

Irshad-e-Baari Ta'ala hai: "(Aye Hamaare Rabb!) Aur Hame'n Parhezgaaro'n Ka Imaam Bana". Iske maane ye hain ke ham pehle logo'n ki paerwi kare'n aur baad mein aane waale hamari paerwi kare'n.

Ibne Awn ne kaha: Teen (3) baate'n aisi hain jo main apne liye aur apne saathiyo'n ke liye pasand karta hoo'n. Ek (1) to ilm-e-hadees hai. Musalmano ko usey zaroor seekhna chaahiye aur uske mutaalliq doosro'n se dariyaaft karna chaahiye. Doosra Quran-e-Kareem ko samajh kar padhe'n aur logo'n se uske mataalib o ma-aarif ki tehqeeq karte hain teesra ye ke musalmano ka zikr hamesha bhalaai ke saath kare'n, kisi ki buraai ka zikr na kare'n.

[7275] Hazrat Abu Waael se riwayat hai, unho'n ne kaha: Maine is masjid (e haraam) mein Shaiba ke paas baitha hua tha to unho'n ne kaha: Jaha'n tum baithe ho, wahee'n Hazrat Umar رضی اللہ عنہ mere paas baithe the, to unho'n ne farmaya tha: Mera iraada hai ek Ka'aba mein koi sona ya chaandi na chodu'n, magar usey musalmano mein taqseem kar du'n. Maine kaha: Aap aisa nahi kar sakte. Unho'n ne farmaya: Kyou'n? Maine kaha: Aap ke dono saathiyo'n (Rasool Allah ﷺ aur Abu Bakar رضی اللہ عنہ) ne aisa nahi kiya tha. Unho'n ne farmaya; Wo dono buzurg aise the ke unki paerwi ki jaaegi.[1198]

[7276] Hazrat Huzaifa رضی اللہ عنہ se riwayat hai, wo kehte hain: Rasool Allah ﷺ ne ham se farmaya: "*Aasmaan se amaanat logo'n ke dilo'n ki gehraai mein utri aur Quran-e-Majeed bhi naazil hua, phir logo'n ne Quran-e-Majeed padha aur sunnat ka ilm haasil kiya*".[1199]

[7277] Hazrat Abdullah bin Masood رضی اللہ عنہ se riwayat hai, unho'n ne farmaya: Sab se acchi baat Allah ki baat hai. Aur sab se accha tareeqa Hazrat Muhammad ﷺ ka tareeqa hai. Aur Bure kaam wo hain jo deen mein nae paida-karda ho'n. Jiska tum se waada kiya gaya hai, wo zaroor poora hoga, aur tum apne rabb se bach kar kahee'n nahi jaa sakte.[1200]

Faaeda: Bidat ki do (2) aqsaam hain: ① Aqwaal o Eteqaad mein bidat: Is mein gumraah firqo'n ke aqwaal o aqaaed shaamil hain. ② Ibadaat mein bidat: Khilaaf-e-shariyat tareeqa se Allah Ta'ala ki ibaadat karna. Is ki chand aqsaam hain: ✿ Nafs-e-ibaadat hi bidat ho, jaise koi aisi ibadat ejaad Karli jaae jiski shariyat mein koi bunyaad nahi. Jaise Eid-e-Milaad. ✿ Mashroo ibaadat mein izaafa kar diya jaae, jaise Zohar ya Asr ki namaz mein paanchwee'n rakat ka izaafa karna. ✿ Ibaadat mashroo ho, lekin uski adaaegi ka tareeqa ghair sharai ho, jaise mashroo azkaar ko ijtemaai aawaaz se padhna. ✿ Mashroo ibaadat ko ek (1) waqt ke saath khaas kar diya jaae, jaise pandhrawee'n (15th) shab ko namaz ka ehtemaam karna, kyou'nke namaz to mashroo hai, lekin usey kisi waqt ke saath khaas karne ke liye

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[1196] راجع: 2977
[1197] راجع: 4981
[1198] راجع: 1594
[1199] راجع: 6497
[1200] راجع: 6098

daleel ki zaroorat hai. Bahar-haal hadees-e-baala ke mutaabiq deen mein har naya kaam bidat hai aur har bidat Gumraahi ka pesh-khema[1201] hai.

[7278 7279] Hazrat Abu Huraira aur Hazrat Zaid bin Khalid ؓ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ki khidmat mein maujood the ke aap ne farmaya: "*Main tumhare darmiyan kitabullah ke mutaabiq faisla karu'nga*".[1202]

[7280] Hazrat Abu Huraira ؓ se riwayat hai, ke Rasool Allah ﷺ ne farmaya: "*Meri ummat ke sab log jannat mein daakhil ho'nge, magar jo inkaar karega*". Sahaba Ikram ne poocha: Allah ke Rasool ﷺ! Wo kaun hai jo inkaar karega Aap ne farmaya: "*Jis ne meri itaa-at ki wo jannat mein daakhi hoga aur jis ne meri naa-farmaani ki to usne yaqeenan inkaar kiya*".

Faaeda: Jo shakhs qubool-e-daawat aur farma-bardaari se ruk gaya, usne inkaar kiya. Islaam ka inkaar karne waala hamesha jahannum mein rahega. Albatta imaan ke baad agar kisi se koi kotaahi hogi to wo apni saza bhugat kar bil-aakhir jannat mein daakhil hoga.

[7281] Hazrat Jaabir bin Abdulah ؓ se riwayat hai, unho'n ne kaha: Chand farishte Nabi ﷺ ke paas aae, jabke aap mahoo-e-isteraahat the. Baaz farishto'n ne kaha: Is waqt aap mahoo-e-isteraahat hain aur baaz na kaha: Unki sirf aankho soti hai, magar dil bedaar rehta hai. Phir unho'n ne kaha: Tumhare un ashaab ki ek (1) misaal hai, wo misaal bayaan karo. Kuch farishto'n ne kaha: Wo so rahe hain. Baaz ne kaha: Nahi, sirf aankh soti hai, magar dil bedaar rehta hai. Phir wo kehne lagey: Inki misaal us shakhs ki tarah hai jisne ek (1) ghar taameer kiya, phir logo'n ki daawat ke liye khana taiyyaar kiya, ab ek (1) shakhs ko daawat dene ke liye bheja to jis shakhs ne us bulaane waale ki baat maan li wo makaan mein daakhil hoga aur khana khaaega aur jisne bulaane waale ki baat na maani to wo makaan mein daakhil hoga na khaana khaa sakega. Phir unho'n ne kaha: Is misaal ki wazaahat karo, taake wo samajh le'n. Baaz kehne lagey: ye so rahe hain aur baaz ne kaha: Sirf aankhe'n soti hain, maar dil bedaar rehta hai. Phir kehne lagey: Wo makaan jannat hai aur bulaane waale Hazrat Muhammd ﷺ hain, lehaaza jis ne Hazrat Muhammad ﷺ ki itaa-at ki usne goya Allah ki itaa-at ki aur jis ne Hazrat Muhammad ﷺ ki naa-farmaani ki usne goya Allah ki naa-farmaani ki. Hazrat Muhammad ﷺ logo'n mein acche ko bure se alag karne waale hain.

Qutaiba ne apni sanad ke zariye se Hazrat Jaabir ؓ se riwayat karne mein Muhammad bin Ubadah ki mataaba-at ki, ke Nabi ﷺ hamaare paas tashreef laae.

[7282] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne farmaya: Aye Qurra ki jamaat! Seedhi raah ikhtiyaar karo, to tum bohot aage badh jaaoge, aur agar tum daae'n-baae'n raasta loge to bohot door ki Gumraahi mein padh jaaoge.

Faaeda: Qurra se muraad kitab o sunnat ko jaanne waale hain. Ibteda-e-islaam mein ye istelaah ulama ke liye istemaal ki jaati thi.

[7283] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Meri aur jis daawat ke saath Allah ne mujhe bheja hai uski misaal us aadmi ki tarah hai jo ek (1) qaum ke paas aaya aur usse kaha: Aye Qaum! Maine ek (1) Lashkar apni aankho'n se dekha hai aur main waazeh taur par tumhe'n daraane waala hoo'n, lehaaza tum bachaao ki koi soorat ikhtiyaar karo. Us qaum ke ek (1) giroh ne uski baat maan li aur raat ke shuru hi mein wahaa'n se nikal bhaage aur hifaazat ki jagah par chale gae, is liye najaat paa gae. Un mein se doosre giroh ne usey jhutlaaya aur apni hi jagah par maujood rahe, to Lashkar ne subah hote hi un par hamla kar diya aur unko tabaah o barbaad kar diya. Ye hai misaal us shakhs ki jisne meri itaa-at ki aur jo main Allah ki taraf se laaya hoo'n uski ittiba ki aur us shakhs ki misaal bhi hai jisne meri naa-farmaani ki aur jo haq le kar main aaya hoo'n usey jhoot qaraar diya*".[1203]

[7284 7285] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Jab Rasool Allah ﷺ ki wafaat hui aur aap ke baad Hazrat Abu Bakar ؓ khalifa muntakhab kiye gae to arab ke kuch log kaafir ho gae. (Abu Bakar ؓ ne unse jung karna

[1201] T: (پیش خِیمَہ) Kisi kaam ke zuhoor ka saamaan
[Urduinc]

[1202] راجع: 2314 2315

[1203] راجع: 6482

chaahi). Hazrat Umar ﷺ ne Hazrat Abu Bakar ﷺ se kaha: Aap logo'n se kis bunyaad par jung karna chaahte hain, halaa'nke Rasool Allah ﷺ ne farmaya hai: "*Mujhe hukum diya gaya hai ke main kaafir logo'n se jung karu'n yahaa'n tak ke wo "لَا إِلٰهَ إِلَّا اللّٰهُ" ka iqraar kar le'n. Lehaaza jo shakhs "لَا إِلٰهَ إِلَّا اللّٰهُ" ka iqaraar karega to meri taraf se uska maal aur uski jaan mehfooz hai, magar haq-e-islaam baaqi rahega aur unke aamaal ka hisaab Allah ke zimme hai?*" Hazrat Abu Bakar ﷺ ne farmaya: Allah ke Qasam! Main har us shakhs se zaroor jung karu'nga jisne namaz aur zakat mein farq kiya, kyou'nke zakat dena maal ka haq hai. Allah ke Qasam! Agar unho'n ne mujh se ek (1) rassi bhi roki jo wo Rasool Allah ﷺ ko diya karte the to main unse uske inkaar par jung karu'nga. Hazrat Umar ﷺ ne kaha: Jab maine ghaur kiya to mujhe yaqeen ho gaya ke waaqai Allah Ta'ala ne jung ke liye Hazrat Abu Bakar ﷺ ka seena khold iya hai aur wo jung karne ke silsile mein haq par hain.

Ibne Bukair aur Abdullah bin Saaleh ne Lais se "عَنَاقًا" ka lafz bayaan kiya hai, jiske maane hain: Bakri ka baccha aur yehi ziyaada saheeh hai.[1204]

[7286] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Uyayna bin Hasan bin Huzaifa bin Badr madina taiyyaba aaya aur apne bhatije Hazrat Hur bin Qais bin Hasan ke yahaa'n qiyaam kiya …Hazrat Hur bin Qais un logo'n mein se jinhe'n Hazrat Umar ﷺ apne qareeb rakhte the. Quran-e-Kareem ke ulama, khwah boodhe ho'n ya jawaan, Hazrat Umar ﷺ ki majlis-e-mushaawarat mein shareek hua karte the… Phi Uyayna ne apne bhatije Hur se kaha: Aye mere bhatije! Kya tumhe'n ameer-ul-momineen ke yahaa'n kuch asar o rusookh haasil hai ke tum mere liye unke paas haazri ki ijaazat le do? Unho'n ne kaha: Main aap ke liye ijaazat maangu'nga. Hazrat Ibne Abbas ﷺ ne kaha: Hazrat Hur ne Uyayna ke liye ijaazat haasil ki. Jab wo majlis mein daakhil hue to kaha: Aye Khattab ke bete! Allah ki qasam! Tum hame'n ziyaada atiye nahi dete aur na hamaare darmiyan adl o insaaf se faisle hi karte ho. Hazrat Umar ﷺ ghusse se bhar gae, yahaa'n tak ke aap ne usey (sakht) saza dene ka iraada kar liya. Tab Hazrat Hur ne kaha: Aye Ameer-ul-Momineen! Allah Ta'ala ne apne Nabi ﷺ se farmaya hai: "*Darguzar ikhtiyaar kare'n, bhalaai ka hukum de'n aur jaahilo'n se eraaz kare'n*". Ye shakhs bhi jaahilo'n mein se hai. Allah ke Qasam! Jis waqt Hazrat Hur ne ye aayat tilaawat ki to Hazrat Umar ﷺ thande ho gae aur aap ki ye aadat-e-mubarak thi ke Allah ki kitaab par fauran amal karte the.[1205]

Faaeda: Is hadees se ilm aur ahle ilm ki qadardaani ka pataa chalta hai ke ye us waqt hoti hai jab baadshah aur hukumraan unse mushaawarat kare'n aur unhe'n apne yahaa'n jagah de'n. Ameer-ul-Momineen Hazrat Umar ﷺ ke musheer bhi ulama, qurra, aur nek seerat ibaadat-guzaar, boodhe aur naujawaan the. Ilm hi ek (1) aisi cheez hai jo boodho'n aur jawaano'n mein afzaliyat paida karti hai.

[7287] Hazrat Asma bint Abi Bakar ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa jab sooraj grahan hua to main Hazrat Ayesha ﷺ ke paas aai aur log namaz padh rahe the aur Hazrat Ayesha ﷺ bhi khadi namaz padh rahi thi. Maine kaha: Logo'n ka kya haal hai (ke be-waqt namaz padh rahe hain?) To unho'n ne apne haath se aasmaan ki taraf ishaara farmaya aur Subhan-Allah kaha. Maine kaha: Koi nishaani hai? Unho'n ne sar se ishaara kiya ke haa'n. Phir jab Rasool Allah ﷺ namaz se faarigh hue to aap ne Allah Ta'ala ki hamd o sana ki aur farmaya: "*Koi aisi cheez nahi jise maine (ab tak) nahi dekha tha, magar is jagah khade hue usey dekha hai. Yahaa'n tak ke maine jannat aur dozakh bhi dekhi hai. Meri taraf wahee ki gai ke tumhara qabro'n mein imtihaan hoga, jo dajjaal ke fitne ke qareeb-qareeb hoga. Bahar-haal momin*" …ya musalman, main nahi jaanti ke Hazrat Asma ﷺ ne in mein se kaunsa lafz kaha tha… "*Wo (qabar mein farishto'n ke sawaal par) kahega: Ye Muhammad ﷺ, Allah ke rasool hain jo hamaare paas raushan nishanaat le kar aae the. Ham ne unki dawat ko qubool kiya aur imaan laae. Usey kaha jaaega: Aaraam se so jaao. Hame'n maaloom tha ke tum momin ho. Phir munaafiq*" …Ya shak karne waala, main nahi jaanti ke Asma ﷺ ne kaunsa lafz kaha… "*To wo kahega: Main nahi jaanta. Maine logo'n ko jo kehte hue suna wohi maine bak diya tha*".[1206]

[1204] راجع: 1400 1399
[1205] راجع: 4642
[1206] راجع: 86

[7288] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Jab tak main tum se yaksoo*[1207] *rahu’n tum bhi mujhe chode rakho (aur sawalaat waghaira na karo) kyou’nke tum se pehle log ziyaada sawalaat karne aur apne Ambiya-e-Ikraam se ikhtelaaf karne ke sabab halaak hue. Lehaaza jab main tumhe’n kisi cheez se manaa karu’n to ruk jaao aur main tumhe’n kisi cheez ki baja-aawari (taameel) ka hukum du’n to apni taaqat ke mutaabiq usey baja-laao*”.

Baab 3: Kasrat-e-Sawalaat Aur Be-faaeda Takallufaat Intehaai Naa-pasandida Hain

Irshad-e-Baari Ta’ala hai: “Aisi Baate’n Mat Poocho Ke Agar Wo Tumhare Liye Zaahir Kardi Jaae’n To Tumhe’n Buri Lage’n”.[1208]

[7289] Hazrat Saad bin Abi Waqqas ؓ se riwayat hai, ke Nabi ﷺ ne farmaya: “*Musalmano mein se bada mujrim wo shakhs hai jis ne kisi aisi cheez ke mutaalliq poocha jo haraam na thi, magar uske sawaal karne ki wajah se wo haraam kardi gai*”.

Faaeda: Mukallaf insaan par jo farz-e-aen hai, uske mutaalliq zaroor poochna chaahiye. Usse zaaed sawalaat karne ke mutaalliq logo’n ki do (2) qisme’n hain: Ek (1) ye ke wo apne andar baseerat aur samajh-boojh rakhta hai, aise insaan ke liye sawaal karne mein koi harj nahi, balke usey chaahiye ke maaloomaat mein izafe ke liye sawaal kare, taake uski ilmi baseerat[1209] mein izaafa ho. Doosra wo shakhs jis mein faham o baseerat ki salaahiyat nahi, usey chaahiye ke khwah-ma-khwah sawalaat ke chakkar mein na pade, balke apne auqaat Allah ki ibaadat mein guzaare.

[7290] Hazrat Zaid bin Saabit ؓ se riwayat hai ke Nabi ﷺ ne masjid mein chataai se ek (1) hujra sa banaaya, phir Rasool Allah ﷺ ne chand rate’n us mein namaz padhi, hatta ke bohot se log jamaa ho gae (aur aap ke saath namaz adaa karne lagey). Ek (1) raat unho’n ne Aap ﷺ ki aawaaz na suni to unho’n ne samjha ke aap so gae hain, is liye kuch sahaaba ne khaansna shuru kar diya, taake aap baahar tashreef laae’n. Aap ne farmaya: “*Main tum logo’n ke kaam se waaqif tha, lekin is dar se baahar nahi aaya, kahee’n aisa na ho ke tum par ye (namaz-e-Taraweeh) farz ho jaae, phir tum usey qaaem na rakh sakoge. Aye logo! Ye namaz tum apne gharo’n mein padha karo, kyou’nke farz namaz ke alaawa insaan ki sab se afzal namaz uske ghar mein hai*”.[1210]

Faaeda: Mazkoora waaqia ramzan-ul-mubarak mein namaz-e-taraweeh ke mutaalliq hai.

[7291] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho’n ne bayaan kiya ke Rasool Allah ﷺ se chand ashyaa ke mutaalliq sawaal kiya gaya, jinhe’n aap ne pasand na farmaya. Jab logo’n ne bohot ziyaada sawalaat karna shuru kar diye, to aap naaraaz hue aur farmaya: “*Mujh se jo poochna hai poocho*”. Tab ek (1) aadmi khada hua aur usne kaha: Allah ke Rasool ﷺ! Mera baap kaun hai? Aap ne farmaya: “*Tera baap Huzaafa hai*”. Phir ek (1) doosra shakhs khada hua aur usne sawaal kiya: “*Mere waalid kaun hain?*” To aap ne farmaya: “*Tumhar waale Shaiba ke aazaad-karda ghulam Saalim hain*” Jab Hazrat Umar ؓ ne Rasool Allah ﷺ ke chehra-e-anwar par ghusse ke aasaar mehsoos kiye to kaha: Ham Allah Azzawajal Ke Huzoor (Aap ko ghussa dilaane se) tauba karte hain.[1211]

[7292] Hazrat Mugheera bin Shu’ba ؓ ke kaatib Warraad se riwayat hai ke Hazrat Muawiya ؓ ne Hazrat Mugheera ؓ ko khat likha ke Rasool Allah ﷺ se tum ne jo suna hai wo mujhe likh bheje’n. To unho’n ne unki taraf likha ke Nabi ﷺ har namaz ke baad kehte the: “*Allah ke siwa koi maabood-e-bar-haq nahi. Wo ek (1) hai. Uska koi shareek nahi. Usi ke liye baadshahi aur taareef hai aur wo har cheez par khoob qaadir hai. Aye Allah! Jis ko tu ataa kare usey koi rok nahi sakta aur jisse tur ok le usey koi ataa nahi kar sakta, aur kisi buzurg ko uski buzurgi tere muqaable mein koi nafaa nahi pohoncha sakti*”. Nez, likha ke Aap ﷺ qeel o qaal, kasrat-e-sawaal, maal ke ziyaa, maao’n ki naa-farmaani

[1207] T: (يَكْسُو) Kisi ek (1) taraf, sab se hat kar, ek (1) jaanib [Rekhta]

[1208] Surah al Maaida: 101

[1209] T: (بَصِيرَت) Aqal, fahem, shaoor, aagaahi, waaqfiyat [Rekhta]

[1210] راجع: 731

[1211] راجع: 92

aur betiyo’n ko zinda dargor karne se manaa farmate the aur apna haq mehfooz rakhne, doosro’n ka haq rokne se bhi rokte the.[1212]

[7293] Hazrat Anas ؓ se riwayat hai, unho’n ne kaha: Ham Hazrat Umar ؓ ke paas the to aap ne farmaya: “*Hame’n takalluf ikhtiyaar karne se manaa kiya gaya hai*”.

Faaeda: Imam Bukhari ؒ ka isse maqsad ye hai ke sahaabi ka qaul “أُمِرْنَا” aur “نُهِيْنَا” marfoo hadees ke hukum mein hai, agarche uske saath Rasool Allah ﷺ ka zikr na ho.

[7294] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ek (1) din zawaal-e-aaftaab ke baad baahar tashreef laae. Zohar ki namaz ada ki aur salaam pherne ke baad aap mimbar par khade hue to qiyaamat ka zikr kiya aur bayaan farmaya ke usse pehle bade-bade waaqiaat roonuma[1213] ho’nge. Phir farmaya: “*Tum mein se jo shakhs kisi cheez ke mutaalliq sawaal karna chaahta ho to usey ijaazat hai. Allah ke Qasam! Aaj tum mujhse jo sawaal bhi karoge main tumhe’n uska jawaab du’nga, jab tak main is jagah par hoo’n*”. Hazrat Anas ؓ ne kaha ke ansaar bohot ziyaada rone lagey, lekin Rasool Allah ﷺ baar-baar yehi farmate the: “*Mujh se poocho*”. Chunache ek (1) aadmi khada hua aur poocha: Allah ke Rasool ﷺ! Mera thikaana kaha’n hoga? Aap ne farmaya: “*Tera thikaana dozakh hai*”. Phir Hazrat Abdullah bin Huzaafa ؓ khade hue aur poocha: Allah ke Rasool ﷺ! Mera baap kaun hai? Aap ne farmaya: “*Tumhare waalid Huzaafa hain*”. Phir aap musalsal yehi kehte rahe: “*Mujhse sawaal karo, mujh se poocho*”. Aakhir-kaar Hazrat Umar ؓ apne ghutno’n ke bal baith gae aur kaha: Ham Allah Ta’ala se uske Rabb hone ki haisiyat se raazi hain, islaam se deen hone ke etebaar se khush hain, aur Hazrat Muhammad ﷺ se rasool hone ki haisiyat se khush hain. Jab Hazrat Umar ؓ ne ye kaha to Rasool Allah ﷺ khamosh ho gae, phir farmaya: “*Tum khush hue ya nahi, us zaat ki qasam jiske haath mein meri jaan hai! Mere saamne abhi-abhi is deewaar ki jaanib jannat aur dozakh pesh ki gaee’n jabke main namaz padh raha tha. Maine aaj ki tarah khair o shark o kabhi nahi dekha*”.[1214]

[7295] Hazrat Anas bin Maalik ؓ se riwayat hai, unho’n ne kaha: Ek (1) aadmi ne poocha: Allah ke Nabi ﷺ! Mera baap kaun hai? Farmaya: “*Tera baap falaa’n hai*”. Phir ye aayat naazil hui: “Aye Imaan Waalo! Aisi Ashyaa Ke Mutaalliq Mat Sawaal Karo (agar unhe’n zaahir kar diya jaae to tumhe’n bura lagey)”.[1215] [1216]

[7296] Hazrat Anas bin Maalik ؓ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Log baraabar sawalaat karte rahe’nge hatta ke ye bhi keh de’nge: Ye Allah hai jisne har cheez ko paida kiya hai to Allah ko kisne paida kiya hai?*”

[7297] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne kaha: Main ek (1) martaba Nabi ﷺ ke hamraah madina taiyyaba ke kisi khet mein tha, jabke Rasool Allah ﷺ khajoor ki ek (1) shaakh ke saath tek lagaae hue the. Us dauraan mein aap yahoodiyo’n ke giorh ke paas se guzre to un mein se kisi ne kaha: In se rooh ke mutaalliq sawaal karo? Lekin doosro’n ne kaha: Inse kuch na poocho, aisa na ho ke wo aisi baat suna de’n jo tumhe’n naagawaar ho. Aakhir wo aap ke paas aae aur kehne lagey: Aye Abul Qaasim! Hame’n rooh ke mutaalliq bataae’n. Aap ﷺ ne todi der khade dekhte rahe. Main samajh gaya ke aap par wahee naazil ho rahi hai. Main thodi door hat gaya yahaa’n tak ke wahee ka nuzool poora ho gaya. Phir aap ne ye aayat padhi: “Ye Log Aap Se Rooh Ke Mutaalliq Sawaal Karte Hain. Aap Farma De’n Ke Rooh Mere Rabb Ka Amr Hai”.[1217] [1218]

Baab 4: Nabi ﷺ Ke Afaal Ki Pariwi Karna

[7298] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne farmaya: Nabi ﷺ ne sone ki ek (1) angothi banwaai to doosre logo’n ne bhi sone ki angothiyaa’n banwa lee’n. Nabi ﷺ ne farmaya: “*Maine sone ki angothi banwaai thi*”. Phir aap

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[1212] راجع: 844

[1213] T: (رُونُما) Zaahir, zuhoor-pazeer, numudaar [Rekhta]

[1214] راجع: 93

[1215] Surah al Maaida: 101

[1216] راجع: 93

[1217] Surah al Isra: 85

[1218] راجع: 125

ne usey phenk diya aur farmaya: “*Main ise kabhi nahi pehnu’nga*”. Tab doosre logo’n ne bhi apni-apni angothiyaa’n pehnk dee’n.[1219]

Baab 5: Kisi Amr Mein Tashaddud Aur Sakhti Karna Makrooh Hai, Isi Tarah Ilmi Baat Mein Fuzool Jhagda Karna, Deen Mein Ghuloo Karna Aur Bidate’n Ejaad Karna Manaa Hai

Irshad-e-Baari Ta’ala hai: “Aye Ahle Kitaab! Apne Deen Mein Ghuloo Na Karo Aur Haq Ke Siwa Allah Par Kuch Na Kaho”.[1220]

[7299] Hazrat Abu Huraira ؓ se riwayat hai, unho’nne kaha: Nabi ﷺ ne farmaya: “*Tum pae-dar-pae roze na rakha karo*”. Sahaba Ikram ne kaha: Aap bhi to pae-dar-pae roze rakhte hain. Aap ne farmaya: “*Main tumhare jaisa nahi hoo’n. Main raat basar karta hoo’n mera Rabb mujhe khila-pila deta hai*”. Lekin log pae-dar-pae roze rakhne se baaz na aae. Hazrat Abu Huraira ؓ kehte hain ke Nabi ﷺ ne unke saath pae-dar-pae do (2) din roza rakha. Phir logo’n ne chaand dekh liya to aap ne farmaya: “*Agar chaand nazar na aata to main tumhe’n mazeed roze rakhaata*”. Aap ﷺ ka maqsad unhe’n saza dena tha.[1221]

[7300] Yazeed bin Shareek ؒ farmate hain ke Hazrat Ali ؓ ne ek (1) martaba eento’n se bane hue mimbar par khade ho kar hame’n khutba diya. Unke paas ek (1) talwaar thi, jiske saath saheefa latka hua tha. Unho’n ne farmaya: Allah ki qasam! Hamaare paas kitabullah ke alaawa aur koi tehreer nahi, jise padha jaa sakey, magar jo kuch is sahife mein hai. Phir unho’n ne usey khola to us mein diyyat ke taur par diye jaane waale oonto’n ki umaro’n ka indraaj[1222] tha. Aur us mein ye bhi tha: “*Madina taiyyaba a’er pahaadi se le kar falaa’n pahaadi tak haram hai, jis insaan ne is mein kisi bidat ko ejaad kiya us par Allah ki laanat, farishto’n, aur sab logo’n ki laanat hai. Allah Ta’ala usse koi farz ya nafil ibaadat qubool nahi karega*”. Us mein ye bhi tha: “*Musalmano ki zimmedaari ek (1) hai, usey adna shakhs bhi poora karne ki koshish kare. Jis kisi ne musalman ka ahd toda, us par Allah Ta’ala ki, farishto’n, aur sab logo’n ki laanat hai. Uski koi farz ya nafil ibaadat qubool nahi hogi*”. Us mein ye bhi tha: “*Jis ne apne aaqaao’n ki ijaazat ke baghair kisi doosre se mawalaat*[1223] *ka taalluq qaaem kiya us par bhi Allah ki, uske farishto’n, aur tamaam logo’n ki laanat hai. Allah Ta’ala uski farz ya nafil ibaadat qubool nahi karega*”.[1224]

Faaeda: Us Mein bidat ki ishaa-at[1225] aur bidati ko apne yahaa’n jagah dene ki buraai aur gandagi ka bayaan hai. Jo deen mein ghuloo aur hadd se tajaawuz ki ek (1) soorat hai. Is liye Imam Bukhari ؒ ne is hadees ko bayaan kiya hai.[1226]

[7301] Hazrat Ayesha ؓ se riwayat hai, unho’n ne farmaya: Nabi ﷺ ne koi kaam kiya jis mein logo’n ke liye rukhsat ka pehlu tha. Uske baawujood kuch logo’n ne usse ehteraaz kiya. Nabi ﷺ ko uski khabar mili to aap ne Allah Ta’ala ki hamd o sana ki, phir farmaya: “*Un logo’n ka kya haal hoga jo aisi cheez se parhez karte hain jo main karta hoo’n. Allah ke Qasam! Main aise tamaam logo’n se Allah Ta’ala ko ziyaada jaanta hoo’n aur unse ziyaada apne andar khashiyyat*[1227] *rakhta hoo’n*”.[1228]

[7302] Hazrat Ibne Abi Mulaika se riwayat hai, unho’n ne kaha: Qareeb tha ke do (2) behtareen aadmi Abu Bakar o Umar ؓ halaak ho jaate. Jis waqt Nabi ﷺ ke paas banu tamim ka wafad aaya to un mein se ek (1) saahab ne banu mujaashe mein se Aqra’ bin Haabis (أَقْرَعِ بْنِ حَابِس) tamimi hanzali ko unka ameer banaane ka mashwara diya, jabke doosre ne uske alaawa kisi aur ki taraf ishaara kiya. Hazrat Abu Bakar ؓ ne Hazrat Umar ؓ se rkaha: Aap ka maqsad sirf meri mukhalifa karna hai. Hazrat Umar ؓ ne kaha: Meri khwahish aap ki mukhalifat karna nahi, phir Nabi ﷺ ki

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[1219] راجع: 5865

[1220] Surah an Nisa: 171

[1221] راجع: 1965

[1222] T: (اِنْدِراج) Tehreer, tehreer karna ya kiya jaana [Rekhta]

[1223] T: (مُوالات) Kaarobaari muaahada, mel-milaap, wafadaari [Rekhta]

[1224] راجع: 111

[1225] T: Kisi aqeede ya khayaal waghaira ki tarweej, tableegh [Rekhta]

[1226] Fath-ul-Baari: V13 P341

[1227] T: (خَشِیَّت) Dar, khauf [Rekhta]

[1228] راجع: 6101

maujoodgi mein dono buzurgo'n ki aawaaze'n buland ho gaee'n to ye aayat utri: "Aye Imaan Waalo! Tum Apni Aawaaze'n Nabi ﷺ Ki Aawaaz Se Buland Na Karo … Ajr-e-Azeem Hai".[1229]

Ibne Abu Mulaika ne bayaan kiya ke Ibne Zubair ؓ kehte the: Hazrat Umar ؓ ka is aayat ke baad ye andaaz tha ke wo Nabi ﷺ se koi baat karte to itni aahistagi se jaise koi kaan mein baat karta hai. Wo Aap ﷺ ko na suna sakte, hatta ke aap dobaara poochte (kya kaha hai?) Lekin Ibne Zubair apne naana Hazrat Abu Bakar ؓ se ye baat bayaan nahi karte the.[1230]

[7303] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne apni bimaari mein farmaya: "*Abu Bakar se kaho wo logo'n ko namaz padhaae'n*". Hazrat Ayesha ؓ ne kaha: Maine jawaab diya: Abu Bakar aap ki jagah khade ho'nge to rone ki wajah se logo'n ko (qirat) nahi suna sake'nge, lehaaza aap Hazrat Umar ؓ ko hukum de'n ke wo logo'n ko namaz padhaae'n. Aap ﷺ ne dobaara farmaya: "*Abu Bakar se kaho wo logo'n ko namaz padhaae'n*". Hazrat Ayesha ؓ ne kaha: Maine Hazrat Hafsa se kaha: Tum kaho ke agar Abu Bakar ؓ aap ki jagah khade ho'nge to rone ki wajah se logo'n ko (qirat) nahi suna sake'nge. Is liye aap Hazrat Umar ؓ ko hukum de'n wo logo'n ko namaz padhaae'n. Hazrat Hafsa ؓ ne ye baat ki to Rasool Allah ﷺ ne farmaya: "*Bila-shubha tum Hazrat Yusuf ؑ ko phaansne waali aurte'n maaloom hoti ho. Hazrat Abu Bakar se kahe'n wo logo'n ko namaz padhaae'n*". Baad mein Hazrat Hafsa ؓ ne Hazrat Ayesha ؓ se kaha: Maine tum se kabhi bhalaai nahi paai.[1231]

[7304] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha: Syedna Uwaimir Ajlaani (عُوَيْمِرٌ الْعَجْلَانِي) ؓ, Syedna Aasim bin Adi ؓ ke paas aae aur kaha: Us shakhs ke baare mein aap ka kya khayaal hai jo apni biwi ke saath kisi doosre mard ko paae aur usey qatl kar de. Kya aap log us (maqtool) ke balde mein usey qatl kar de'nge? Aye Aasim! Aap Rasool Allah ﷺ se mere liye ye masla dariyaaft kare'n. Unho'n ne Aap ﷺ se iske mutaalliq poocha to Nabi ﷺ ne is tarah ke sawalaat ko naapasand farmaya aur maa-yoob khayaal kiya. Hazrat Aasim ؓ ne waapas aakar unhe'n bataaya ke Nabi ﷺ ne is tarah ke sawalaat ko naapasand farmaya hai. Hazrat Uwaimir ؓ ne kaha: Allah ke Qasam! Main khud Nabi ﷺ ke paas jaata hoo'n, phir wo aae, jabke Allah Ta'ala ne Hazrat Aasim ؓ ke waapas jaane ke baad quran ki aayaat aap par naazil kardi thee'n. Aap ﷺ ne unse farmaya: "*Tumhare mutaalliq Allah Ta'ala ne quran naazil kiya hai*". Phir aap ne dono (miya-biwi) ko bulaya. Wo dono aae aur liaan kiya. Phir Uwaimir ne kaha: Allah ke Rasool ﷺ! Agar main is aurat ko apne paas rakhu'n to maine is par jhoot bola hoga, is liye unho'n ne fauri taur par apni biwi ko judaa kar diya, jabke Nabi ﷺ ne juda karne ka hukum nahi diya tha. Phir liaan karne waalo'n mein yehi tareeqa raaej ho gaya. Nabi ﷺ ne farmaya: "*Tum dekhte raho, agar us aurat ne chote qadd waala surkh rang ka baccha janam diya, jaise zameen ka keeda hota hai, to main Uwaimir ko jhoota khayaal karu'nga aur agar usne kaala, moti aankho'n waala aur bhaari sureno'n waala baccha jana to main samjhu'nga ke Uwaimir saccha hai*". Phir us aurat ne makrooh soorat ka baccha janam diya, yaane jis mard se bad-naam hui thi usi soorat ka baccha paida hua.[1232]

[7305] Hazrat Maalik bin Aws ؓ se riwayat hai, unho'n ne kaha: Main Hazrat Umar ؓ ki khidmat mein haazir hue, ke utne mein unke darbaan Hazrat Yarfa aae aur kaha: Hazrat Usman, Abdur Rahman, Zubair, aur Saad ؓ andar aane ki ijaazat chaahte hain, kya unhe'n ijaazat di jaae? Hazrat Umar ؓ ne farmaya: Haa'n. Chunache wo sab log andar aagae, salaam kiya aur baith gae. Phir Yarfa ne aakar poocha: Kya Hazrat Abbas aur Hazrat Ali ؓ ko andar aane ki ijaazat hai? Hazrat Umar ؓ ne dono ko andar aane ki ijaazat de di. Hazrat Abbas ؓ ne kaha: Ameer-ul-Momineen! Mere aur is zaalim ke darmiyaan faisla kar de'n, phir wo dono aapas mein ulajh gae aur ek-doosre se tu-tukaar[1233] ki. Hazrat Usman ؓ aur unke saathiyo'n ne kaha: Ameer-ul-Momineen! Inke darmiyan faisla karke ek-doosre se raahat pohonchaae'n.

Hazrat Umar ؓ ne farmaya: Thoda sabr karo. Main tumhe'n Allah ki qasam de kar poochta hoo'n, jiske hukum se zameen o aasmaan qaaem hai! Kya aap logo'n ko maaloom hai ke Rasool Allah ﷺ ne farmaya tha: "*Hamaara koi*

[1229] Surah al Hujuraat: 2-3

[1230] راجع: 4367

[1231] راجع: 198

[1232] راجع: 423

[1233] T: (تُو تُکار) Takraar, zabaan-daraazi [Rekhta]

waaris nahi hota, ham jo tarka chode'n wo sadqa hai". Rasool Allah ﷺ ne isse muraad khud apni zaat-e-karima li thi? Un hazraat ne kaha: Waaqai Aap ﷺ ne ye farmaya tha. Phir Hazrat Umar ؓ, Hazrat Abbas aur Hazrat Ali ؓ ki taraf mutawajja hue aur farmaya: Main aap logo'n ko Allah ke Qasam deta hoo'n, kya aap logo'n ko bhi maaloom hai ke Rasool Allah ﷺ ne ye farmaya tha? Unho'n ne kaha: Haa'n.

Uske baad Hazrat Umar ؓ ne farmaya: Ab main aap logo'n se is baare mein guftagu karta hoo'n. Allah Ta'ala ne us maal-e-fae mein apne rasool ke liye ek (1) hissa khaas kiya tha, jo usne aap ke siwa kisi aur ko nahi diya. Kyou'nke Irshad-e-Baari Ta'ala hai: "Jo Maal-e-Fae Allah Ta'ala Ne Un Mein Se Apne Rasool Ko Diya, Us Par Tum Ne Oont Ghode Nahi Daodaae … aakhir tak".[1234] Is aayat-e-karima ke mutaabiq ye maal khaas taur par Rasool Allah ﷺ ke liye tha. Allah ke Qasam! Rasool Allah ﷺ ne ise, aap logo'n ko nazar-andaaz karke, apne liye jamaa nahi kiya, aur na usey apni zaati jaaedaad hi banaaya, balke aap ne usey tum logo'n ko diya aur sab mein taqseem kar diya, yahaa'n tak ke us mein se ye maal baaqi reh gaya. Nabi ﷺ us mein se apne ahle-khaana ka saalaana kharch dete the, phir baaqi apne qabze mein le lete aur usey bait-ul-maal mein rakh kar aam musalmano ki zaruriyaat mein kharch karte the. Nabi ﷺ ne apni zindagi bhar yehi maamool banaae rakha. Main aap hazraat ko Allah ki qasam deta hoo'n, kya tumhe iska ilm hai? Sahaba Ikram ne kaha: Haa'n (ham sab jaante hain). Phir aap ne Hazrat Ali aur Abbas ؓ se kaha: Main aap dono hazraat ko bhi Allah ke Qasam deta hoo'n kya aap log bhi ise jaante hain? Unho'n ne kaha: Haa'n (hame'n iska ilm hai).

(Phir aap ne farmaya:) Uske baad Allah Ta'ala ne apne Nabi ﷺ ko wafaat di to Hazrat Abu Bakar ؓ ne kaha: Main Rasool Allah ﷺ ka jaanasheen hoo'n. Hazrat Abu Bakar ؓ ne is maal ko apne qabze mein le kar us mein wohi amal kiya jo Rasool Allah ﷺ ka maamool tha, aur tum dono us waqt maujood the. Aap ne Hazrat Ali aur Hazrat Abbas ؓ ki taraf mutawajja ho kar ye baat kahi. Aur aap hazraat ka khayaal tha ke Abu Bakar ؓ ne in amwaal mein aisa-aisa kiya aur Allah khoob jaanta hai ke wo is muaamale mein sacche, nek, aur sab se ziyaada haq ki pairawi karne waale the. Phir Allah Ta'ala ne Hazrat Abu Bakar ؓ ko faut kar liya to maine kaha: Main Rasool Allah ﷺ aur Syedna Abu Bakar ؓ ka wali hoo'n. Is tarah maine is jaaedaad ko apne qabze mein do (2) saal tak rakha aur us mein Rasool Allah ﷺ aur Syedna Abu Bakar ؓ ke maamool ke mutaabiq amal karta raha.

Phir aap dono hazraat mere paas aae aur aap dono ka mutaabla ek (1) tha aur tumhara kaam bhi ek (1) hi tha. Aye Abbas! Aap apne bhatije ki wiraasat lene aae aur Ali ؓ apni biwi ki taraf se apni meeraas lene aae. Maine tum se kaha: Ye jaaedaad taqseem to nahi ho sakti, lekin agar tum chaahte ho to main tumhe'n ye de deta hoo'n aur tum par Allah ka ehed aur waada hai ke is mein wohi amal karoge jo Rasool Allah ﷺ ne kiya aur jo Abu Bakar ؓ ne kiya aur maine kiya jab se wali bana hoo'n. Agar tumhe'n ye manzoor na ho to mujhse is muaamale mein baat na karo. Us waqt tum dono ne kaha tha: Theek hai. Is shart par jaaedaad hamaare hawaale kar de'n. Tab maine is shart par wo jaaedaad tumhare hawaale kar di. Ab main tumhe'n Allah ke Qasam de kar poochta hoo'n, kya maine isi shart par jaaedaad in dono ke hawaale ki thi? Us giroh ne kaha: Ji haa'n.

Phir Hazrat Umar ؓ ne Hazrat Ali aur Hazrat Abbas ؓ ki taraf mutawajja ho kar poocha: Main tumhe'n Allah ke Qasam de kar poochta hoo'n, kya mein isi shart par jaaedaad tumhare hawaale ki thi? Unho'n ne jawaab diya: Haa'n. Aap ؓ ne kaha: Kya aap hazraat mujh se iske alaawa koi aur faisla chaahte hain? Us zaat ki qasam jis ke hukum se aasmaan o zameen qaaem hain! Main is jaaedaad mein iske alaawa koi faisla karne waala nahi hoo'n, yahaa'n tak ke qiyaamat aajaae. Agar aap hazraat iska intezaam nahi kar sakte to ise mere hawaale kar do, main tumhare liye uska bhi intezaam kar lu'nga.[1235]

Baab 6: Us Shakhs Ka Gunaah Jo Kisi Bidati Ko Apne Paas Thehraae

Iske mutaalliq Hazrat Ali ؓ ne Nabi ﷺ se ek (1) hadees bayaan ki hai.

[1234] Surah al Hashr: 6

[1235] راجع: 2904

[7306] Hazrat Aasim se riwayat hai, unho'n ne kaha: Maine Hazrat Anas ﷺ se poocha: Kya Rasool Allah ﷺ ne madina taiyyaba ko hurmat waala shahr qaraar diya hai? Unho'n ne farmaya: Haa'n. (Aap ne farmaya:) "Falaa'n pahaadi se falaa'n pahaadi tak haram hai. Is ilaaqe ka darakht nahi kaata jaaega. Jis ne iski hudood mein kisi bidat ko riwaaj diya to us par Allah Ta'ala ki, farishto'n aur tamaam logo'n ki laanat hai".[1236]

(Raawi-e-hadees) Aasim ne kaha: Mujhe Moosa bin Anas ne bataaya ke Hazrat Anas ﷺ ne ye bhi bayaan kiya tha: "*Ya kisi ne deen mein bidat paida karne waale ko apne yahaa'n thikaana diya*".

Baab 7: Raae-zani Aur Khwah-ma-khwah Qiyaas Karne Ki Mazammat Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Aisi Baat Na Kaho Jis Ka Tumhe'n Ilm Na Ho".[1237] "لَا تَقْفُ" ke maane hain: "لَا تَقُلْ" yaane na kaho.

[7307] Hazrat Urwah se riwayat hai, unho'n ne kaha: Hazrat Abdullah bin Amr bin Aas ﷺ hajj se jaate hhue hamaare paas se guzre to maine unhe'n ye kehte hue suna ke maine Nabi ﷺ ko ye farmate hue suna hai: "*Allah Ta'ala tumhe'n ilm de kar phir usey you'n hi nahi cheen le ga, balke ilm is tarah uthaega ke ulama hazraat faut ho jaae'nge. Unke saath hi ilm uth jaaega, phir jaahil log reh jaae'nge. Unse fatwa liya jaaega to wo mahez apni raae se fatwa de kar doosro'n ko bhi gumraah kare'nge khud bhi gumraah ho'nge*".

Urwah kehte hain: Maine ye hadees Nabi ﷺ ki zauja-e-mohtarma Ummul Momineen Hazrat Ayesha ﷺ se bayaan ki. Uske baad Hazrat Abdullah bin Amr ﷺ ne dobaara hajj kiya to Ummul Momineen ﷺ ne mujhse kaha: Aye mere bhaanje! Tum Abdullah bin Amr ﷺ ke paas jaao aur tum ne jo hadees un ke hawaale se mujhe bayaan ki thi, uski tehqeeq karo. Main unke paas aaya aur unse poocha to unho'n ne mujh se isi tarah hadees bayaan ki jis tarah wo pehle bayaan kar chuke the. Phir main Hazrat Ayesha ﷺ ke paas aaya aur unhe'n uski khabar di to unhe'n taajjub hua aur farmaya: Allah ke Qasam! Abdullah bin Amr ﷺ ne is hadees ko khoob yaad rakha hai.[1238]

Faaeda: Is hadees mein is qism ke qiyaas aur raae ki mazammat ki gai hai jo kitab o sunnat ke khilaaf ho, murawajja fiqa mein saikdo'n aise khud-saakhta masaael maujood hain jo kitab o sunnat se takraate hain aur waazeh taur par uske khilaaf hain. Isi tarah raae-e-mazmoom ke mutaalliq Hazrat Umar ﷺ ne farmaya: Ashaab-e-raae se bacho kyou'nke wo sunnato'n ke dushman hain. Ahadees ko yaad rakhne se unki himmate'n jawaab diye gaee'n to unho'n ne raae, aqal aur qiyaas se kaam lena shuru kar diya, nateeja ye nikla ke wo khud bhi gumraah hue aur doosro'n ko bhi Gumraahi ke raaste par laga diya.[1239]

[7308] Hazrat Amash se riwayat hai, unho'n ne kaha: Maine Abu Waael se poocha: Kya tum jung-e-siffeen mein shareek the? Unho'n ne kaha: Haa'n, phir maine Hazrat Sahal bin Hunaif ﷺ ko ye kehte hue suna. Doosri sanad se marwi hai ke Hazrat Sahal bin Hunaif farmate hain: Aye logo! Apne deen ke silsile mein apni raae ko kamzor khayaal karo. Bila-shubha Abu Jandal ﷺ ke din meina khud apne aap ko dekha agar mujh mein taaqat hoti ke main Rasool Allah ﷺ ka hukum radd kar sakta to zaroor radd kar deta. Ham ne kisi muhim ko sar karne ke liye jab apni talwaare'n kandho'n par rakhee'n to unki badaulat hame'n aasaani mil jaati, jise ham apni aankho'n se dekh lete, magar us muhim mein (ham mushkil mein giraftaar rahe). Hazrat Abu Waael ne kaha: Main siffeen mein maujood tha, lekin siffeen I ladaai bohot buri thi (jis mein musalman aapas mein kat mare).[1240]

[1236] راجع: 1867

[1237] Surah al Ira: 36

[1238] راجع: 100

[1239] Sharah Eteqaad Ahlus Sunnah: V1 P138

[1240] راجع: 3181

Baab 8: Nabi ﷺ Se Us Cheez Ke Mutaalliq Poocha Jaata Jiske Mutaaaliq Wahee Na Utri Hoti To Aap Farmate: "Main Nahi Jaanta". Ya Wahee Utarne Tak Khamosh Rehte Kuch Jawaab Na Dete. Apni Raae Aur Qiyaas Se Kuch Na Kehte Kyou'nke Irshad-e-Baari Ta'ala Hai: "Allah Ki Ataa-karda Baseerat Ke Mutaabiq Logo'n Ke Darmiyan Faisla Kare'n".[1241]

Hazrat Abdullah bin Masood ؓ ne farmaya: Nabi ﷺ se rooh ke mutaalliq poocha gaya to aap khamosh rahe, hatta ke aayat naazil hui.

[7309] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Main ek (1) dafa bimaar hua to Rasool Allah ﷺ aur Syedna Abu Bakar ؓ meri iyaadat ke liye tashreef laae. Ye dono buzurg paidal chal kar aae the. Jab ye hazraat mere paas pohonche to mujh par ghashi taari thi. Rasool Allah ﷺ ne wazoo farmaya aur wazoo ka paani mujh par chidka, usse mujhe ifaaqa hua to maine poocha: Allah ke Rasool ﷺ! Main apne maal ke mutaalliq kis tarah faisla karu'n? Maine apne maal ka kya karu'n? Aap ﷺ ne koi jawaab na diya hatta ke meeraas ki aayat naazil hui.[1242]

Baab 9: Nabi ﷺ Ne Apni Ummat Ke Mardo'n Aur Aurto'n Ko Wohi Taaleem Di Jo Allah Ta'ala Ne Aap Ko Sikhaai Thi Wo Raae Ya Tamseel Par Mabni Na Thi

[7310] Hazrat Abu Saeed Khudri ؓ se riwayat hai ke ek (1) kahtoon Rasool Allah ﷺ ki khidmat mein haazir hui aur arz ki: Allah ke Rasool ﷺ! Aap ki ahadees to mard hazraat hi sunte hain, aap apni taraf se hamaare liye bhi koi din muqarrar farma de'n jis mein ham aap ke paas aae'n aur aap hame'n wo taalimaat de'n jo Allah Ta'ala ne aap ko di hain. Aap ne farmaya: "*Tum falaa'n-falaa'n din falaa'n-falaa'n muqaam par jamaa ho jaao*". Wo aurte'n wahaa'n jamaa huee'n to Rasool Allah ﷺ wahaa'n tasheef laae aur unhe'n wo taalimaat de'n jo Allah Ta'ala ne aap ko sikhaai thee'n. Phir aap ne farmaya: Tum mein se jo aurat apni zindagi mein apne teen (3) bacche aage bhej degi to wo uske liye dozakh se rukaawat ban jaae'nge. Un mein se ek (1) khatoon ne kaha: Allah ke Rasool ﷺ! Do (2) baccho'n ka bhi yehi hukum hai? Usne is baat ko do (2) martaba dohraaya. Aap ne farmaya: "*Do (2) bhi, do (2) bhi (unka bhi yehi darja hai)*".[1243]

Baab 10: Nabi ﷺ Ke Farmaan: "Meri Ummat Ka Ek (1) Giroh Hamesha Haq Par Dataa Rahege Aur Uska Difaa Karega" Ka Bayaan

Imam Bukhari ؒ ne kaha: Isse muraad ahle ilm ka giorh hai.

[7311] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Meri ummat ka ek (1) giorh hamesha ghaalib rahega yahaa'n tak ke qiyaamat aajaaegi aur wo ghaalib hi rahe'nge*".[1244]

[7312] Hazrat Muawiya bin Abu Sufyan ؓ se riwayat hai, unho'n ne khutba dete hue kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Jis ke saath Allah Ta'ala khair o bhalaai ka iraada karta hai usey deen mein samajh ataa farma deta hai. Maine to sirf taqseem karne waala hoo'n, ataa Allah Ta'ala karta hai. Is ummat ka muaamala hamesha durust rahega yahaa'n tak ke qiyaamat qaaem ho jaae ya Allah ka amr aapohonche*".[1245]

Faaeda: Allama Nawavi ؒ farmate hain: Mukhtalif ahadees mein is giroh ke mukhtalif ausaaf bayaan hue hain. Unse pataa chalta hai ke wo giroh ahle imaan ki mukhtalif qasmo'n par mushtamil hoga. Un mein maidaan-e-kaarzaar ke mujaahid, ilmi maidaan ke shah-sawaar, mohaddis, faqeeh, aur mufassir, akhlaqiyaat mein har-awwal dasta, ibaadat-guzaar, shab-bedaar, neki ki raah dikhaane waale, buraai se rokne waale, al-gharz har qism ke log ho'nge jo deen-e-islaam ki har pehlu se khidmat kare'nge. Unka ek (1) muqaam mein ekattha hona bhi zaroori nahi, balke wo zameen ke kone-kone mein rehte hue bhi deen ka difa karte rahe'nge. Mumkin hai qiyaamat ke qareeb wo khatam hote-hote ek (1) hi muqaam par jamaa ho jaae'nge, jab wo khatam ho jaae'nge to qiyaamat aajaaegi.

[1241] Surah an Nisa: 105

[1242] راجع: 194

[1243] راجع: 101

[1244] راجع: 3640

[1245] راجع: 71

Baab 11: Irshad-e-Baari Ta'ala "Yaa Wo Tumhe'n Kai Firqo'n Mein Taqseem Kar De"[1246] Ka Bayaan

Wazaahat: Is unwaan se Imam Bukhari ﷬ ka ye maqsad maaloom hota hai ke ummat ka ijtema sirf us soorat mein mumkin hai ke wo kitab o sunnat ke raaste par gaamzan rahe. Jab kitab o sunnat ke bajaae raae aur qiyaas se masaael hal kare'nge to un par firqa-bandi ka azaab musallat kar diya jaaega, phir wo aapas mein ladte-jhagadte rahe'nge, jaisa ke aaj-kal ho raha hai. والله أعلم

[7313] Hazrat Jaabir bin Abdullah ﷛ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ par jab ye aayat naazil hui: "Keh Deejiye Wohi Qaadir Hai Ke Tum Par Tumhare Oopar Se Azaab Bhej De". To aap Aap ﷺ ne dua ki: "*Aye Allah! Main tere baa-azmat chehre ki panaah mein aata hoo'n*". Ya "Tumhare Paao'n Ke Neeche Se (azaab aajaae)". To us martaba, phir aap ne dua ki: "*Aye Allah! Main tere mubarak chehre ki panaah maangta hoo'n*". Phir jab ye alfaaz naazil hue: "Ya Tumhe'n Giroho'n Mein Taqseem Karde Aur Tumhare Baaz Ko Baaz Ki Ladaai (ka mazaa) Chakhaae". To Rasool Allah ﷺ ne farmaya: "*Ye dono aasaan aur sahal hain*".[1247]

Faaeda: Zikr-karda aayat-e-karima mein azaab ki teen (3) aqsaam ka zikr hai. Hazrat Saad ﷛ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Maine Allah Ta'ala se teen (3) daae'n kee'n, do (2) qubool farmee'n aur ek (1) se mujhe rok diya: Maine apne Rabb se dua ki, ke qahet-e-aam ke zariye se meri ummat halaak na ho. Allah Ta'ala ne usey qubool farma liya. Maine dua ki, ke meri ummat gharq ke zariye se halaak na ho. Allah Ta'ala ne usey bhi qubool farma liya. Phir maine dua ki ke aapas mein unki ladaai aur ikhtelaaf na ho to Allah Ta'ala ne usse mujhe rok diya*".

Baab 12: Ek (1) Maaloom Amr Ko Doosre Waazeh Amr Se Tashbeeh Dena, Jabke Un Dono Ka Hukum Nabi ﷺ Ne Bayaan Farma Diya Ho, Taake Saail Samajh Jaae

Wazaahat: Imam Bukhari ﷬ qiyaas aur raae ke mutlaq taur par munkir nahi, jaisa ke Allama Aeni ﷬ ne taassur[1248] dene ki koshish ki hai, balke unho'n ne us raae aur qiyaas ki mazammat zaroor ki hai jo faasid aur sharaaet ke mutaabiq na ho. Haa'n, agar koi masla qoh mein na milta ho aur wahaa'n saheeh sharaaet ke saath qiyaas ko istemaal kiya jaae to Imam Bukhari ﷬ qat-an uske munkir nahi.

[7314] Hazrat Abu Huraira ﷛ se riwayat hai ke ek (1) dehaati Rasool Allah ﷺ ki khidmat mein haazir hua aur kaha: Meri biwi ke yahaa'n siyaah ladka paida hua hai. Maine uska inkaar kar diya hai. Rasool Allah ﷺ ne usse poocha: "*Kya tere paas oont hain?*" Usne kaha: Ji haa'n! Aap ne poocha: "*Unke rang kaise hain?*" Usne kaha: Wo surkh rang ke hain. Aap ne farmaya: "*Un mein koi bhoore rang ka bhi hai?*" Usne kaha: Ji haa'n, un mein bhoore rang ke bhi hain. Aap ne farmaya: "*Tera kya khayaal hai, wo rang kidhar se aaya hai?*" Usne kaha: Allah ke Rasool ﷺ! Kisi rag ne ye rang kheench liya hoga. Aap ﷺ ne farmaya: "*Mumkin hai ke us (bacche) ka rang bhi kisi rag ne kheench liya ho*". Aap ﷺ ne usey bacche ke inkaar karne ki ijaazat nahi di.[1249]

[7315] Hazrat Ibne Abbas ﷛ se riwayat hai ke ek (1) khatoon Nabi ﷺ ke paas aai aur kaha: Meri waalida ne hajj karne ki nazr maani thi, lekin wo adaaegi se pehle hi faut ho gai hai. Kya main uski taraf se hajj karu'n? Aap ﷺ ne farmaya: "*Haa'n tum unki taraf se hajj kar lo, tumhara kya khayaal hai, agar wo tumhari waalida par qarz hota to kya tum usey adaa kartee'n?*" Usne kaha: Haa'n. Aap ne farmaya: "*Phis us qarz ko bhi adaa karo jo Allah Ta'ala ka hai, bila-shubha Allah ziyaada haqdaar hai ke uska qarz adaa kiya jaae*".[1250]

Baab 13: Allah Ta'ala Ki Naazil-karda Hidayaat Ke Mutaabiq Faisla Karne Mein Ijtehaad Karna

Irshad-e-Baari Ta'ala hai: "Aur Jo Log Allah Ta'ala Ke Naazil-karda Ahkaam Ke Mutaabiq Faisla Na Kare'n To Wohi Zaalim Hain".[1251]

Nabi ﷺ ne us saahab-e-hikmat insaan ki taareef ki hai, jo hikmat ke mutaabiq faisle karta aur logo'n ko uski taaleem deta hai aur apni taraf se koi takleef nahi karta, nez khulafa ka ulama se mashwara lena aur unse dariyaaft karna.

[1246] Surah al Anaam: 65
[1247] راجع: 4628
[1248] T: (تَأَثُّر) Asar, asar-pazeeri ki kaifiyat [Rekhta]
[1249] راجع: 5305
[1250] راجع: 1852
[1251] Surah al Maaida: 45

[7316] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'nne kaha: Rasool Allah ﷺ ne farmaya: "*Qaabil-e-rahsk to do (2) hi aadmi hain. Ek (1) wo aadmi jise Allah ne maal diya aur usey raah-e-haq mein lutaane ki taufeeq bhi di aur doosra wo jise Allah Ta'ala ne hikmat di ho, phir wo uske mutaabiq faisle karta aur logo'n ko uski taaleem deta hai*".[1252]

[7317] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne kaha: Hazrat Umar ؓ ne aurat ke imlaas ke mutaalliq poocha …isse muraad wo aurat hai jiske pait par chot lagaa kar usna na-tamaam baccha zaae (ضائع) kar diya jaae… Unho'n ne farmaya: Kya aap logo'n ne Nabi ﷺ se iske mutaalliq koi hadees suni hai? Maine kaha: Haa'n. Unho'n ne poocha: Bataao tum ne kya suna hai? Maine kaha: Maine Nabi ﷺ ko farmate suna hai: "*Aisi soorat mein ek (1) ghulam ya laundi bataur-e-taawaan deni hogi*". Hazrat Umar ؓ ne farmaya: Tumhari khalaasi[1253] nahi hogi jab tak is hadees par koi gawaah pesh na karo.[1254]

[7318] Hazrat Mugheera bin Shu'ba kehte hain ke main baahar nikla to Hazrat Muhammad bin Maslama ؓ mil gae. Unho'n ne mere saath gawaahi di, ke unho'n ne bhi Nabi ﷺ ko ye farmate hue suna: "*Uski diyyat laundi ya ghulam hai*".

Ibne Abu Zinaada ne apne baap se, unho'n ne Hazrat Urwah se, unho'n ne Hazrat Mugheera ؓ se bayaan karne mein Hisham bin Urwah ki mataaba-at ki hai.[1255]

Baab 14: Nabi ﷺ Ke Farmaan: "Tum Pehle Logo'n Ke Tareeqo'n Ki Zaroor Paerwi Karoge" Ka Bayaan

[7319] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qiyaamat us waqt tak qaaem na hogi jab tak meri ummat bhi pehli ummato'n ki chaal par na chalegi. Baalisht ke saath baalisht aur haath ke baraabar haath ki pairawi karegi.* Arz kiya gaya: Allah ke Rasool ﷺ! Pehli ummato'n se kaun muraad hain? Paarsi aur roomi? Aap ne farmaya: *"Inke alaawa aur kaun ho sakte hain?"*

[7320] Hazrat Abu Saeed Khudri ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum pehle logo'n ke tareeqo'n ki aise pairawi karoge jaise baalisht-baalisht ke baraabar hai aur haath-haath ke baraabar hai. Yahaa'n tak ke agar wo saande ki bil mein daakhil hue ho'nge to tum us mein bhi un ka ittiba karoge*". Ham ne poocha: Allah ke Rasool! Isse yahood o nasaara muraad hain? Aap ne farmaya: "*Aur kaun muraad ho sakte hain?*"[1256]

Baab 15: Us Shakhs Ka Gunaah Jo Kisi Gumrahi Ki Daawat De Ya Koi Buri Rasm Qaaem Kare

Irshad-e-Baari Ta'ala hai: "Wo Un Logo'n Ka Bhi Bojh Uthaae'nge Jin Ko Unho'n Ne Be-ilmi Ki Wajah Se Gumraah Kiya…".[1257]

[7321] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jo shakhs bhi zulm ke saath qatl kiya jaae, uske qatl-e-naa-haq ka kuch bojh Hazrat Aadam ke bete par bhi padega…*" baaz auqaat Sufyan ne is tarah bayaan kiya: "*Uske khoon-e-naa-haq ka kuch hissa*"…. "*Kyou'nke wo pehla shakhs tha jis ne sab se pehle qatl-e-naa-haq ka tareeqa jaari kiya*".[1258]

Faaeda: Hazrat Aadam ؑ ke pehle bete ka naam Qaabeel tha, jis ne apne bhai Haabeel ko bila-wajah qatl kiya tha. Zameen par sab se pehle ye qatl-e-naa-haq hua tha. Is liye qiyaamat tak jitney bhi qatl-e-naa-haq ho'nge un se baraabar hissa uske naama-e-amaal mein bhi jamaa kiya jaaega.

[1252] راجع: 73

[1253] T: (خَلاصِی) Najaat, chutkaara, rihaai [Rekhta]

[1254] راجع: 6905

[1255] راجع: 6906

[1256] راجع: 3456

[1257] Surah an Nahl: 25

[1258] راجع: 3335

Baab 16: Nabi ﷺ Ne Ulama Ke Ittefaaq Ki Jo Targeeb Di Aur Uska Tazkira Kiya, Nez Ulama-e-Harmain, Yaane Makka o Madina Ke Ulama Ke Ijmaa Ka Bayaan Aur Makka o Madina Mein Jo Nabi ﷺ, Muhajireen Aur Ansaar Ke Mutabarrik Muqamaat Hain, Aur Nabi ﷺ-e-Musalla, Mimbar, Aur Qabar Ka Bayaan

[7322] Hazrat Jaabir bin Abdullah Salami ؓ se riwayat hai ke ek (1) dehaati ne Rasool Allah ﷺ ki islaam par bait ki, phir madina taiyyaba mein usko sakht bukhaar ne aaliya to wo Rasool Allah ﷺ ke paas aaya aur kaha: Allah ke Rasool ﷺ! Meri bait waapas le le'n. Rasool Allah ﷺ ne inkaar kar diya. Wo phir aaya aur kehne laga: Meri bait faskh kar de'n. Aap ﷺ ne phir inkaar kar diya, wo phir (teesri martaba) aaya aur kaha: Meri bait tod de'n. To aap ne us dafa bhi bait todne se inkaar kar diya. Uske baad wo dehaati madina taiyyaba se nikal gaya. To Rasool Allah ﷺ ne farmaya: "*Madina taiyyaba lohaar ki bhatti ki tarah hai, jo mael-kuchail ko door karti hai aur khaalis lohe ko rakh leti hai*".[1259]

Faaeda: Hamaare rujhaan ke mutaabiq khlaaf-e-shara'[1260] umoor mein ahle harmain ka ijmaa koi haisiayat nahi rakhta. Taalib-e-haq ko hamesha daleel ki pairawi karni chaahiye. Go uske qaael taadaad mein thode hi kyou'n na ho'n. والله أعلم

[7323] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Main Hazrat Abdur Rahman bin Awf ؓ ko padhaya karta tha. Jab wo aakhri hajj aaya jo Hazrat Umar ؓ ne kiya tha to Hazrat Abdur Rahman bin Awf ؓ ne mina mein mujh se kaha: Kaash tum Ameer-ul-Momineen ؓ ko dekhte, jab unke paas ek (1) aadmi aaya aur kehne laga: Falaa'n shakhs kehta hai: Agar Ameer-ul-Momineen ka intiqaal ho gaya to ham falaa'n aadmi ki bait kar le'nge. Ye sun kar Hazrat Umar ؓ ne kaha: Main aaj shaam ko khutba du'nga, aur un logo'n ko tambeeh karu'nga jo musalmano ka haq ghasab[1261] karna chaahte hain. Maine kaha: Aa paisa na kare'n, kyou'nke mausam-e-hajj mein har qism ke jaahil aur razeel log jamaa hote hain. Aise log aap ki majlis mein jamaa ho'nge. Mujhe andesha hai ke wo aap ke khtube ko saheeh taur par nahi samajh sake'nge aur usey mu'n-dar-mu'n[1262] udaate phire'nge, is liye abhi aap rukjaae'n. Jab aap madina taiyyaba pohonche'n jo daar-e-hijrat hai aur daar-e-sunnat hai, to wahaa'n aap ke mukhaatib Rasool Allah ﷺ ke Sahaba Ikram, Muhajireen aur Ansaar ho'nge. Wo aap ki baat ko yaad rakhe'nge aur uska matlab bhi theek taur par bayaan kare'nge. Hazrat Umar ؓ ne farmaya: Allah ke Qasam! Main madina taiyyaba pohonch kar sab se pehle yehi khutba du'nga. Hazrat Ibne Abbas ؓ ne bayaan kiya: Phir ham madina taiyyaba aae to Hazrat Umar ؓ ne farmaya: Allah Ta'ala ne Hazrat Muhammad ﷺ ko saccha rasool bana kar haq ke saath mab-oos kiya aur aap par quran naazil kiya, us quran mein rajm ki aayat bhi thi.[1263]

Faaeda: Haafiz Ibne Hajar ؒ ne likha hai ke Sahaba Ikram ؓ ke baad agar ahle madina kisi masle par ittefaaq kar le'n to unki baat doosro'n ke muqaable mein ziyaada wazni hogi. Haa'n, agar nas-e-sareeh ke khilaaf ijmaa hua to uski koi haisiyat nahi.[1264]

[7324] Hazrat Muhammad bin Sireen se riwayat hai, unho'n ne kaha: Ham Hazrat Abu Huraira ؓ ke paas the, jabke unho'n ne kataan ke do (2) kapde pehen rakhe the, jinhe'n surkh mitti mein ranga gaya tha. Unho'n ne un kapdo'n mein naak saaf ki aur kaha: taajjub hai ke Abu Huraira kataan ke kapdo'n mein naak saaf kar raha hai, halaa'nke main eek (1) waqt khud ko dekha ke main Rasool Allah ﷺ ke mimbar aur Hazrat Ayesha ؓ ke hujre ke darmiyan behosh pada hota tha aur guzarne waala aata to meri gardan par apna paao'n rakhta aur gumaan karta ke main majnoon aur deewaana hoo'n, halaa'nke mujhe junoon na tha, balke bhook ki wajah se deewaana-waar gir-padta.

[1259] راجع: 1883

[1260] T: (شَرْع) Deen, shariyat [Rekhta]

[1261] T: (غَصْب) Zabardasti kisi ka maal ya haq cheen lena [Rekhta]

[1262] T: (مُنّه دَر مُنْه) Aamne saamne ho kar, mu'n par, roo-ba-roo [Rekhta]

[1263] راجع: 2462

[1264] Fath-ul-Baari: V13 P375

[7325] Hazrat Ibne Abbas ﵄ se riwayat hai, un se poocha gaya: Kya tum Nabi ﷺ ke hamraah eid mein haazir the? Unho'n ne farmaya: Haa'n main us waqt kamsin tha. Agar main Aap ﷺ ka taalluq-daar[1265] na hota to bachpan ke baais haazir na ho sakta. Aap ﷺ ghar se nikal kar us nishaan ke paas aae jo kaseer bin salat ke makaan ke paas hai. Wahaa'n aap ne namaz-e-eid padhaai, phir khutba diy …unho'n ne azaan aur iqaamat ka zikr nahi kiya… Phir aap ne sadqa dene ka hukum diya to aurte'n apne kaano'n aur girebaano'n ki taraf haath badhaane lagee'n. Aap ﷺ ne Hazrat Bilal ﷛ ko hukum diya ke wo aurto'n ke paas aae. Phir wo (unse sadaqaat le kar) Nabi ﷺ ke paas waapas chale gae.[1266]

[7326] Hazrat Ibne Umar ﵄ se riwayat hai ke Nabi ﷺ quba basti mein paidal aur sawaar tashreef laate the.[1267]

Faaeda: Quba madina taiyyaba ke nazdeek wo basti hai jaha'n aap ne ba-waqt-e-hijrat nuzool ijlaal[1268] farmaya tha. Us basti ki masjid bhi ek (1) taareekhi jagah hai. Rasool Allah ﷺ ba-chashm-e-khud uska mulahiza farmate. Kabhi paida aur kabhi sawaar ho kar wahaa'n tashreef le jaate. Ye qadr o manzilat madina taiyyaba ke muqamaat ke alaawa kisi aur jagah ko naseeb nahi hui. والله أعلم

[7327] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne Hazrat Abdullah bin Zubair ﵄ se kaha tha: Mujhe meri saheliyo'n ke saath dafan karna. Nabi ﷺ ke hamraah mujhe hujre mein mat dafan karna, kyou'nke main ye pasand nahi karti ke mujhe (deegar azwaaj-e-mutahharaat ﵅ se) ziyaada buland-martaba khayaal kiya jaae.[1269]

[7328] Hazrat Urwah se riwayat hai ke Hazrat Umar ﷛ ne Syeda Ayesha ﵂ ko paigaham bheja ke wo mujhe apne dono'n saathiyo'n ke saath dafan hone ki ijaazat de'n, ummul momineen ne farmaya: Allah ke Qasam! Haa'n main unko ijaazat deti hoo'n. Raawi hadees kehta hai: Pehle jab koi sahabi un se wahaa'n dafan hone ki ijaazat maangta to farmaya: Allah ke Qasam! Maine unke saath kisi aur ko dafan nahi hone du'ngi.

[7329] Hazrat Anas bin Maalik ﷛ se riwayat hai ke Rasool Allah ﷺ namaz-e-asr adaa farmate, phir awaali-e-madina mein tashreef laate jabke sooraj abhi buland hota tha.

(Raawi-e-hadees) Lais ne Yunus se bayaan kiya ke awaali madina taiyyaba se teen (3) ye chaar (4) meel door hain.[1270]

[7330] Hazrat Saaeb bin Yazeed ﷛ se riwayat hai, wo kaha karte the: Nabi ﷺ ke zamaane mein ek (1) saa' tumhare raaej-karda ek (1) mudd aur tihaai ⅓ mudd ke baraabar tha. Jabke ab us mein izaafa kar diya gaya hai.

(Imam Bukhari farmate hain:) Qaasim bin Maalik ne Juaid "جُعَيْد" se suna hai.[1271]

[7331] Hazrat Anas ﷛ se riwayat hai ke Rasool Allah ﷺ ne dua famraai: "*Aye Allah! Ahle madina ke paimaane mein barkat ataa farma. Aye Allah! Inke saa' aur mudd mein bhi barkat inaayat kar*".[1272]

[7332] Hazrat Ibne Umar ﵄ se riwayat hai ke yahoodi, Nabi ﷺ ke paas ek (1) mard aur ek (1) aurat ko le kar aae, jinho'n ne aapas mein zina ka irtekaab kiya tha. Aap ﷺ ne unhe'n rajm kar dene ka hukum diya to unhe'n masjid ke paas us jagah rajm kiya gaya jaha'n janaze rakhe jaate hain.[1273]

Faaeda: Imam Bukhari ﵀ ka maqsad ye hai ke masjid ke qareeb mazkoora muqaam bhi taareekhi taur par mutabarrik hai, kyou'nke aap janaaze ki namaz usi muqaam par padhaya karte the, is wajah se usey taareekhi haisiyat haasil hai.

[7333] Hazrat Anas bin Maalik ﷛ se riwayat hai ke Rasool Allah ﷺ ke saamne ek (1) dafa uhud pahaad zaahir hua to aap ne farmaya: "*Ye pahaad ham se mohabbat karta hai aur ham usse mohabbat karte hain. Aye Allah! Hazrat*

[1265] T: (تَعَلُّقْ دار) Rishtedaar, dost, mel-jol rakhne waala [Rekhta]

[1266] راجع: 98

[1267] راجع: 1191

[1268] T: (اِجْلال) Buzurgi, azmat, shaan o shaukat [Rekhta]

[1269] راجع: 1391

[1270] راجع: 548

[1271] راجع: 1859

[1272] راجع: 2130

[1273] راجع: 1329

Ibrahim ﷺ ne makkah ko haram qaraar diya tha aur main madina taiyyaba ke dono kinaaro'n ki darmiyani jagah ko haram qaraar deta hoo'n".

Uhud pahaad ke mutaalliq Hazrat Sahal ؓ ne Nabi ﷺ se bayaan karne mein Hazrat Anas ؓ ki mataaba-at ki hai.

[7334] Hazrat Sahal bin Saad ؓ se riwayat hai ke masjid-e-nabawi ke qible waali deewaar aur mimbar ke darmiyan ek (1) bakri guzarne ki jagah thi.[1274]

[7335] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Mere ghar aur mere mimbar ka darmiyani hissa jannat ke baaghicho'n mein se ek (1) baaghicha hai aur mera mimbar mere hauz par hoga*".[1275]

[7336] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ghodo'n ki daud karaai. Jo ghode muqaable ke liye taiyyaar-karda the unhe'n daud ke liye choda gaya to unke daudne ka maidaan muqaam-e-hafya "حَفْيَاء" se saniya tul wadaai "ثَنِيَّةِ الْوَدَاعِ" tak tha, aur jo taiyyaar-shuda na the, unki daud saniya tul wadaai se masjid-e-banu zuraiq tak thi. Aur Hazrat Abdullah ؓ bhi un logo'n mein shaamil the jinho'n ne us muqaable mein hissa liya tha.[1276]

[7337] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ke mimbar par Hazrat Umar ؓ ko (khutba dete hue) suna.[1277]

[7338] Hazrat Saaeb bin Yazeed ؓ se riwayat hai ke unho'n ne Nabi ﷺ ke mimbar shareef par Hazrat Usman ؓ ko khutba dete hue suna.

[7339] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Mere liye aur Rasool Allah ﷺ ke liye ye bada bartan rakha jaata tha aur ham dono us mein se ekatthe ghusl karte the.[1278]

[7340] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne ansaar aur quraish ke darmiyan mere ghar mein bhai-chaara karaaya tha, jo madina taiyyaba mein hai.[1279]

[7341] Aur Aap ﷺ ne qabaail-e-banu sulaim ke khilaaf mahina bhar qunoot ki, jis mein un par bad-dua ki thi.[1280]

[7342] Hazrat Abu Burada to Burdah ؓ se riwayat hai, unho'n ne kaha: Main madina taiyyaba aaya to mujhe Hazrat Abdullah bin Salaam ؓ mile aur unho'n ne mujhe kaha: Tum mere ghar chalo, main tumhe'n us pyaale mein paani pilaau'nga jis mein Rasool Allah ﷺ ne paani piya tha, aur us masjid mein namaz padhoge jis mein Rasool Allah ﷺ ne namaz adaa ki thi. Phir main unke saath gaya to unho'n ne mujhe sattu pilaae, khajoore'n khilaaee'n, nez main unki masjid mein namaz bhi adaa ki.[1281]

[7343] Hazrat Umar ؓ se riwayat hai, unho'n ne kaha: Mujh se Nabi ﷺ ne bayaan farmaya: "*Aaj raat mere paas mere Rabb ki taraf se ek (1) aane waala aaya, jabke main waadi-e-aqeeq mein tha. Usne kaha: Aap is baa-barkat waadi mein namaz padhe'n aur kahe'n ke main umrah aur hajj dono ki niyyat karta hoo'n*".

Ek (1) riwayat ke alfaaz is tarah hain: "*Umrah, hajj mein daakhil hai*".[1282]

[7344] Hazrat Ibne Umar ؓ se riwayat hai ke Nabi ﷺ ne ahle najd ke liye muqaam-e-qarn, ahle shaam ke liye muqaam-e-johfa, aur ahle madina ke liye dhul hulaifah ko meeqaat muqarrar kiya. Hazrat Ibne Umar ؓ farmate hain: Ye to maine khud Nabi ﷺ se suna hai, albatta mujhe ye bat bhi pohonchi hai ke Nabi ﷺ ne farmaya: "*Ahle*

[1274] راجع: 496
[1275] راجع: 1196
[1276] راجع: 420
[1277] راجع: 4619
[1278] راجع: 250
[1279] راجع: 2294
[1280] راجع: 1001
[1281] راجع: 3814
[1282] راجع: 1534

yemen ke liye yalamlam meeqaat hai". Unke saamne iraq ka zikr kiya gaya to unho'n ne farmaya: Us waqt iraaq nahi tha.

[7345] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ko ek (1) khwaab dikhaya gaya, jabke aap muqaam-e-dhul hulaifah mein mahoo-e-isteraahat the. Aap se kaha gaya: Bila-shubha aap baa-barkat waadi mein hain.[1283]

Baab 17: Irshad-e-Baari Ta'ala "(Aye Nabi!) Aap Ka Is Muaamale Mein Koi Ikhtiyaar Nahi"[1284] Ka Bayaan

[7346] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne Nabi ﷺ se suna, aap namaz-e-fajr mein rukoo se sar uthaane ke baad ye dua padhte the: "*Aye Allah! Hamaare Rabb! Tere hi liye tamaam taareefe'n hain*". Yaane aakhirat mein, phir kehte: "*Aye Allah falaa'n aur falaa'n ko apni rahmat se door kar de*". Us par Allah Ta'ala ne ye aayat naazil farmaai: "Aap Ko Is Muaamale Mein Koi Ikhtiyaar Nahi, Allah Unki Tauba Qubool Kare Ya Unhe'n Azaab De. Bila-shubha Wo Zaalim Hain".[1285] [1286]

Baab 18: Irshad-e-Baari Ta'ala "Insaan Sab Se Ziyaada Jhagdalu hai"[1287] Ka Bayaan

Allah Ta'ala ka farmaan hai: "Aur Tum Ahle Kitaab Se Ahsan Andaaz Hi Se Bahes o Takraar Karo".[1288]

[7347] Hazrat Ali bin Abi Taalib ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ raat ke waqt unke paas aur Syeda Fatima bint Rasool Allah ﷺ ke paas tashreef le gae to unse farmaya: "*Tum (raat ko) namaz kyou'n nahi padhte?*" Hazrat Ali ؓ kehte hain: Maine kaha: Allah ke Rasool ﷺ! Hamari arwaah Allah ke haath mein hain, wo jab hame'n uthaana chaahta hai ham uthte hain. Jis waqt Hazrat Ali ؓ ne ye jaaab diya to Rasool Allah ﷺ aapas chale gae aur unhe'n kuch jawaab na diya. Phir unho'n ne aap ko suna jab aap apni pusht pher kar waapas jaa rahe the, aur apni raan par haath maarte hue keh rahe the: "*Insaan tamaam cheezo'n se ziyaada jhagdalu hai*".

Abu Abdullah (Imam Bukhari ؒ) ne kaha: Jo raat ke waqt tere paas aae wo taariq hai. Aur ye bhi kaha jaata hai ke taariq sitaara hai. Aur saaqib ke maane hain: Raushni karne waala. Aag sulgaane waale ko kaha jaata hai: Aag raushan kar do.[1289]

[7348] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ek (1) dafa ham masjid mein the ke Rasool Allah ﷺ baahar tashreef laae aur farmaya: "*Yahoodiyo'n ke paas chale'n*". To ham Aap ﷺ ke hamraah rawaana hue. Jab ham unke madrasa "Bait-ul-madaaris" pohonche to Nabi ﷺ ne khade ho kar unhe'n aaaaz di aur farmaya: "*Aye yahoodiyo'n ki jamaat! Musalman ho jaao to salaamti se rahoge*". Unho'n ne kaha: Abul Qaasim! Aap ne talbeegh kardi. Rasool Allah ﷺ ne dobaara farmaya: "*Main yehi chaahta hoo'n ke tum musalman ho jaao to salaamti se rahoge*". Unho'n ne kaha: Abul Qaasim! Aap ne paighaam pohoncha diya. Phir aap ne farmaya: "*Main yehi chaahta hoo'n*". Phir aap ne teesri baar yehi baat kahi aur farmaya: "*Yaqeen karo ke saari zameen Allah aur uske Rasool ki hai. Main chaahta hoo'n ke tumhe'n is zameen se jila-watan karu'n. Lehaaza tum mein se agar koi apni jaaedaad ke ewaz mein koi qeemat paata ho to usey farokht kar de, ba-soorat-e-deegar yaqeen kar lo ke zameen Allah aur uske rasool ki hai. (Tumhe'n ye zameen chodni hogi)*".[1290]

[1283] راجع: 483
[1284] Surah aale Imran: 128
[1285] Surah aale Imran: 128
[1286] راجع: 4069
[1287] Surah al Kahaf: 54
[1288] Surah al Ankaboot: 46
[1289] راجع: 1127
[1290] راجع: 3167

Baab 19: Irshad-e-Baari Ta'ala "Aur Isi Tarah Ham Ne Tumhe'n Afzal Ummat Banaaya Hai".[1291] Nez Nabi ﷺ Ne Jamaat Ko Laazim Pakadne Ka Jo Hukum Diya Hai To Usse Muraad Hal Ilm Ki Jamaat Hai, Ka Bayaan

[7349] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Qiyaamat ke din Hazrat Nuh* ؑ *ko laaya jaaega aur unse poocha jaaega: Kya tum ne Allah ka paighaam pohonch diya tha? Wo kahe'nge: Haa'n Aye Mere Rabb! Phir unki ummat se sawaal kiya jaaega: Kya inho'n ne tumhe'n Allah ka paighaam pohoncha diya tha? To wo jawaab de'nge: Hamaare paas to koi daraane waala nahi aaya. Allah Ta'ala farmaega: (Aye Nuh!) Tumhare gawaah kaun hain? Wo kahe'nge: Hazrat Muhammad* ﷺ *aur unki ummat mere gawaah hain. Phir tumhe'n laaya jaaega aur tum log (unke haq mein) gawaahi do ge*". Phir Rasool Allah ﷺ ne ye aayat tilaawat farmaai: "Isi Tarah Ham Ne Tumhe'n Afzal Ummat Banaaya, Taake Tum Logo'n Par Haq Ki Gawaahi Do Aur Rasool Tum Par Gawaah Bane".[1292] "وَسَطًا" se muraad "عَدْلًا".

Jaafar bin Awn ne Hazrat Amash se, unho'n ne Abu Saaleh se, unho'n ne Hazrat Abu Saeed Khudri ؓ se, unho'n ne Nabi ﷺ se ye hadees bayaan ki hai.[1293]

Baab 20: Jab Koi Kaarinda Ya Haakim Ijtehaad Kare Aur Laa-ilmi Mein Hukum-e-Rasool Ke Khilaaf Kar Jaae To Uska Faisla Mardood Hai, Kyou'nke Nabi ﷺ Ka Irshad-e-Giraami Hai: "Jo Koi Aisa Amal Kare Jis Ke Mutaalliq Hamaara Koi Hukum Nahi Tha To Wo Amal Mardood Hai".

[7350 7351] Hazrat Abu Saeed Khudri aur Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne bayaan kiya ke Rasool Allah ﷺ ne qabila-e-banu adi ke ek (1) shakhs ko khybar ka aamil bana kar bheja, to wo bohot umda qism ki khajoore'n le kar aaya. Rasool Allah ﷺ ne usse poocha: "*Kya khybar ki tamaam khajoore'n isi tarah ki hain?*" Usne kaha: Nahi, aye Allah ke Rasool! Ham is qism ki umda khajoor ka ek (1) saa' (صاع) raddi khajoor ke do (2) saa' (صاع) ke ewaz khareed lete hain. Rasool Allah ﷺ ne farmaya: "*Aisa na karo, balke baraabar-baraabar mein khareedo, ya raddi khajoor naqd farokht karo, phir ye umda khajoor us qeemat ke ewaz khareed karo. Toli jaane waali deegar ashyaa ki khareed o farokht bhi isi tarah kiya karo*".[1294]

Faaeda: Imam Bukhari ؒ ka maqsad ye hai ke agar kisi ne sunnat ke khilaaf faisla kiya hai, khwah wo jahaalat ya ghalati ki wajah se ho, to haq waazeh hone ke baad usse rujoo[1295] zaroori hai. Kyou'nke Allah Ta'ala ne Rasool Allah ﷺ ki itaa-at ko farz qaraar diya hai. Sahaba Ikram ؓ ke kitne faisle aise hain ke haq maaloom hone ke baad unho'n ne rujoo kiya aur apne ghalat mauqif se dast-bardaari[1296] ikhtiyaar ki.

Baab 21: Haakim Jab Ijtehaad Kare, Khwah Ghalat Ho Ya Saheeh To Uske Sawaab Ka Bayaa

[7352] Hazrat Amr bin Aas ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Jab haakim apne ijtehaad se koi faisla kare, phir wo faisla saheeh ho to usey dugna sawaab milta hai. Aur agar faisla karte waqt ijtehaad kare aur gahalat kar jaae to usey sirf ek (1) ajar o sawaab hota hai*".

Raawi kehta hai: Maine ye hadees Abu Bakar bin Amr bin Hazm (حَزْم) se bayaan ki to unho'n ne kaha: Mujh se Abu Salama bin Abdur Rahman ne Abu Huraira ؓ ke waaste se isi tarah bayaan kiya hai.

Abdul Aziz bin Muttalib ne Abdullah bin Abu Bakar se, unho'n ne Abu Salama se, unho'n ne Nabi ﷺ se isi tarah bayaan kiya.

Faaeda: Is hadees se maaloom hua ke haq ek (1) amr hota hai. Us ko talaash karne mein agar khataa ho jaae to talaash-e-haq ka sawaab zaae (ضائع) nahi hoga. Ye us soorat mein hai jab mujtahid talaash-e-haq ke waqt jaan-boojh

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[1291] Surah al Baqara: 143
[1292] Surah al Baqara: 143
[1293] راجع: 3339
[1294] راجع: 2201 2202
[1295] T: (رُجُوع) Pehli jagah par lautna, saabiq haalat ki taraf phirne ka amal, waapsi [Rekhta]
[1296] T: (دَسْت بَرْداری) Laa-taalluqi, alaahadgi, laa-taalluq ho jaana [Rekhta]

kar nas-e-sareeh ya ijmaa-e-ummat ki khilaaf-warzi na kare. Agar usne jaan-boojh kar kihlaaf-warzi ki to wo gunaahgaar bhi hoga aur qaabil-e-etebaar bhi nahi rahega. Is hadees se ye bhi maaloom hua ke qaazi ko mujtahid hona chaahiye. Muqallid ki qazaa[1297] jaaez nahi, kyou'nke muqallid aadmi apne imam ke qaum ko ikhtiyaar karta hai. Wo us khol[1298] se baahar nahi nikalta, jabke daleel maaloom ho jaane ke baad uski pairawi zaroori hai, khwah wo uske imam ke khilaaf hi kyou'n na ho.

Baab 22: Us Shakhs Ki Tardeed Jo Kehta Hai Ke Nabi ﷺ Ke Ahkaam Har Ek Ko Maaloom The, Nez Iska Bayaan Ke Baaz Sahaaba Nabi ﷺ Ki Mahaafil Aur Umoor-e-Islaam (ki wazaahat ke waqt) Se Ghayab Rehte, Is Liye Unhe'n Umooor-e-Islaam Se Aagaahi[1299] Na Hoti Thi

Wazaahat: Kuch hazraat ka mauqif hai ke Rasool Allah ﷺ ke ahkaam o sunan o nawaafil mutawaatir hain aur jo naqal-e-mutawaatir se manqool na ho'n un par amal waajib nahi. Imam Bukhari ؒ ne is unwaan se unki tardeed ki hai ke bohot se Sahaba Ikram ؓ Rasool Allah ﷺ ki mahaafil se ghayab hote the, aur unhe'n be-shumaar masaael ka ilm nahi hota tha, jabke doosre Sahaba Ikram ؓ jo Rasool Allah ﷺ ke paas rehte unhe'n masaael ka ilm hota aur doosre sahaaba unse ahkaam maaloom karte, phir un par amal-paira hote the.

[7353] Hazrat Obaid bin Umair se riwayat hai, unho'n ne kaha: Hazrat Abu Moosa Ashari ؓ ne Hazrat Umar Farooq ؓ se ijaazat talb ki, lekin Hazrat Umar ؓ ko kisi kaam mein masroof paa kar aap waapas chale gae. Phir (faraaghat ke baad) Hazrat Umar ؓ ne kaha: Kya maine abhi Abdullah bin Qais ؓ ki aawaaz nahi suni thi? Unhe'n ijaazat de do. Jab unhe'n bulaya gaya to Hazrat Umar ؓ ne unse poocha: Tum ne aisa kyou'n kiya? Unho'n ne kaha: Hame'n yehi hukum diya gaya hai. Hazrat Umar ؓ ne kaha: Is par koi gawaah pesh karo, ba-soorat-e-deegar main tumhare saath aisa-aisa karu'nga. Hazrat Abu Moosa ؓ ye sun kar ansaar ki majlis mein gae to unho'n ne kaha: Iske liye to hamaara chote se chota shakhs bhi gawaahi de sakta hai. Phir Hazrat Abu Saeed Khudri ؓ uthe aur unho'n ne kaha: Hame'n yehi hukum diya gaya tha. Hazrat Umar ؓ ne farmaya: Mujh se Nabi ﷺ ka ye hukum makhfi raha, kyou'nke mujhe mendo'n ki tijaarat ne mashghool kar rakha tha.[1300]

[7354] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Tum khayaal karte ho ke Abu Huraira, Rasool Allah ﷺ ki bohot ahadees bayaan karta hai. Allah Ta'ala ke huzoor sab ne jaana hai. Baat dar-asal ye hai ke main ek (1) miskeen shakhs tha aur pait bharne ke baad har waqt Rasool Allah ﷺ ki khidmat mein raha karta tha, jabke muhajireen ko bazaar ke kaarobaar mashghool rakhte aur ansaar ko apni zameeno'n ki dekh-bhaal masroof rakhti thi. Ek (1) din main Rasool Allah ﷺ ki khidmat mein haazir tha ke aap ne farmaya: "*Kaun hai jo apni chaadar phailaae rakhe, yahaa'n tak ke main apna kalaam poora kar loo'n, phir wo apni chaadar samet le aur uske baad kabhi mujh se suni hui koi baat na bhoole*". To maine apne badan ki chaadar pahelaa di. Allah ke Qasam! Jis ne aap ﷺ ko haq ke saath bheja hai! Uske baad maine aap se jo cheez bhi suni usko nahi bhoola hoo'n.[1301]

Baab 23: Nabi ﷺ Ka Kisi Kaam Par Khamosh Rehna Hujjat Hai Kisi Doosre Ka Sukoot Hujjat Nahi Hai

Wazaahat: Imam Bukhari ؒ ne ye unwaan taqriri sunnat ke hujjat hone ke liye qaaem kiya hai. Taqriri sunnat se muraad ye hai ke Rasool Allah ﷺ ne kisi ko koi kaam karte dekha ho lekin us par koi eteraaz na kiya. Taqriri sunnat sirf Rasool Allah ﷺ ki hujjat ho sakti hai aur kisi ki nahi.

[7355] Muhammad bin Munkadir se riwayat hai, unho'n ne kaha: Maine Hazrat Jaabir bin Abdullah ؓ ko dekha, wo Allah ki qasam utha kar kehte the ke Ibne Saiyyaad dajjaal hai. Maine unse kaha: Aap is baat par Allah ki qasam

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[1297] T: (قَضا) Qaazi ka mansab, kaam, ohda [RSB]
[1298] T: (خول) Chilka, posth [Rekhta]
[1299] T: (آگاہی) Aagaah karna, qabl az waqt muttala ya mutanabbe karna [Rekhta]

[1300] راجع: 2062
[1301] راجع: 118

kyou’n uthaate hain? Unho’n ne farmaya: Maine Hazrat Umar ؓ ko suna, wo Nabi ﷺ ke paas is baat par qasam uthaate the, lekin Nabi ﷺ ne uska inkaar nahi kiya tha.

Faaeda: Hazrat Umar ؓ ki qasam par Rasool Allah ﷺ ka khamosh rehna is haqeeqat ko saabit karta hai ke Ibne Saiyyaad bhi un dajjaalo’n mein se ek (1) hai jo qiyaamat se qabl roonumaa ho’nge, lekin dajjaal-e-akbar ke mutaalliq aap ko yaqeen tha ke wo alaamaat-e-qiyaamat mein se hai aur qiyaamat ke qareeb hi zaahir hoga. والله أعلم

Baab 24: Wo Ahkaam Jo Dalaael Se Maaloom Kiye Jaate Hain, Nez Dalaalat Ke Maane Aur Uski Tafseer Kya Hai?

Nabi ﷺ ne ghodo’n waghaira ke ahkaam bayaan kiye, phir aap se gadho’n ke mutaalliq sawaal hua to aap ne is aayat-e-karima ki taraf rahnumaai farmaai: “Jo Zarra Baraabar Bhalaao Karega Wo Usey Dekh Le Ga”.[1302]

Nabi ﷺ se saande ke mutaalliq poocha gaya to aap ne farmaya: “*Main khud usey nahi khaata, lekin usey doosro’n ke liye haraam bhi qaraar nahi deta*”. Nabi ﷺ ke dastarkhwan par saanda khaaya gaya, isse Ibne Abbas ne istedlaal kiya hai ke wo haraam nahi.

Wazaahat: QoHazrat ki nusoos se ahkaam maaloom karne ke kai-ek tareeqa hain. Fuqaha ne aam taur par chaar (4) tareeqo’n ki nishaan-dahi ki hai, jin ki ham tafseel bayaan karte hain: ❍ Nas[1303] ki ibaarat hi us hukum ko bayaan karti ho, jaisa ke Quran-e-Majeed mein hai: “Jhooti Baat Se Ijtenaab Karo”.[1304] Is Nas ki ibaarat se pataa chalta hai ke jhooti gawaahi dena haraam hai. Usey “Ibaarat un Nas” kaha jaata hai. ✽ Nas ke alfaaz mein koi ishaara paaya jaata ho, jisse koi doosra hukum saabit ho, jaisa ke Quran-e-Kareem mein hai: “Aap Un Se Mashwara Kare’n”.[1305] Is ibaarat mein ishaara hai ke ummat mein ek (1) aisa giroh hona chaahiye ke jo uski numaaindagi kare, taake us giroh se ahem muaamalaat mein mashwara kiya jaa sakey, ise “Ishaara-e-Nas” kaha jaata hai. ✽ Ek (1) masle mein nas ka hukum kisi dosore hukum ki taraf az-khud rahnumaai kare, jaisa ke Irshad-e-Baari Ta’ala hai: “Unhe’n Uff Tak Na Kaho”.[1306] Is hukum mein ek-doosre hukum ki rahnumaai maujood hai ke waalidain ko maarna, peetna, bil-oola haraam hai. Ise fiqhi istelaah mein “Dalaalat-e-Nas” kehte hain. ✽ Nas ke alfaaz kisi aise maane ka taqaaza kare’n ke usey tasleem kiye baghair nas ka mafhoom mutaiyyan na ho sakey. Masalan quran mein hai: “tum Mar Maae’n Haraam Hain”.[1307] Is tahreem se muraad hurmat-e-nikah hai. Ise tasleem kiye baghair nas ke maane mutaiyyan nahi hote. Ise fiqhi istelaah mein “Iqtiza un Nas” kaha jaata hai. Imam Bukhari ؒ is unwaan se in ahkaam ki nishaan-dahi karna chaahte hain, jo dalaalat-e-nas se saabit hote hain. Dalaalat ke maane ye hain ke ek (1) hukum jiske maane koi khaas nas nahi, ise umoomi taur par mansoos cheez ke hukum mein daakhil karna.

[7356] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Ghode teen (3) tarah ke logo’n ke liye hain: Ek (1) shakhs ke liye unka rakhna baais-e-sawaab hai. Doosre ke liye parda-poshi ka sabab. Aur teesre ke liye wabaal-e-jaan hain. Jiske liye wo ajar ka baais hain, wo shakhs hai jisne usey Allah ke raaste mein baandhe rakha aur uski rassi ko charaah-gaah meind araaz kar diya. Wo ghoda jis qadr charhaah-gaah mein ghoom-phir kar chaara khaaega, wo uske liye nekiyaa’n ho’ngi. Aur agar uski rassi toot jaae, wo ek (1) ya do (2) bulandiyaa’n daud jaae to uske qadmo’n ke nishanaat aur uski leed[1308] bhi maalik ke liye baais-e-ajar o sawaab hogi. Aur agar wo neher ke paas se guzre aur unse paani piye, jabke maalik ne usey paani pilaane ka koi iraada bhi nahi kiya tha, tab bhi maalik ke liye ajar o sawaab ka mujib[1309] hoga. Aur jisne apne ghode ko izhaar-e-be-niyaazi ya apne bachaao ki gharz se baandha, phir uski gardan aur peeth ke mutaalliq Allah ke haq ko bhi farmaosh na kiya to ye ghoda uske liye parda-poshi, yaane uske liye na sawaab aur na azaab ka baais hoga. Teesra, wo shakhs jo apne ghode ko fakhr o riya kel iye baandhta hai, wo uske liye gunaah ka sabab hai*”. Phir Rasool Allah ﷺ se gadho’n ke baare mein poocha gaya to aap ne farmaya: “*Allah Ta’ala ne mujh par is jaame aur nadir aayat ke alaawa kuch naazil nahi farmaya hai: “*Jo Koi

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[1302] Surah az Zalzala: 7
[1303] T: (نَص) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaaesh na ho, quran ki waazeh aayat nez waazeh hadees [Rekhta]
[1304] Surah al Hajj: 30
[1305] Surah aale Imran: 159
[1306] Surah al Isra: 27
[1307] Surah an Nisa: 23
[1308] T: (لِید) Ghode gadhe waghaira ka fuzlaa [Rekhta]
[1309] T: (مُعجِب) Baais, sabab, wajah [Rekhta]

Zarra Bhar Bhalaai Karega Wo Usey Dekh Le Ga Aur Jo Zarra Baraabar Buraai Karega Wo Bhi Usey Dekh Le Ga”[1310] ”.[1311]

[7357] Hazrat Ayesha ﷺ se riwayat hai ke ek (1) aurat ne Nabi ﷺ se haiz ke mutaalliq sawaal kiya ke wo usse (faraaghat ke baad) ghusl kaise kare? Aap ne farmaya: “*Mushk lagaa hua rooi ka ek (1) tukda le kar usse paaki haasil kar*”. Usne az ki: Allah ke Rasool ﷺ! Usse kaise paaki haasil karu’n? Nabi ﷺ ne farmaya: “*Usse paaki haasil kar*”. Usne phir arz ki: Allah ke Rasool ﷺ! Main ussey paaki kaise haasil karu’n? Nabi ﷺ ne farmaya: “*Usse paaki haasil kar*”. Hazrat Ayesha ﷺ ne bayaan kiya ke maine Rasool Allah ﷺ ki mansha ko maaloom kar liya, is liye maine us aurat ko apni taraf kheench liya aur usey wo tareeqa sikha diya.[1312]

[7358] Hazrat Ibne Abbas ﷺ se riwayat hai ke Umme Hufaid bint Haaris bin Hazn ﷺ ne Nabi ﷺ ko ghee, paneer aur saande bataur-e-tohfa pesh kiye. Nabi ﷺ ne unhe’n qubool farma liya. Phir aap ke dastarkhwan par unhe’n khaaya gaya, lekin Nabi ﷺ ne saande ko haath nahi lagaaya jaise aap ko wo pasand na ho. Agar wo haraam hota to aap ke dastarkhwan par na khaaya jaata aur na aap kisi doosre ko khaane ka hukum hi dete.[1313]

[7359] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Jo lehsan ya pyaaz khaae wo ham se alaaheda rahe*” …Ya farmaya: “*Wo hamaari masjid se alag-thalag rahe…*”… “*aur apne ghar mein baitha rahe*”. Us dauraan mein aap ke paas ek (1) thaal laaya gaya, jis mein tarkaariyaa’n theen. Aap ﷺ ne usse boo mehsoos ki to unke mutaalliq poocha: Aap ko us mein rakhi hui sabziyo’n ke mutaalliq bataaya gaya to aap ne farmaya: Ise sahaabi ke qareeb karo jo aap ke hamraah tha, phir wo thaal uske qareeb kiya gaya to usne dekhte hi unhe’n khaana pasand na kiya. Jab Rasool Allah ﷺ ne uski naagawaari dekhi to farmaya: *“Tum ise khaa lo, kyou’nke main jisse sargoshi karta hoo’n tum usse nahi karte”.*

Ek (1) riwayat mein hai ke Aap ﷺ ke paas ek (1) handiya laai gai jis mein tarkariyaa’n thee’n.

Lais aur Abu Safwaan ne Yunus se (Ye riwayat bayan ki lekin) handiya ka qissa bayaan nahi kiya. Ab main nahi jaanta ke handiya ka zikr hadees ka hissa hai ya Imam Zohri ne apni taraf se badha diya hai.[1314]

[7360] Hazrat Jubair bin Muti’m ﷺ se riwayat hai, unho’n ne bataaya ke ansaar qabile ki ek (1) aurat Rasool Allah ﷺ ke paas aai aur kisi cheez ke mutaalliq aap se guftagu ki. Aap ﷺ ne usey koi hukum diya to usne arz ki: Allah ke Rasool ﷺ! Agar main aap ko na paao’n to kiya karu’n? Aap ne farmaya: “*Agar tu mujhe na paae to Abu Bakar ﷺ ke paas aa jaana*”.

Humaidi ne Ibrahim bin Saad se ye izaafa bayaan kiya hai: Us khatoon ki muraad goya Aap ﷺ ki wafaat thi.[1315]

Baab 25: Nabi ﷺ Ke Farmaan: “Ahle Kitab Se Deen Ke Mutaalliq Kuch Na Poocho” Ka Bayaan

Faaeda: Waazeh rahe ke ye mumaaneat un masaael ke mutaalliq hai jin ke baare mein hamaari shariyat mein koi nass nahi, kyou’nke hamari shariyat mein is qadar wazan hai ke agar nas maujood na ho to bhi ghaur o fikr karke masle ka istimbaat kiya jaa sakey. Ahle Kitaab se sawaal karne ki qat-an koi zaroorat nahi. Haa’n, aisi baate’n jin se hamari shariyat ki tasdeeq hoti ho ya saabeqa ummato’n ki maaloomaat ke mutaalliq unse sawaal karne mein koi harj nahi.[1316]

[7361] Humaid bin Abdur Rahman se riwayat hai, unho’n ne Syedna Muawiya ﷺ se suna, jabke wo madina taiyyaba mein quraish ki ek (1) jamat se guftagu kar rahe the. Unho’n ne Kaab Ahbaar ka zikr kiya aur farmaya: Wo ahle kitaab ke mohaddiseen mein sab se ziyaada sacche the, jo ahle kitaab se riwayat karte hain, lekin iske baawujood ham unke kalaam mein jhoot paate hain.

[1310] Surah az Zalzala: 7-8

[1311] راجع: 2371

[1312] راجع: 314

[1313] راجع: 2575

[1314] راجع: 854

[1315] راجع: 3659

[1316] Fath-ul-Baari: V13 P408

[7362] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha: Ahle Kitaab ibraani zabaan mein tauraat padhte aur musalmano ke liye arbi zabaan mein uski tafseer karte the. Rasool Allah ﷺ ne farmaya: "*Tum na to ahle kitaab ki tasdeeq karo aur na unki takzeeb hi karo, balke you'n kaho:* Ham Us Cheez Par Imaan Laae Jo Ham Par Naazil Ki Gai Aur Jo Tum Par Naazil Ki Gai".[1317].[1318]

[7363] Hazrat Abdullah bin Abbas ﵄ se riwayat hai, unho'n ne farmaya: Tum ahle kitaab se kisi cheez ke mutaalliq kyou'n poochte ho, halaa'nke tumhari kitaab jise tum padhte ho wo Rasool Allah ﷺ par taaza-taaza naazil hui hai? Nez, ye khaalis hai, is mein koi milaawat nahi ki gai aur Allah Ta'ala ne tumhe'n bataaya hai ke ahle kitaab ne Kitaab-e-Ilaahi ko badal diya hai aur us mein taghaiyyur kar diya hai. Unho'n ne az-khud apne haatho'n se likha aur keh diya: Ye Allah ki taraf se hai, taake uske zariye se duniya ka thoda sa maal kama le'n. Tumhare paas jo ilm aaya hai wo tumhe'n unse poochne se manaa nahi karta? Allah ke Qasam! Maine nahi dekha ke ahle kitaab mein se koi tum se iske mutaalliq sawaal karta ho, jo tum par naazil kiya gaya hai.[1319]

Baab 26: (Ahkaam-e-Shara' (شرع) mein) Ikhtelaaf Aur Jhagda Karne Ki Karaahat Ka Bayaan

[7364] Hazrat Jundub bin Abdullah Bajali ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab tak tumhare dil miley rahe'n Quran-e-Kareem padho aur jab tum mein ikhtelaaf ho jaae to usse uth khade ho*".

Abu Abdullah (Imam Bukhari ﵀) ne farmaya: Abdur Rahman ne (raawi-e-hadees) Sallaam bin Abu Mutee se suna hai.[1320]

[7365] Hazrat Jundub bin Abdullah Bajali ﵁ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Quran padhte raho jab tak tumhare dil us par lagey rahe'n, aur jab ikhtelaaf ho jaaeo to usse khade ho jaao*".

Abu Abdullah (Imam Bukhari ﵀) ne kaha: Yazeed or Yazid bin Haroon Waasti ne Haroon A'ur (هَارُوْنَ الْأَعْوَرِ) se bayaan kiya, unho'n ne kaha: Ham se Abu Imran ne Hazrat Jundub ﵁ se, unho'n ne Nabi ﷺ se isi tarah bayaan kiya hai.[1321]

[7366] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ki wafaat ka waqt qareeb aaya to ghar mein bohot se Sahaba Ikram maujood the. Un mein Hazrat Umar bin Khattab ﵁ bhi the. (Us waqt) Aap ﷺ ne farmaya: "*Aao, main tumhare liye ek (1) tehreer likh doo'n ke uske baad tum kabhi gumraah nahi hoge*". Hazrat Umar ﵁ ne kaha: Nabi ﷺ is waqt takleef mein mubtalaa hain, tumhare paas quran maujood hai aur hame'n Allah ki kitaab kaafi hai. Ghar ke logo'n mein bhi ikhtelaaf ho gaya aur wo aapas mein jhagadne lagey. Kuch kehne lagey: Rasool Allah ﷺ ke qareeb (likhne ka saamaan) kar do, wo tumhare liye aisi tehreer likh de'n ke uske baad tum gumrah nahi hoge aur kuch hazraat ne wohi baat kahi jo Hazrat Umar ﵁ keh chuke the. Jab Nabi ﷺ ke paas shor o gul aur ikhtelaaf ziyaada ho gaya to aap ne farmaya: "*Mere paas se uth jaao*".

Hazrat Ibne Abbas ﵄ kaha karte the: Sab se bhaari museebat to ye thi ke Rasool Allah ﷺ aur us nosht[1322] likhwaane ke darmiyaan ikhtelaaf aur jagda haael hua.[1323]

[1317] Surah al Ankaboot: 46

[1318] راجع: 4485

[1319] راجع: 2685

[1320] راجع: 5060

[1321] راجع: 5060

[1322] T: (نَوِشْت) Tehreer, likhaai, kitaabat, dastawez [Rekhta]

[1323] راجع: 114

Baab 27: Nabi ﷺ Kisi Kaam Se Manaa Kar De’n To Wo Haraam Hoga Magar Jis Ka Halaal Aur Jaaez Hona Doosre Dalaael Se Maaloom Ho Jaae, Usi Tarah Aap Jis Kaam Ke Karne Ka Hukum De’n (usey karna zaroori hota hai, magar jab qareena[1324] uske khilaaf ho) Jaise (hajjat-ul-wida ke mauqa par) Sahaba Ikram Ne Jab Ehraam Khol Daale The, Aap ﷺ Ka Uhe’n Farmaana: “Tum Apni Biwiyo’n Ke Paas Jaao”.

Hazrat Jaabir ؓ kehte hain: Aap ﷺ ne apne Sahaaba par iska karna zaroori qaraar nahi diya tha, balke usey sirf halaal kiya tha.

Hazrat Umme Atiya ؓ farmati hain: Hame’n janaaze ke saath jaane se manaa kiya gaya tha, lekin is silsile mein ham par sakhti nahi ki gai.

Wazaahat: Is unwaan se Imam Bukhari ؒ ka maqsood ye hai ke asal mein amr-e-wujoob[1325] ke liye aur nahee-e-tahreem[1326] ke liye hai magar jaha’n qaraaen[1327] aur doosre dalaael se maaloom ho jaae ke wujoob ya tahreem maqsood nahi to wahaa’n amar, ibaahat[1328] ke liye aur nahee karaahat[1329] ke liye ho sakti hai.

[7367] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho’n ne kaha: Ham Rasool Allah ﷺ ke Sahaba Ikram ne sirf hajj ka ehraam baandha, uske saath umrah ki niyyat na thi. Nabi ﷺ dhul-hajja ki chaar (4) taareekh ko makkah mukarrama tashreef laae to hame’n aap ne hukum diya ke ham hajj ka ehraam khol de’n aur farmaya: “*Tum hajj ka ehraam khol do aur apni biwiyo’n ke paas jaao*”.

Hazrat Ataa farmate hain ke Hazrat Jaabir ؓ ne farmaya: Aap ne biwiyo’n se jimaa karna un par waajib nahi kiya tha, sirf aurto’n ko un par halaal kiya tha. Phir Aap ﷺ ko ye khabar pohonchi ke ham log kehte hain: Jab hamaare aur arfa ke darmiyan sirf paanch (5) din baaqi reh gae hain, to aap ne hame’n hukum diya hai ke ham apni aurto’n ke paas jaae’n. Is haalat mein jab ham arfa jaae’nge to hamari sharm-gaaho’n se mani tapak rahi hogi. Hazrat Jaabir ؓ apne haath se is tarah ishaara karte the, aur usey harkat dete the. Tab Rasool Allah ﷺ khade hue aur farmaya: “*Tumhe’n maaloom hai ke main tum sab se ziyaada Allah se darne waala hoo’n aur tum sab se ziyaada saccha aur nek hoo’n. Agar mere paas qurbaani na hoti to main bhi erhaam khol deta, jaisa ke tum ne khol diye hain, lehaaza tum mukammal taur par halaal ho jaao. Agar mujhe wo baat pehle maaloom ho jaati jo baad mein maaloom hui hai to main qurbani ka jaanwar saath na laata*”. Phir ham ehraam khol kar (poori tarah) halaal ho gae, ham ne aap ki baat suni aur aap ki itaa-at ki.[1330]

[7368] Hazrat Abdullah Muzani ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: “*Namaz-e-maghrib se pehle namaz padho*”. Teesri martaba farmaya: “*Ye uske liye ke jo padhna chaahe*”. Kyou’nke aap is baat ko pasand nahi karte the ke log usey laazmi sunnat bana le’n.[1331]

[1324] T: (قَرِينَه) Qiyaas, andaaza, alaamat, baahami-taalluq [Rekhta]
[1325] T: (آمْرِ وُجُوب) Waajib fe’l o amal [RSB]
[1326] T: (نهی تحریم)
[1327] T: (قَرائِن) Qaaede, andaaze [Rekhta]
[1328] T: (اِباحَتْ) Sharai ijaazat, kisi cheez ka shariyat mein jaaez, mubaah, halaal hona, jawaaz, ijaazat [Rekhta]
[1329] T: (کَراہَت) Nafrat, bezaari, naa-pasandidgi, makrooh hona [Rekhta]
[1330] راجع: 1557
[1331] راجع: 1183

Baab 28: Irshad-e-Baari Ta'ala "Aur In Musalmano Ka Kaam Aapas Mein Mashwara Karna Hai"[1332] Nez "Aap Muaamalaat Mein In (sahaaba) Se Mashwara Kar Liya Kare'n"[1333] Ka Bayaan

Mashwara kisi kaam ke pukhta iraade aur uske tae karne se pehle lena chaahiye, kyou'nke Irshad-e-Baari Ta'ala hai: "Jab Aap Azm Kar Le'n To Phir Allah Par Tawakkul Kare'n"[1334] Jab Rasool Allah ﷺ kisi kaam ka pukhta iraada kar le'n to kisi banda-e-bashar[1335] ko haq haasil nahi ke wo Allah aur uske rasool se aage badhe.

Aur Nabi ﷺ ne jung-e-uhud ke din apne ashaab se mashwara liya ke madina taiyyaba mein reh kar lade'n ya baahar nikal kar jung kare'n, to unho'n ne baahar nikal kar ladaai ka mashwara diya. Phir jab aap ne zirah pehen kar baahar nikal kar ladna tae kar liya to kuch sahaaba ne kaha: Madina hi mein rehna accha hai. Aap ne un ki baat ko qaabil-e-tawajjo khayaal na kiya, kyou'nke aap ek (1) baat tae kar chuke the. Aap ne farmaya: Jab paighaambar taiyyaar ho kar zirah pehen le to ab Allah ke faisle ke baghair usey utaar nahi sakta.

Aur Aap ﷺ ne us bohtaan ke mutaalliq jo Siddiqa-e-Kaaenaat Hazrat Ayesha ؓ par lagaaya gaya tha, Hazrat Ali aur Hazrat Usama ؓ se mashwara kiya aur unki raae suni, yahaa'n tak ke Siddiqa-e-Kaaenaat ki baraa-at mein quran naazil hua to bohtaan lagaane waalo'n ko kode maare. Hazrat Ali aur Hazrat Usama ؓ mein jo ikhtelaaf-e-raae tha uski taraf koi tawajjo na farmaai. Balke aap ne wohi fasla kiya jo Allah Ta'ala ne farmaya tha.

Nabi-e-Kareem ﷺ ki wafaat ke baad tamaam hukumraan jaaez kaamo'n mein dayaanat-daar or dayaanat-daar ahle ilm se mashwara liya karte the, taake jo kaam aasaan ho us ko ikhtiyaar kare'n. Phir jab un ko qoh se koi hukum mil jaata to uske khilaaf kisi ki na sunte the, kyou'nke Nabi ﷺ ki pairawi sab par muqaddam hai.

Hazrat Abu Bakar ؓ ne zakat na dene waalo'n se jung karne ka iraada kiya, to Hazrat Umar ؓ ne kaha: Aap un logo'n se kyou'nkar jung kare'nge? Jabke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Mujhe hukum diya gaya hai ke main logo'n se jung karu'n yahaa'n tak ke wo* "لَا إِلٰهَ إِلَّا اللّٰهُ" *kahe'n*". Jab unho'n ne "لَا إِلٰهَ إِلَّا اللّٰهُ" ka iqraar kar liya to unho'n ne apni jaano aur apne malao'n ko mujh se bacha liya siwaae huqooq-e-islaam ke. Hazrat Abu Bakar ؓ ne farmaya: Allah ke Qasam! Main un logo'n se zaroor jung karu'nga jinho'n ne us amr mein tafreeq[1336] ki jisko Rasool Allah ﷺ ne jamaa kiya. Phir uske baad Hazrat Umar ؓ ki raae bhi unke muwaafiq ho gai. Chunache Hazrat Abu Bakar ؓ ne Hazrat Umar ke mashware ki taraf koi tawajjo na farmaai kyou'nke unke paas Rasool Allah ﷺ ka hukum maujood tha, ke jo log namaz aur zakat mein farq kare'n aur deen ke ahkaam o arkaan ko badal daale'n unse ladna chaahiye. Nabi ﷺ ne farmaya: "*Jo shakhs apna deen badal daale usey qatl kar do*".

Hazrat Umar ؓ ki majlis-e-mushaawarat mein wo log shaamil the jo Quran-e-Kareem ke qaari aur aalim the, khwah wo jawaan ho'n ya boodhe, lekin Hazrat Umar ؓ jaha'n Allah ka hukum sunte wahaa'n theher jaate (uske mutaabiq amal karte, uske khilaaf kisi ka mashwara na sunte).

Faaeda: Mashwara sirf aise kaamo'n mein kiya jaae jin ke karne ya na karne ke mutaalliq kitab o sunnat mein koi waazeh hukum na ho, kyou'nke qoh ke waazeh hukumo'n mein mashware ki koi haisiyat nahi.

[7369] Hazrat Ayesha ؓ se riwayat hai ke jab tohmat lagaane waalo'n ne un par tohmat lagaai to Rasool Allah ﷺ ne Hazrat Ali bin Abi Taalib aur Hazrat Usama bin Zaid ؓ ko bulaya. Us waqt waaqia-e-ifk ke mutaalliq koi wahee nahi aai thi. Aap ﷺ ne un dono se poocha aur apne ahle-khaana ko judaa karne ke silsile mein un hazraat se mashwara lena chaaha, to Hazrat Usama ne wohi mashwara diya jo unhe'n maaloom tha, ke Aap ﷺ ki ahliya us tohmat se baree[1337] hain. Lekin Hazrat Ali ؓ ne kaha: Allah Ta'ala ne aap par koi paabandi to aaed nahi ki, un ke alaawa aurte'n bohot hain, aap is silsile mein laundi (Barirah ؓ) se dariyaaft kar le'n, wo aap se sacchi baat karegi. To Aap ﷺ ne poocha: "*Kya toone koi aisi baat dekhi hai jisse tujhe koi shubha paida hota ho?*" Us (Barira) ne kaha: Maine isse

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[1332] Surah as Shura: 38
[1333] Surah aale Imran: 159
[1334] Surah aale Imran: 159
[1335] T: (بَنْدَه بَشَر) Insaan, aadmi [Rekhta]
[1336] T: (تَفْرِيق) Alaahidgi, judaai, talaaq, khulaa [Rekhta]
[1337] T: (برى) Khaarij, aazaad, alag [Rekhta]

ziyaada koi shae nahi dekhi ke wo ek (1) kam-umar ladki hai, apne ghar waalo'n ka aata goondh kar so jaati hai, to bakri aakar khaa jaati hai. Yaane kam-umri ki wajah se mizaaj mein be-parwaai hai. Uske baad Aap ﷺ mimbar par khade hue aur farmaya: "*Aye musalmano! Wo kaun hai jo mujhe us shakhs ko saza dene mein maazoor khayaal kare jisne mujhe meri biwi ke baare mein takleef pohonchaai hai? Allah ke Qasam! Mujhe apni ahliya mohtarma ke mutaalliq khair ke alaawa kuch maaloom nahi*". Phir aap ne Ummul Momineen Hazrat Ayesha ؓ ki baraa-at zikr farmaai. Is waaqia ko Abu Usama ne Hisham bin Urwah se bayaan kiya hai.[1338]

[7370] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne logo'n se khitaab kiya aur Allah ki hamd o sana ke baad farmaya: "*Tum mujhe un logo'n ke baare mein kya mashwara dete ho jo mere ahle-khaana ko badnaam karte hain. Halaa'nke mujhe unke mutaallik kabhi koi buri baat maaloom nahi hui*".

Hazrat Urwah ؓ se riwayat hai, unho'n ne kaha: Jab Syeda Ayesha ؓ ko is waaqie ka ilm hua to unho'n ne arz ki: Allah ke Rasool ﷺ! Kya aap mujhe ijaazat dete hain ke main apne maike chali jaau'n? To aap ne unhe'n ijaazat de di aur unke hamraah ek (1) ghulam bheja. Ansaar mein se ek (1) saahab ne kaha: Aye Allah teri zaat baak hai, hamaare liye zeba nahi ke ham aisi baate'n zabaan par laae'n, teri zaat paak hai, ye to bohot bada bohtaan hai.[1339]

[1338] راجع: 2593

[1339] راجع: 2593

بسم الله الرحمان الرحيم

97: Kitab ut Tauheed (Tauheed Se Mutaalliq Ahkaam o Masaael) كِتَابُ الْتَّوْحِيْدِ

Baab 1: Nabi ﷺ Ka Apni Ummat Ko Tauheed Baari Taala Ki Daawat Dena

[7371] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne Hazrat Moaaz ؓ ko yemen rawaana kiya.[1340]

[7372] Hazrat Ibne Abbas ؓ hi se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ne Hazrat Moaaz bin Jabal ؓ ko ahle yemen ki taraf bheja to unhe'n farmaya: "*Tum ahle kitaab mein se ek (1) qaum ke paas jaa rahe ho, is liye sab se pehle unhe'n is baat ki dawat dena ke wo Allah ko ek (1) maane'n, yaane tauheed ka iqraar kar le'n. Jab wo us aqeeda-e-tauheed ko samajh jaae'n to phir unhe'n bataana ke Allah Ta'ala ne un par ek (1) din raat mein paanch namaaze'n farz ki hain. Jab wo namaz padhne lage'n to unhe'n bataae'n ke Allah Ta'ala ne unke amwaal mein un par zakat farz ki hai jo un ke ameero'n se wasool ki jaaegi aur un ke ghareeb logo'n par kharch ki jaaegi. Phir jab wo uska bhi iqraar kar le'n to unse zakat wasool karna lekin zakat wasool karte waqt logo'n ke umda maal lene se ijtenaab karna*".[1341]

Faaeda: Imam Bukhari ؒ ka maqsad ye hai ke insaano'n par sab se pehle jo cheez waajib hai wo apne Rabb ki maa'rifat[1342] hai aur Rasool Allah ﷺ ne sab se pehle is amr ko bayaan kiya hai aur aqeeda-e-tauheed ki daawat di hai. Ab iski wazaahat ke baad logo'n ke khud-saakht usool o zawaabit ki qat-an zaroorat nahi. Is silsile mein Rasool Allah ﷺ ki ittiba hi ko laazim aur zaroori samajhna chaahiye, uske alaawa deegar ahle kalaam ke aqwaal ko nahi dekhna chaahiye.[1343]

[7373] Hazrat Moaaz bin Jabal ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Aye Moaaz! Tum jaante ho ke Allah Ta'ala ka bando'n par kya haq hai?*" Hazrat Moaaz ؓ ne kaha: Allah aur uska Rasool ﷺ hi behtar jaante hain. Aap ne farmaya: "*(Bando'n par Allah ka haq ye hai ke) Wo Allah ki ibaadat kare'n aur uske saath kisi ko shareek na thehraae'n. Tu jaanta hai ke in bando'n ke haq Allah ke zimme kya hain?*". Unho'n ne kaha: Allah aur uska rasool hi behtar jaante hain. Aap ne farmaya: "*Ye ke Allah unko azaab na de*".[1344]

[7374] Hazrat Abu Saeed Khudri ؓ se riwayat hai ke ek (1) shakhs ne doosre shakhs ko baar-baar "قُلْ هُوَ اَللّٰهُ أَحَدٌ" padhte suna. Phir jab subah hui to wo Nabi ﷺ ki khidmat mein haazir hua aur ye waaqia aap ke saamne is tarah se bayaan kiya, goya wo aadmi usey bohot kam shumaar karta tha. Rasool Allah ﷺ ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Ye surah ek-tihaai (⅓) quran ke baraabar hai*".

Ismail bin Jaafar ne Imam Maalik se ye izaafa bayaan kiya hai ke Hazrat Abu Saeed Khudri ؓ ne kaha: Mujhe mere bhai Hazrat Qatada bin Noman ؓ ne Nabi ﷺ se ye hadees bayaan ki.[1345]

Faaeda: Raat ke waqt Surah Ikhlas ki tilaawat karne waale khud Hazrat Qatada bin Noman the, jo Hazrat Abu Saeed Khudri ؓ ke maadri bhai aur unke pados mein rehte the. Mazameen-e-quran ke teen (3) hisse hain: Ek (1) hisse mein Tauheed-e-Ilaahi aur Allah Ta'ala ke afaal (افعال) o sifaat ka bayaan hai. Doosre hisse mein qasas[1346] o waaqiaat bayaan hue hain, jabke teesra hissa ahkaam-e-shariyat par mushtamil hai. Dar-haqeeqat is Surah mein tauheed-e-khaalis aur uski sifaat ka bayaan hai, is liye ise tihaai quran kaha gaya hai.

[7375] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ne ek (1) shakhs ko kisi Lashkar ka sardar bana kar rawaana farmaya. Wo apni fauj ko namaz padhata to apni qirat "قُلْ هُوَ اَللّٰهُ أَحَدٌ" par khatam karta. Jab ye log laut kar aae to unho'n ne Nabi ﷺ se iska zikr kiya. Aap ﷺ ne farmaya: "*Usse pooch wo aisa kyou'n karta tha?*" Logo'n ne

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[1340] راجع: 1395

[1341] راجع: 1395

[1342] T: (مَعْرِفَت) Shanaakht, pehchaan, waaqfiyat [Rekhta]

[1343] Sharah Kitab ut Tauheed: V1 P42

[1344] راجع: 2856

[1345] راجع: 5013

[1346] T: (قِصَص) Qisse, kahaaniyaa'n, hikaayate'n [Rekhta]

usse poocha to usne bataaya ke is surah mein Rahman ki sifaat hain, jinhe'n tilaawat karna mujhe accha lagta hai. Tab Nabi ﷺ ne farmaya: "*Usey bataa do ke Allah Ta'ala usse mohabbat karta hai*".

Baab 2: Irshad-e-Baari Ta'ala "Aap (in se) Keh De'n Ke (Allah Ta'ala ko) Allah Keh Kar Pukaaro Ya Rahman Keh Kar, Jis Naam Se Bhi Tum Pukaaroge, Usi Ke Liye Sab Acche Naam Hain"[1347] Ka Bayaan

[7376] Hazrat Jariri bin Abdullah ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala us shaksh par rahem nahi karta jo doosre logo'n par rahem nahi karta*".[1348]

[7377] Hazrat Usama bin Zaid ﵁ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke paas the ke us dauraan mein aap ki ek (1) saahibzaadi ka qaasid haazir-e-khidmat hua ke unka beta nazaa'[1349] ki haalat mein hai aur wo aap ko bula rahi hain. Nabi ﷺ ne farmaya: "*Waapas jaa kar usey kaho: Allah hi ka sab kuch hai, jo chaahe le-le aur jo chaahe de-de, aur uski baargaah mein har cheez ke liye ek (1) waqt muqarrar hai. Usey kaho ke sabr kare aur Allah ke yahaa'n sawaab ki ummeed rakhe*". Saahibzaadi ne dobaara qaasid bheja ke wo aap ko qasam deti hai, aap zaroor tashreef laae'n. Tab Nabi ﷺ uthe aur aap ke hamraah Hazrat Saad bin Ubadah aur Hazrat Moaaz bin Jabal ﵄ bhi khade hue. (Phir jab saahibzaadi ke ghar pohonche to) baccha aap ko de diya gaya. Uska saans ukhad raha tha, goya wo puraane mashkeeze mein hai. Ye manzar dekh kar Aap ﷺ ki aankhe'n ashkbaar huee'n to Hazrat Saad bin Ubadah ﵁ ne kaha: Allah ke Rasool ﷺ! Ye kya hai? Aap ﷺ ne farmaya: "*Ye rahmat hai, jise Allah Ta'ala ne apne bando'n ke dilo'n mein daal hai aur Allah bhi apne unhi bando'n par rahem karta hai jo doosro'n par rahem-dil hote hain*".[1350]

Faaeda: Imam Bukhari ﵀ ka in dono ahadees ko Kitab ut Tauheed mein laane ka maqsad ye maaloom hota hai ke baaz sifaat aisi hain jo Allah aur bando'n mein mushtarik hain. Un mein sirf lafzi ishtiraak[1351] hai. Haqeeqat ke etebaar se un mein bohot farq hai. Un mein se ek (1) sifat-e-rahem hai. Allah Raheem hai aur bande ke liye bhi is sifat ka itlaaq[1352] hua hai, jaisa ke in ahadees se maaloom hota hai. Is lafzi ishtiraak ki wajah se aisi sifaat ka inkaar nahi karna chaahiye ke isse tashbeeh laazim aati hai, balke aisi sifaat ke mutaalliq zaabta[1353] ye hai ke Allah ke shayaan-e-shaan in sifaat ko saabit kiya jaae aur bando'n ki haalat ke mutaabiq bando'n ke liye unhe'n bar-qaraar rakha jaae.

Baab 3: Irshad-e-Baari Ta'ala "Beshak Allah Hi Raaziq, Quwwat Waala (aur) Nihaayat Taaqatwar Hai"[1354] Ka Bayaan

[7378] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne faaidearmaya: "*Aziyyat-naak aur takleef-deh baat wun kar Allah se ziyaada sabr karne waala koi nahi. Wo (mushrikeen) uski taraf aulaad ki nisbat karte hain aur wo uske baawujood unhe'n aafiyat[1355] deta aur rizq ataa karta hai*".[1356]

Faaeda: Is hadees ki unwaan se mutaabaqat[1357] is tarah hai ke unwaan mein do (2) sifaat ka zikr hai: Ek (1) makhlooq ko rizq faraaham karna, doosre zabardast quwwat ka maalik hona, jo uski qudrat-e-kaamila se ibaarat[1358] hai. Rizq dene ka zikr to hadees mein maujood hai aur quwwat ka suboot is tarah hai ke takleef-deh baate'n sun kar sabr karna uski quwwat par dalaalat karta hai, kyou'nke bashari tabiyyat to aziyyat-naak baate'n sun kar intiqaam lene ke liye bhadak uth-ti hai. Insaan aise haalaat mein fauran badla lene ki jaldi karta hai, taake mauqa zaae (ضائع) na ho

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[1347] Surah al Isra: 110

[1348] راجع: 6013

[1349] T: (نَزَع) Jism se rooh nikalna, dam tootne ka aalam [Rekhta]

[1350] راجع: 1284

[1351] T: (اِشْتِراک) Yaksaaniyat, mutaabaqat, mushaabahat [Rekhta]

[1352] T: (اِطْلاق) Kisi qism ki shart ya qaid lagaana [Rekhta]

[1353] T: (ضابِطَه) Qaaeda, usool, qaanoon [Rekhta]

[1354] Surah adh Dhaariyaat: 58

[1355] T: (عافِیَت) Salaamti, tahaffuz, bachaao [Rekhta]

[1356] راجع: 6099

[1357] T: (مُطابَقَت) Munaasebat, muwaafaqat [Rekhta]

[1358] T: (عِبارَت) Taabeer, usloob (maane ya mafhoom ke muqaabil) [Rekhta]

jaae, lekin Allah Ta'ala apni zabardast taaqat ke baawujood intiqaam nahi leta aur ye kisi ijz[1359] ya bebasi ki wajah se nahi, balke sabr aur hausle ki wajah se hai jo uski quwwat o taaqat ki alaamat hai.[1360]

Baab 4: Irshadaat-e-Baari Ta'ala "Wo Ghaib Ka Jaanne Waala Hai Aur Apne Ghaib Par Kisi Ko Muttala Nahi Karta".[1361] Aur "Beshak Qiyaamat Ka Ilm Allah Hi Ke Paas Hai".[1362] Aur "Usne Jo Kuch Aap Ki Taraf Utaara Hai Apne Ilm Ki Binaa Par Utaara Hai".[1363] "Aur Jo Bhi Maada Haamela Hoti Hai Ya Baccha Janti Hai To Allah Ko Uska Ilm Hota Hai".[1364] "Qiyaamat Ka Ilm Usi (Allah hi) Ki Taraf Lautaya Jaata Hai".[1365] Ka Bayaan

Yahya bin Ziyaad ne kaha: Wo har cheez par ilm ke etebaar se zaahir hai aur ba-etebaar-e-ilm har cheez se gehra hai.

[7379] Hazrat Ibne Umar se riwayat hai, wo Nabi se bayaan karte hain ke aap ne farmaya: "*Ghaib ki chaabiyaa'n paanch (5) hain, jinhe'n Allah ke siwa aur koi nahi jaanta. Rehm-e-maadar mein jo kami-beshi hoti hai wo Allah ke siwa aur kisi ko maaloom nahi. Allah ke siwa kisi ko pataa nahi ke kal kya hoga? Allah ke siwa koi nahi jaanta ke baarish kab aaegi, Allah ke siwa kisi shakhs koi lm nahi ke wo kis zameen mein faut hoga. Allah ke siwa koi nahi jaanta ke qiyaamat kab qaaem hogi*".[1366]

[7380] Hazrat Ayesha se riwayat hai, unho'n ne farmaya: Agar koi tum se ye kahe ke Hazrat Muhammad ne apne Rabb ko dekha hai to usne jhoot bola, kyou'nke Allah Ta'ala farmata hai: "Nazre'n Usey Nahi Dekh Saktee'n"[1367] Aur jo tujhe ye kahe ke Aap ghaib jaante the to usne bhi ghalat kaha, kyou'nke Allah Ta'ala farmata hai ke ghaib ka ilm Allah ke siwa kisi ko nahi.[1368]

Baab 5: Irshad-e-Baari Ta'ala "Wo Saraasar Salaamti Waala Aman Dene Waala Hai"[1369] Ka Bayaan

[7381] Hazrat Abdullah bin Masood se riwayat hai, unho'n ne kaha: Ham (ibteda-e-islaam mein) Nabi ke peeche namaz padhte to is tarah kehte: Allah par salaam. Nabi ne farmaya: "*Allah Ta'ala to khud salaam hai (usey tumhari dua-e-salaamti ki zaroorat nahi), albatta is tarah kaha ko: Tamaam ibaadate'n, namaaze'n, aur paakiza kalimaat Allah ke liye hain. Aye Nabi! Aap par salaamti ho. Aap par Allah ki rahmat aur barkat naazil ho. Salaam ho ham par bhi aur Allah ke nek bando'n par bhi. Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi, aur main gawaahi deta hoo'n ke Hazrat Muhammad Allah ke bande aur uske rasool hain*".[1370]

Baab 6: Irshad-e-Baari Ta'ala "Logo'n Ka Baadshah"[1371] Ka Bayaan

Is baab mein Hazrat Ibne Umar ne Nabi se riwayat bayaan ki hai.

[7382] Hazrat Abu Huraira se riwayat hai, wo Nabi se bayaan karte hain ke aap ne farmaya: "*Qiyaamat ke din Allah Ta'ala zameen ko apni mutthi mein le ga aur tamaam aasmaano'n ko apne daae'n haath mein lapet le ga, phir farmaega: Main Baadshah Hoo'n. Aaj Duniya Ke Baadshah Kahaa'n Hain?*"

Shuaib, Zubaidi, Ibne Musaafir, aur Ishaq bin Yahya ne Imam Zohri se, unho'n ne Abu Salama se ye riwayat bayaan ki hai.[1372]

Faaeda: Imam Bukhari ka is unwaan aur pesh-karda hadees se ye maqsood hai ke "Al Malik" Allah Ta'ala ke asmaa-e-husna mein se hai. Agarche uska itlaaq makhlooq ke liye bhi hota hai, lekin us mein kisi bhi pehlu se tashbeeh ka

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[1359] T: (عِجْز) Naatawaani, naachaari, majboori, bebasi, laachaari [Rekhta]
[1360] Fath-ul-Baari: V13 P441
[1361] Surah al Jinn: 26
[1362] Surah Luqman: 34
[1363] Suran an Nisa: 166
[1364] Surah Faatir: 11
[1365] Surah Fussilat: 47
[1366] راجع: 1039
[1367] Surah al Anaam: 103
[1368] راجع: 3234
[1369] Surah al Hashr: 23
[1370] راجع: 831
[1371] Surah an Naas: 2
[1372] راجع: 4812

shaaeba[1373] nahi ke uska inkaar ya taaweel ki jaae. Allah Ta'ala Maalik-ul-Mulk, uski baadshahat mukammal aur mutlaq, nez us mein koi bhi shareek nahi aur na uske liye kisi ka mohtaaj hi hai, jabke bando'n ki baadshahat Allah ki ata-karda hai aur bande usey qaaem rakhne ke liye bhi doosro'n ke mohtaaj hain.

Baab 7: Irshadaat-e-Baari Ta'ala "Aur Wohi Sab Par Ghaalib Kamaal Hikmat Waala Hai".[1374] "Aap Ka Rabb Jo Izzat Ka Maalik Hai Un Baato'n Se PAak Hai Jo Ye Bayaan Karte Hain".[1375] "Tamaam-tar Izzat To Sirf Allah Ke Liye Aur Uske Rasool Ke Liye Hai"[1376] Ka Bayaan. Nez, Allah Ki Izzat Aur Uski Sifaat Ki Qasam Uthaane Ka Hukum

Hazrat Anas ﷺ bayaan karte hain ke Nabi ﷺ ne farmaya: "*Dozakh kahegi: Qat-qat* (قَطْ قَطْ) *teri izzat ki qasam!*"

Hazrat Abu Huraira ﷺ bayaan karte hain ke: Nabi ﷺ ne farmaya: "*Jannat aur dozakh ke darmiyan ek (1) aadmi baaqi reh jaaega jo sab se aakhir mein jahannum se nikal kar jannat mein daakhil hoga. Wo kahega: Aye mere Rabb! Mera chehra dozakh se ek (1) taraf kar de. Mujhe teri izzat ki qasam! Main iske alaawa tujh se koi sawaal nahi karu'nga*".

Hazrat Abu Saeed Khurdi ﷺ bayaan karte hain ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala usse farmaega: Tere liye jannat ka ye muqaam aur isse dus (10) guna mazeed hai*".

Hazrat Ayyub ﷺ ne kaha: "*Aye Allah! Mujhe teri izzat ki qasam! Main teri teri barkat se be-niyaaz nahi hoo'n*".

Wazaahat: Ye tamaam riwayaat Saheeh Bukhari hi mein muttasil sanad se marwi hain. Imam Bukhari ﷺ ne inse Allah Ta'ala ki sifat-e-izzat aur uski qasam uthaane ka jawaaz saabit kiya.

[7383] Hazrat Ibne Abbas ﷺ se riwayat hai ke Nabi ﷺ kaha karte the: "*Aye Allah! Main teri izzat ki panaah chaahta hoo'n. Tere siwa koi maabood-e-bar-haq nahi. Tujhe maut nahi aaegi jabke jinn o ins mar jaae'nge*".

[7384] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Logo'n ko dozakh mein daala jaaega*".

Doosri sanad se is riwayat ke ye alfaaz hain: "*Logo'n ko musalsal dozakh mein daala jaaega aur jahannum kehti rahegi: (Mere andar daalne ke liye) kuch aur hai? Yahaa'n tak ke Allah Rabbul Aalameen us mein apna qadam rakhega to uska ek (1) hissa doosre se mil jaaega. Us waqt o kahegi: Teri izzat aur tere karam ki qasam! Bas-bas aur jannat mein bhi jagah bach jaaegi yahaa'n tak Allah Ta'ala uske liye (us waqt) koi makhlooq paida karega jisse jannat ke baaqi maandah hisse ko bhara jaaega*".[1377]

Faaeda: Is hadees mein Allah Ta'ala ke liye sifat-e-qadam ka isbaat hai, is liye usko haqeeqat par mahmool karte hue uske zaahiri maane liye jaae'n. Iski koi taaweel na ki jaae, nez is silsile mein tashbeeh dene aur kaifiyat bayaan karne se ijtenaab kiya jaae. والله أعلم

Baab 8: Irshad-e-Baari Ta'ala "Aur wohi Hai Jis Ne Aasmaano'n Aur Zameen Ko Haq Ke Saath Paida Kiya"[1378] Ka Bayaan

[7385] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ raat ke waqt aksar ye dua padha karte the: "*Aye Allah! Tere hi liye taareef hai. Tu aasmaano'n aur zameen ka maalik hai. Ham do sana tere hi liye hai. Tu aasmaan o zameen aur jo kuch un mein hai, un sab ko qaaem karne waala hai. Taareef tujhe hi sazawaar hai. Tu aasmaano'n o zameen ka noor hai. Tera qaul bar-haq, tera waada mabni-bar-haqeeqat hai. Teri mulaqaat bar-haq, jannat sach aur jahannum bar-haq, nez roz-e-qiyaamat bhi haq hai. Aye Allah! Maine tere huzoor apna sar jhuka diya. Main tujhi par imaan laaya. Maine tujhi par bharosa kiya aur teri hi taraf rujoo kiya. Main teri hi madad se baatil ke khilaaf bar-sar-e-paikaar hoo'n aur tujhi se insaaf ka talabgaar hoo'n. Mere un tamaam gunaaho ko moaaf kar de jo main pehle kar*

[1373] T: (شائِبَه) Shak, imkaan, gunjaaesh, gumaan [Rekhta]
[1374] Surah ar Rum: 27
[1375] Surah as Saaffaat: 180
[1376] Surah al Munafiqoon: 8
[1377] راجع: 4848
[1378] Surah al Anaam: 73

chuka hoo'n aur jo baad mein mujh se saadir ho'n. Wo gunaah bhi moaaf karde jo maine posheeda taur par kiye hain, aur jo maine elaaniya kiye hain, toohi mera maabood hai. Tere siwa koi bhi maabood bar-haq nahi".

Saabit bin Muhammad kehte hain ke Sufyan Soori ne ham se ye alfaaz bayaan kiye the: "*Tu haq hai aur tera kalaam sach hai*".[1379]

Baab 9: Irshad-e-Baari Ta'ala "Allah Ta'ala Sunne Waala Khoob Dekhne Waala Hai"[1380] Ka Bayaan

Wazaahat: Imam Bukhari ﷬ ne us unwaan ke tahat Allah Ta'ala ki do (2) sifaat "sama aur basar" (سمع اور بصر) ko saabit kiya hai. Jis tarah Allah Ta'ala ki zaat har qisam ke naqs aur aeb se paak hai isi tarah Allah Ta'ala ki tamaam sifaat bhi kaamila hain. Un mein kisi qism ka koi naqs ya aeb nahi. In sifaat-e-kaamila mein se ek (1) sifat sama aur doosr I basar hai. Is binaa par uske sifaati naam samee aur baser qurani aayaat mein aae hain.

Imam Amash, Hazrat Tamim se, wo Urwah se aur wo Hazrat Ayesha ﷺ se bayaan karte hain ke unho'n ne farmaya: Tamaam taareefe'n Allah ke liye hain jiske kaan har qism ki aawaaz ka ihaata kiye hue hain. Allah Ta'ala ne Nabi ﷺ par ye aayat naazil farmaai: "Yaqeenan Allah Ne Us Aurat Ki Baat Sun Li Jo Apne Shauhar Ke Mutaalliq Aap Se Jhagad Rahi Thi".[1381]

[7386] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Ham ek (1) safar mein Nabi ﷺ ke hamraah the, jab ham kisi pahaad ki bulandi par chadhte to ba-aawaaz-e-buland "Allahu Akbar" kehte. Aap ﷺ ne farmaya: "*Logo'n apne aap par rahem khaao! Tum kisi behre ya ghayab ko nahi pukaar rahe, balke tum sab kuch sunne waale, khoob dekhne waale aur bohot ziyaada qareeb rehne waale ko bula rahe ho*". Phir Aap ﷺ mere paas tashreef laae, jabke main apne dil mein "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ" keh raha tha. Aap ne farmaya: "*Aye Abdullah bin Qais! Tum* "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ" *padha karo, kyou'nke ye jannat ke khazaano'n mein se ek (1) khazaana hai*". Ya aap ne farmaya: "*Kya main tumhari (jannat ke kahzaane ki taraf) rahnumaai na karu'n?*"[1382]

Faaeda: Allah Ta'ala ghayab nahi, iska matlab ye hai ke wo har jagah, har cheez ko dekh raha hai, har aawaaz ko sun raha hai. Wo is qadar door nahi ke usey ba-aawaaz-e-buland pukaarne ki zaroorat pesh aae. Irshad-e-Baari Ta'ala hai: "Jab Aap Se Mere Bande Mere Mutaalliq Sawaal Kare'n To Unhe'n Keh Do Ke Main Bohot Qareeb Hoo'n, Pukaarne Waale Ki Pukaar Ko Har Aan Sunta Hoo'n Wo Jab Bhi Mujhe Pukaare".[1383] Waazeh rahe ke ye qurb, ilm aur qudrat ke etebaar se hai, warna zaat-e-Baari Ta'ala arsh par mustawi hai.

[7387 7388] Hazrat Abu Bakar Siddiq ﷺ se riwayat hai, unho'n ne Nabi ﷺ se arz ki: Allah ke Rasool ﷺ! Mujhe aisi dua sikhaae'n jise main apni namaz mein padha karu'n. Aap ne farmaya: "*Ye dua padha karo: Aye Allah! Maine apne aap par bohot zulm kiya hai. Tere siwa koi bhi gunaaho'n ko moaaf karne waala nahi. Mujhe apne paas se maghfirat ataa farma, yaqeenan toohi bohot ziyaada bakhshne waala, nihaayat meherbaan hai*".[1384]

[7389] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Hazrat Jibraeel ne mujhe aawaaz de kar kaha: Allah Ta'ala ne aap ki qaum ki baat sun li hai aur jo kuch unho'n ne aap ko jawaab diya hai usey bhi sun liya hai*".[1385]

Baab 10: Irshad-e-Baari Ta'ala "Keh Deejiye! Wohi (Allah) Qudrat Waala Hai"[1386] Ka Bayaan

[7390] Hazrat Jaabir bin Abdullah Salami ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ apne Sahaba Ikram ﷺ ko tamaam (jaaez) kaamo'n mein istikhaara karne ki taaleem dete the. Jis tarah aap unhe'n quran ki koi surah sikhaate the. Aap farmate: "*Jab tum mein se koi kisi kaam ka iraada kare to usey chaahiye ke farz ke alaawa do (2) rakat nafil padhe, phir you'n kahe: Aye Allah! Main tere ilm ke tufail is kaam mein khairiyat talab karta hoo'n aur teri qudrat ke tufail is kaam mein taaqat maangta hoo'n, aur tere fazal ka talabgaar hoo'n, kyou'nke tujhe qudrat hai*

[1379] راجع: 1120

[1380] Surah an Nisa: 134

[1381] Surah al Mujaadila: 1

[1382] راجع: 2992

[1383] Surah al Baqara: 186

[1384] راجع: 834

[1385] راجع: 3231

[1386] Surah al Anaam: 65

mujhe nahi, tu jaanta hai main nahi jaanta, tu ghaibo'n ko acchi tarah jaanne waala hai. Aye Allah! Agar tu jaanta hai ke ye kaam (yahaa'n us kaam ka be-aenihi[1387] *naam le) mere liye duniya o aakhirat mein*" …ya is tarah farmaya ke mere deen, meri zindagi, aur mere har anjaam ke etebaar se… "*behtar hai to mujhe iski qudrat de aur mere liye ise aasaan kar de. Aye Allah! Agar tu jaanta hai ke ye kaam (yahaa'n us kaam ka be-aenihi naam le) mere liye duniya o aakhirat mein*" …ya is tarah farmaya ke mere deen, meri zindagi, aur mere har anjaam ke etebaar se… "*bura hai to mujhe is kaam se door rakh aur mere liye bhalaai muqaddar kar de jaha'n bhi wo ho, phir mujhe us par raazi aur khush kar de*".[1388]

Faaeda: Mustaqbil mein qismat-aazmaai ke mutaalliq qab-az-islaam mukhtalif tareeqe raaej the. Masalan: ✿ Teero'n aur paanso'n[1389] se qismat-aazmaai aur kisi kaam ke karne ya na karne ka faisla kiya jaata. ✿ Qiyaafa-shanaasi ko bhi badi ehmiyat haasil thi. Usey bataur-e-pesh ikhtiyaar kiya jaata tha. ✿ Parindo'n ko udaa kar pesh aane waale umoor ke mtuaalliq faisla kiya jaata ke wo kis taraf jaata hai. ✿ Is silsile mein kaahino'n aur nujoomiyo'n ka kaam bhi urooj par tha. Islaam ne in tareeqo'n ko ghalat thehra kar ummat-e-islaamiya ke liye sirf istikhaare ko jaaez thehraaya, is mein insaan apni aajizi aur bebasi ka izhaar karta hai, phir Allah Ta'ala ki qudrat o hikmat aur ilm o quwwat ke zariye se dar-pesh masaael ke mutaalliq rahnumaai ka sawaal karta hai.

Baab 11: Dilo'n Ko Pherne Waali Zaat

Irshad-e-Baari Ta'ala hai: "Aur Ham Unke Dilo'n Aur Unki Aankhe'n Pher De'nge".[1390]

[7391] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ba-kasrat ye qasam uthaaya karte the. "*Dilo'n ko pherne waale ki qasam!*"[1391]

Baab 12: Allah Ta'ala Ke Ek-kam-sau (99) Naam Hain

Hazrat Ibne Abbas ﷺ se farmaya: "ذُوْ اَلْجَلَالِ"[1392] ke maane hain: Azmat waala. Aur "الْبَرُّ"[1393] ke maane hain: Lateef aur baareek-been.

[7392] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Bila-shubha Allah Ta'ala ke ninaanwe (99) naam hain, yaane sau (100) se ek (1) kam. Jo koi unhe'n yaad kar le wo jannat mein daakhil hoga*".[1394]

"أَحْصَيْنَاهُ" ke maane hain: "حَفِظْنَاهُ" yaane ham ne usey mehfooz kiya.

Faaeda: Ahsa "احصاء" ki do (2) soorate'n hain. Amali aur Qauli. ✿ Amali: Asmaa-e-Husna ke maane ke mutaabiq insaan khud ko dhaale. Masalan: Ar-Raheem Rahem karne waala, Al-Kareem: Sakhaawat karne waala. Al-A'fu (العفو): Moaaf karne waala. Insaan ko chaahiye ke wo doosro'n par rahem kare, sakhaawat aur darguzar se kaam le. ✿ Qauli: Unhe'n yaad kare, wird ke taur par padhe, unke tufail Allah Ta'ala se sawaal kare. Us mein momin ke alaawa doosre bhi shareek hain, taaham ahle imaan un ke mutaabiq aqida rakhne aur amal karne mein doosro'n se mumtaaz hain.[1395]

Baab 13: Allah Ke Naamo'n Ke Tufail Sawaal Karna Aur Unke Zariye Se Panaah Maangna

[7393] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab tum mein se koi apne bistar par aae to usey chaahiye ke apne kapde ke kinaare se usey teen (3) martaba jhaade aur ye dua padhe: Aye Allah! Tere naam se maine apna pehlu rakha aur teri hi rahmat se main usey uthaau'nga. Agar toone meri rooh ko rok liya to usey moaaf karna aur agar usey chod diya to uski hifaazat karna jis tarah tu apne nek bando'n ki hifaazat karta hai*".

[1387] T: (بِعَینہٖ) Hoo-bahoo, bilkul, waisa hi [Rekhta]

[1388] راجع: 1162

[1389] T: (پانْسہ) Paa'nsa ki jamaa, (Teer, rupiya, paisa, kaudi waghaira) jisse faal nikaali jaae ya ghaeb ka haal maaloom kiya jaae [Rekhta]

[1390] Surah al Anaam: 110

[1391] راجع: 6617

[1392] Surah ar Rahman: 27

[1393] Surah at Toor: 28

[1394] راجع: 2736

[1395] Fath-ul-Baari: V13 P462

Yahya aur Bishr bin Mufazzal ne Obaidullah se, usne Saeed se, usne Hazrat Abu Huraira ؓ se, unho'n ne Nabi ﷺ se (isi tarah) bayaan kiya hai, nez Zuhair, Abu Zamrah (أَبُوْ ضَمْرَة) aur Ismail bin Zakariyya ne Obaidullah se ye izaafa naqal kiya hai. Un se Saeed ne, unse unke waalid ne, unse Abu Huraira ؓ ne, unse Nabi ﷺ ne farmaya

Ibne Ajlaan (عَجْلَانَ) ne bhi Saeed se, unho'n ne Hazrat Abu Huraira ؓ se, unho'n ne Nabi ﷺ se bayaan kiya hai.[1396]

[7394] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ apne bistar par tashreef laate to dua karte: "*Aye Allah! Main tere naam ke tufail zinda hoo'n aur usi ke saath faut ho'nga*". Aur jab subah hoti to ye dua karte: "*Tamaam taareefe'n us Allah ke liye hain jisne hame'n faut karne ke baad zinda kiya aur usi ki taraf laut kar jaana hai*".[1397]

[7395] Hazrat Abu Zar ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ jab raat ke waqt apne bistar par jaate to dua karte: "*Ham tere hi naam se faut hote hain aur usi se zinda ho'nge*". Aur jab bedaar hote to farmate: "*Tamaam taareefe'n us Allah ke liye hai, jisne hame'n maarne ke baad zinda kiya aur usi ki taraf jamaa hona hai*".[1398]

Faaeda: In ahadees mein bhi Allah ke naamo'n ke tufail dua karne ka tareeqa bayaan hua hai ke insaan neend aur bedaari ke waqt Allah ke naam se barkat haasil karta hai aur Allah ke huzoor arz karta hai ke main haalat-e-bedaari mein tera hi naam yaad karta hoo'n. Us naam hi se mujhe itminaan haasil hota hai, uski badaulat mujhe har haalat mein sukoon o itminaan muhaiyya farma.

[7396] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi apni biwi ke paas jaane ka iraada kare to ye dua padh le: "Shuru Allah ke naam se, Aye Allah! Hame'n shaitan se door rakhna aur jo kuch tu hame'n ataa kare usse bhi shaitan ko door rakhna". Agar us sohbat mein koi baccha un dono ke naseeb mein hua to shaitan usey kabhi nuqsaan nahi pohoncha sakega*".[1399]

[7397] Hazrat Adi bin Haatim ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se poocha: Main shikaar par apne sikhaae hue kutte ko chodta hoo'n? Aap ﷺ ne farmaya: "*Jab tum sidhaae hue kutte ko chodo aur chodte waqt Allah ke naam bhi lo, phir agar wo shikaar pakad kar usey rok le'n usse khud na khaae'n to tum usey khaa sakte ho. Isi tarah agar tum be par o paikaan[1400] teer phenko aur wo jaanwar ka gosht cheer de, to aisa shikaar bhi khaa sakte ho*".[1401]

Faaeda: Is hadees mein Allah ke naamo'n ke tufail uski ibaadat karne ka ek (1) aur andaaz bayaan hua hai, ke agar shikaari kutta chodte waqt Allah ka naam liya gaya tha aur wo shikaari kutta jaanwar se khud na khaae, balke usey mukammal taur par rok le to zibah ke baghair uska gosht khaana jaaez hai. Aur ye sirf Allah Ta'ala ke naam ki barkat hai.

[7398] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Logo'n ne arz ki: Allah ke Rasool ﷺ! Yahaa'n kuch log hain jin ka zamaana shirk ke qareeb hai, wo hamaare paas gosht le kar aate hain. Ham nahi jaante ke unho'n ne zibah ke waqt Allah ka naam liya tha ya nahi? (To kya ham usey khaa sakte hain?) Aap ﷺ ne farmaya: "*Tum Allah ka naam le kar usey khaa liya karo*".

Ye riwayat bayaan karne mein Muhammad bin Abdur Rahman, Abdul Aziz bin Muhammad Daraawardi aur Usama bin Hafs ne Abu Khaalid ki mataaba-at ki hai.[1402]

Faaeda: Is hadees mein Allah Ta'ala ke naamo'n ke tufail Allah ko pukaarne ka ek (1) aur andaaz bayaan hua hai ke zibah karte waqt aur khaate waqt Allah ka naam lena chaahiye, is mein khair o barkat ki rA ne khabar di hai.

[1396] راجع: 6320
[1397] راجع: 6312
[1398] راجع: 6325
[1399] راجع: 141
[1400] T: Yahan aise teer ki taraf ishaara hai jis mein par aur paikaan (lohe ki nok) nahi hote, yaane seedhi lakdi [RSB]
[1401] راجع: 175
[1402] راجع: 2057

[7399] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne do (2) mendho'n ki qurbaani di. Aap ne zibah karte waqt "*Bismillah, Allahu Akbar*" kaha.[1403]

[7400] Hazrat Jundub ﷺ se riwayat hai ke wo qurbani ke din Nabi ﷺ ke paas maujood the, aap ne namaz padhi, phir khutba diya aur farmaya: "*Jis ne namaz-e-eid se pehle qurbani kar di wo uski jagah aur qurbani kare aur jisne abhi tak qurbani zibah na ki ho wo Allah ka naam le kar zibah kare*".[1404]

[7401] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Apne baap-dada ki qasam na khaao. Jo koi qasam uthaana chaahe wo sirf Allah Ta'ala ki qasam uthaae*".

Baab 14: Allah Azzawajal Ki Zaat o Sifaat Aur Allah Ke Asma Ke Mutaalliq Jo Kuch Zikr Kiya Jaata Hai

Hazrat Khubaib ﷺ ne marte waqt kaha: Ye sab takleef Allah Ta'ala ki zaat-e-paak ke liye. Unho'n ne Allah Ta'ala ke naam ke saath zaat ka lafz istemaal kiya.

[7402] Hazrat Abu Huraira ﷺ ke shaagird, Banu Zohra qabile ke haleef Hazrat Aseed bin Jaariya Saqafi (أَسِيْدِ بْنِ جَارِيَةَ الثَّقَفِيُّ) ﷺ se riwayat hai ke Hazrat Abu Huraira ﷺ ne farmaya: Rasool Allah ﷺ ne dus (10) Sahaba Ikram ko kisi muhim par rawaana kiya. Un mein Hazrat Khubaib ﷺ bhi the. Haaris ki beti ne bataaya ke jab Haaris ke beto'n ne unhe'n qatl karne ka program banaaya to Hazrat Khubaib ne mujh se ustara maanga, taake apne zer-e-naaf baal saaf kare'n. Jab wo unhe'n qatl karne ke liye haram se baahar le gae to Hazrat Khubaib Ansari ﷺ ne ye sher padhe:

"Jab musalman ban ke duniya se chalu'n, mujh ko kya dar hai kis karwat giru'n.

Mera marna hai Allah ki zaat mein, wo agar chaahe na hu'nga main zaboo'n.

Tan jo tukde-tukde ab ho jaaega, uske tukde par wo barkat de fazoo'n".

Phir Haaris ke bete (Uqba) ne usey qatl kar diya. Nabi ﷺ ne apne Sahaba Ikram ﷺ ko usi din ittela kardi jis din ye hazraat shaheed kiye gae the.[1405]

Faaeda: Is hadees mein lafz-e-zaat, Allah ke ism-e-mubarak ke saath bataur-e-muzaaf[1406] istemaal hua hai. Khud Rasool Allah ﷺ ne usey barqaraar rakha. Agar ye ghaalt hota to aap uska inkaar kar dete, is liye Zaat-e-Baari Ta'ala waghaira ke alfaaz istemaal karne mein koi harj nahi.[1407]

Baab 15: Irshad Baari: "Allah Tumhe'n Apne Nafs Se Daraata Hai".[1408] Nez Farmaan-e-Ilaahi: "Jo Mere Nafs Mein Hai Wo Tu Jaanta Hai Aur Jo Tere Nafs Mein Hai Main Nahi Jaanta".[1409]

[7403] Hazrat Abdullah bin Masood ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala se ziyaada koi bhi ghairat-mand nahi, isi liye usne fawaahish ko haraam qaraar diya hai, nez Allah Ta'ala se ziyaada kisi ko madah o taareef[1410] pasand nahi*".[1411]

Faaeda: Aadmi ke liye ye aeb aur naqs hai ke wo apni taareef khud kare ya kisi se apni taareef pasand kare, lekin Allah ke haq mein ye aeb nahi kyou'nke wo taareef ke laayaq hai. Uski jitni bhi taareef ki jaae kam hai. Makhlooq mein se koi bhi kama-haaqahu[1412] uski taareef nahi kar sakta.

[1403] راجع: 5553

[1404] راجع: 985

[1405] راجع: 3045

[1406] T: (مُضاف) Ziyaada kiya gaya, izaafa, wo ism jise izaafat ya nisbat di jaae, mutaalliq ya mansoob kiya jaae [Rekhta]

[1407] راجع: 3045

[1408] Surah aale Imran: 28

[1409] Surah al Maaida: 116

[1410] T: (مَدْح و ثَنا) Taareef o tauseef (khusoosan Allah aur Rasool ﷺ ki), badaai, hamd o sana [Rekhta]

[1411] راجع: 4634

[1412] T: (كَما حَقَّه) Jaisa ke uska haq hai, theek-theek, ba-khoobi, jaisa ke chaahiye [Rekhta]

[7404] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab Allah Ta'ala ne makhlooq paida ki to apni kitaab mein likha: Maine apne nafs par laazim qaraar diya ke meri rahmat mere ghusse par ghaalib hai. Ye navishta*[1413] *usne apne paas arsh par rakha hua hai*".[1414]

Faaeda: Is kitaabat ke teen (3) maane hain: ❁ Ise zaahir par mahmool[1415] karte hue, Allah Ta'ala ne usey khud tehreer kiya. Chunache farmaan-e-nabaw hai ke jab Allah Ta'ala ne makhlooq paida ki to apne haath se navishta-e-taqdeer likha.[1416] ❁ Mumkin hai ke Allah Ta'ala ne qalam ko likhne ka hukum diya ho aur uski bhi hadees mein saraahat hai. ❁ Ye bhi ho sakta hai ke Allah Ta'ala ne kalma-e-"kun" se aisa kiya ho, yaane "kun" kaha aur navishta tehreer ho gaya. Ye teeno'n maane saheeh aur kitab o sunnat se saabit hain.

[7405] Hazrat Abu Huraira ﵁ hi se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Allah Ta'ala farmata hai: Main apne bande ke gumaan ke saath hota hoo'n jo wo mere saath gumaan rakhta hai. Jab wo mujhe yaad karta hai main uske saath hota hoo'n. Agar wo mujhe apne nafs mein yaad kare to main bhi usey apne nafs mein yaad karta hoo'n, agar wo mujhe bhari mehfil mein yaad kare to main usey usse behtar mehfil mein yaad karta hoo'n. Agar wo meri taraf ek (1) baalish aae to main uski jaanib ek (1) gaz nazdeek hota hoo'n aur agar wo ek (1) gaz mujh se qareeb ho to main do (2) gaz usse nazdeek ho jaata hoo'n. Agar wo meri taraf chalta hua aae to main daudta hua uske paas aata hoo'n*".[1417]

Baab 16: Irshad-e-Baari Ta'ala "Allah Ke Chehre Ke Siwa Har Cheez Halaak Hone Waali Hai"[1418] Ka Bayaan

[7406] Hazrat Jaabir bin Abdullah ﵁ se riwayat hai, unho'n ne kaha: Jab ye aayat naazil hui: Keh Deejiye! Allah Is Baat Par Qaadir Hai Ke Wo Tum Par Tumhare Oopar Se Koi Azaab Naazil Kare".[1419] To Nabi ﷺ ne farmaya: "*Main tere chehre ki panaah chaahta hoo'n*". Phir ye alfaaz naazil hue: "Ya Tumhare Paao'n ke Neeche Se (azaab) Aajaae".[1420] To Nabi ﷺ ne phir dua ki: "*Aye Allah! Main tere chehre ki panaah chaahta hoo'n*". Uske baad ye alfaaz naazil hue: "Ya Tumhe'n Firqa-bandi Mein Mubtalaa Kar De".[1421] To Nabi ﷺ ne farmaya: "*Ye (pehle dono'n ki nisbat) aasaan hai*".[1422]

Faaeda: Allah Ta'ala ke liye sifat "الوَجْه" saabit karne par salaf o saaleheen ka ijmaa hai. Is binaa par sifat-e-"الوجه" ko bila-tehreef[1423], bila-taateel [1424], bila-takeef[1425], aur bila-tamseel saabit karna zaroori hai aur isse muraad Allah Ta'ala ka haqiqi chehra hai. Jo us Zaat-e-Baari Ta'ala ke shayaan-e-shaan hai. Is sifat ko tasleem karna, us par imaan laana, goya Allah par imaan laana hai.[1426]

Baab 17: Irshad-e-Baari Ta'ala "Taake Teri Parwarish Meri Aankho'n Ke Saamne Ki Jaae"[1427], Yaane Teri Ghiza Waghaira Ka Ehtemaam Kiya Jaae. Nez Irshad-e-Baari Ta'ala: "Wo (Nuh ؑ ki) Kashti Hamari Aankho'n Ke Saamne Tair Rahi Thi"[1428] Ka Bayaan

[7407] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas dajjaal ka zikr kiya gaya to aap ne farmaya: "*Allah Ta'ala ki zaat-e-giraami tum par makhfi nahi, Allah Ta'ala kaana nahi*" …aur aap ne apne haath se apni aankh ki taraf ishaara farmaya… "*Aur bila-shubha maseeh dajjaal daaee'n aankh se kaana hoga, jaise uski aankh par ek (1) ubhra hua angoor ka daana ho*".[1429]

1413 T: (نَوِشْتَه) Likha hua, tehreer-shuda, dastawez [Rekhta]
1414 راجع: 3194
1415 T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [Rekhta]
1416 Sunan Ibne Majah: Az Zohod: H4295
1417 Dekhiye: 7505 7537
1418 Surah al Qasas: 88
1419 Surah al Anaam: 65
1420 Surah al Anaam: 65
1421 Surah al Anaam: 65
1422 راجع: 4628
1423 T: (تَحْرِيف) Alfaaz, harf, ya bayaan waghaira ka badal dena, kisi matan mein tabdeeli [Rekhta]
1424 T:
1425 T:
1426 Sharah Kitab ut Tauheed: V1 P280
1427 Surah Taha: 39
1428 Surah al Qamar: 14
1429 راجع: 3057

[7408] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne jitney bhi nabi bheje hain un sab ne apni qaum ko kaane kazzaab se zaroor khabardaar kiya hai. Wo (dajjaal) kaana hai, aur tumhara Rabb kaana nahi. Dajjaal ki dono aankho'n ke darmiyaan kaafir likha hua hoga*".[1430]

Faaeda: Dajjaal apne Rabb hone ka daawa karega, uske Rabb hone ki nafi ki gai hai. Uski alaamat ye hai ke wo ek (1) aankh se kaana hoga. Ye ek (1) aisi mehsoos alaamat hai, jisko awaam un naas bhi mehsoos kar sakte hain. Uske muqaable mein Allah Ta'ala ki Ruboobiyat bayaan ki gai hai ke uske shayaan-e-shaan be-aeb aankh hogi. Usey zaahir par mahmool karte hue mabni-bar-haqeeqat tasleem kiya jaaega. Jiski aur koi taaweel nahi ho sakti, aur na usey makhlooq se tashbeeh hi di jaa sakti hai. Is sifat ka inkaar karna kufr hai. Imam Bukhari ﷺ ne Rabbul Aalameen ki sifat-e-aen saabit karne ke liye do (2) aayaat aur do (2) ahadees pesh ki hain.

Baab 18: Irshad-e-Baari Ta'ala "Wo Allah Hi Hai Jo Paida Karne Waala, Sab Ka Mojid[1431] Aur Surate'n Ataa Karne Waala Hai"[1432] Ka Bayaan

[7409] Hazrat Abu Saeed Khudri ﷺ se riwayat hai ke unhe'n ghazwa-e-banu-mustaliq mein kuch laundiyaa'n bataur-e-ghanimat milee'n. Sahaba Ikram ne chaaha unse ham-bistari kare'n, lekin unhe'n hamal na thehre, is liye unho'n ne Nabi ﷺ se a'zl (العَزْلِ) ke mutaalliq dariyaaft kiya to aap ne farmaya: "*Agar tum a'zl nab hi karo to koi qabaahat nahi, kyou'nke Allah Ta'ala ne wo likh diya hai jo wo qiyaamat tak paida karne waala hai*".

Mujahid ne Qaza-ah (قَزَعَة) se bayaan kiya, unho'n ne kaha: Maine Hazrat Abu Saeed ﷺ se suna, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Koi bhi jaan jiska paida hona muqaddar hai, Allah usey zaroor paida karke rahega*".[1433]

Faaeda: A'zl ke maane hain: Sohbat ke waqt biwi ki sharm-gaah se baahar inzaal karna. Baaz haalaat mein iski ijaazat hai, lekin khaandaani mansooba-bandi ki tehreek ke liye isko bunyaad qaraar dena naree[1434] himaaqat hai, kyou'nke a'zl, biwi-khaawind ka ek (1) neeji[1435] muaamala hai. Rasool Allah ﷺ ne ise acchi nazar se nahi dekha, balke baaz auqaat ise khufiya taur par zinda-dargor karna qaraar diya hai. Imam Bukhari ﷺ ne is baat ko saabit kiya hai ke wo Allah akela hi Khaaliq, Mojid aur Tasweer-giri karne waala hai. Miya-biwi ko is mein zara bhar bhi ikhtiyaar nahi, balke Allah Ta'ala hi makhlooq paida karne ka faisla karne waala hai. Is mein logo'n ke chaahne ya na chaahne ka koi amal-dakhal nahi.

Baab 19: Irshad-e-Baari Ta'ala "Jise Maine Apne Dono Haatho'n Se Banaaya"[1436] Ka Bayaan

Faaeda Is aayat ko pesh karne se Imam Bukhari ﷺ ka maqsad ZBaari Ta'ala ke liye do (2) haatho'n ka isbaat hai aur ye zaahiri alfaaz ke etebaar se mabni-bar-haqeeqat hain. Unhe'n tashbeeh o tamseel aur takeef, o taaweel ke baghair tasleem karna hamaare liye zaroori hai.

[7410] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Qiyamat ke din tamaam ahle imaan ko ekattha kiya jaaega to wo kahe'nge: Kaash! Ham kisi ki sifaarish Allah ke huzoor le jaae'n, taake hame'n wo is haalat se aaraam de-de. Chunache wo sab mil kar Hazrat Aadam ﷺ ke paas aae'nge aur unse arz kare'nge: Aye Aadam! Aap logo'n ki haalat ko nahi dekhte, ke wo kis balaa mein giraftaar hain? Aap ko Allah Ta'ala ne apne haath se banaaya, phir farishto'n se sajda karaaya aur tamaam ashyaa ke naam aap ko sikhaae. Aap apne Rabb ke huzoor hamari sifaarish kare'n, taake wo hame'n is haalat se najaat de. Hazrat Aadam ﷺ kahe'nge: Main is mansab ke laayaq nahi hoo'n aur wo unke saamne is ghalati ka zikr kare'nge jo unse sarzad hui thi. Lekin tum Nuh ﷺ ke paas jaao. Wo Allah ki taraf se pehle rasool hain jinhe'n Allah Ta'ala ne ahle zameen ki taraf bheja tha*".

[1430] راجع: 7131

[1431] T: (مُوجِد) Ejaad karne waala, banaane waala, pehli baar paida karne waala [Rekhta]

[1432] Surah al Hashr: 24

[1433] راجع: 2229

[1434] T: (نری) Khaali faqat, mahez, khaalis, sirf [Rekhta]

[1435] T: (نِجی) Apna, zaati, gharelu, private, khaas, ahem [Rekhta]

[1436] Surah Saad: 75

"Phir sab log Hazrat Nuh ﷺ ke paas aae'nge to wo bhi yehi jawaab de'nge ke maine is qaabil nahi hoo'n aur wo apni us ghalati ko yaad kare'nge jo unse sarzad hui thi. Wo kahe'nge: Tum Ibrahim Khaleel-ur-Rahman ke paas jaao. Chunache wo sab Hazrat Ibrahim ﷺ ke paas aae'nge to wo bhi farmae'nge: Main is laayaq nahi hoo'n aur apni wo khataae'n yaad kare'nge jo unse sarzad hui thee'n. Haa'n tum Hazrat Moosa ﷺ ke paas jaao. Wo Allah ke bande hain, unhe'n Allah Ta'ala ne tauraat di aur bila-waasta unse kalaam kiya".

"*Ye sun kar wo sab Hazrat Moosa ﷺ ke paas aae'nge to wo bhi kahe'nge: Main is laayaq nahi hoo'n aur apni us khataa ko yaad kare'nge jo unse duniya mein sarzad hui thi. Haa'n, tum Hazrat Isa ﷺ ke paas jaao. Wo Allah ke bande, uske Rasool, uska hukum aur khaas rooh hain. Chunache wo sab log Hazrat Isa ﷺ ke paas aae'nge to wo bhi yehi kahe'nge ke main is qaabil nahi hoo'n, lekin tum sab Hazrat Muhammad ﷺ ke paas jaao. Wo Allah ke aise bande hain jin ki agli-pichli sab khataae'n Allah Ta'ala ne moaaf kar di hain*".

Aap ﷺ ne farmaya: "*Phir wo sab log mere paas aae'nge, main chal padu'nga aur Allah ke huzoor haazir hone ki ijaazat maangu'nga, to mujhe ijaazat di jaaegi. Apne Rabb ko dekhte hi main sajde mein gir jaau'nga aur jab tak usey manzoor hoga wo mujhe sajde hi mein pada rehne de ga. Uske baad irshad hoga: Aye Muhammad! Apna sar uthaao, tum jo kahoge usey suna jaaega, jo sawaal karoge tumhe'n diya jaaega, aur jo sifaarish karoge usey qubool kiya jaaega. Main us waqt Allah Ta'ala ki aisi taareef karu'nga jo Allah Ta'ala mujhe sikhaaega, phir sifaarish karu'nga to mere liye makhsooss logo'n ki hadd muqarrar ki jaaegi. Main unhe'n jannat mein le jaau'nga, phir laut kar apne Rabb ke huzoor aau'nga. Usey dekhte hi sajde mein gir jaau'nga. Jab tak Allah Ta'ala chaahega mujhe sajde mein pada rehne de ga. Uske baad mujhe kaha jaaega: Aye Muhammad! Apna sar uthaao. Tum jo kahoge usey suna jaaega, jo sawaal karoge wo poora kiya jaaega aur jo sifaarish karoge usey qubool kiya jaaega*".

"*Phir main apne Rabb ki aisi taareefe'n karu'nga jo us waqt wo mujhe ilhaam karega, uske baad main sifaarish karu'nga to mere liye ek (1) hadd muqarrar kar di jaaegi. Main unhe'n bahisht mein le jaau'nga, phir laut kar apne Rabb ke paas haazir hu'nga, to usey dekhte hi sajde mein gir jaau'nga, jab tak Allah chaahega mujhe sajde mein pada rehne de ga. Phir kaha jaaega: Aye Muhammad! Apna sar uthaao, tum jo kahoge suna jaaega, jo sawaal karoge poora kiya jaaega aur jo sifaarish karoge qubool ki jaaegi. Main apne Rabb ki aisi taareefe'n karu'nga jo us waqt wo mujhe ilhaam karega. Uske baad main sifaarish karu'nga to mere liye hadd muqarrar kardi jaaegi. Main unhe'n jannat mein le jaau'nga, phir laut kar aau'nga to arz karu'nga: Aye mere Rabb! Ab dozkah mein wohi log baaqi reh gae hain jinhe'n quran ne rok rakha hai aur un par jahannum mein hamesha ke liye thehraana waajib ho chuka hai*".

Nabi ﷺ ne farmaya: "*Aakhir-kaar dozakh se wo log bhi nikaal liye jaae'nge jinho'n ne "لَا إِلٰهَ إِلَّا اللّٰهُ" padha hoga aur unke dil mein ek (1) jau ke baraabar imaan hoga. Phir wo log bhi nikaal liye jaae'nge jinho'n ne duniya mein "لَا إِلٰهَ إِلَّا اللّٰهُ" padha hoga aur unke dil mein gandum ke daane ke baraabar imaan hoga. Bil-aakhir wo log bhi nikaal liye jaae'nge jinho'n ne "لَا إِلٰهَ إِلَّا اللّٰهُ" padha hoga aur unke dilo'n mein zarra baraabar imaan hoga*".[1437]

[7411] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah ka haath bhara hua hai. Raat aur din ka kharch karna usey kam nahi karta*".

Aur farmaya: "*Kya tum ne dekha ke aasmaan aur zameen ki paidaaish se ab tak wo kitna kharch kar chuka hai? Lekin us (sakhaawat) ne jo kuch uske haath mein hai usey kam nahi kiya*".

Nez aap ne farmaya: "*Us ka arsh paani par tha. Uske doosre haath mein taraazu hai jise wo neeche aur oopar karta rehta hai. (kisi ko past kar deta hai kisi ko baulan)*".[1438]

[7412] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qiyaamat ke din Allah Ta'ala zameen ko apni mutthi mein le ga, jabke aasmaan uske daae'n haath mein ho'nge, phir kahega: main hi baadshah hoo'n*".

[1437] راجع: 44

[1438] راجع: 4684

Ye hadees Saeed ne Imam Maalik se bayaan ki hai.

[7413] Umar bin Hamza ne kaha: Maine Hazrat Saalim se suna, unho'n ne kaha: Maine Hazrat Abdullah bin Umar se suna, unho'n ne Nabi se yehi hadees bayaan ki.

Aur Hazrat Abu Huraira se riwayat hai, unho'n ne kaha ke Rasool Allah ne farmaya: "*Allah Ta'ala (qiyamat ke din zameen ko apni mutthi mein le le ga*".[1439]

[7414] Hazrat Abdullah bin Masood se riwayat hai ke ek (1) yahoodi Nabi ke paas aaya aur kehne laga: Aye Muhammad! Yaqeenan Allah Ta'ala aasmano ko ek (1) ungli par rok le ga, tamaam zameeno'n ko doosri ungli par, pahaado'n ko ek (1) ungli par, darakhto'n ko ek (1) ungli par aur deegar makhluqaat ko ek (1) ungli par rakhega. Phir farmaega: Main baadshah hoo'n. Rasool Allah ye sun kar has-pade, yahaa'n tak ke aap ki daadhe'n dikhaai dene lagee'n. Phir aap ne ye aayat padhi: "Unho'n Ne Allah Ki Qadar Nahi Ki Jis Tarah Uski Qadar Karne Ka Haq Tha".[1440]

Hazrat Abdullah bin Masood ne farmaya: Rasool Allah yahoodi ki baat par taajjub karte hue uski tasdeeq karte hue has-pade the.[1441]

[7415] Hazrat Abdullah bin Masood hi se riwayat hai, unho'n ne kaha: Ahle kitaab mein se ek (1) shakhs Nabi ke paas aaya aur kehne laga: Abul Qaasim! Allah Ta'ala tamaam aasmaano'n ko ek (1) ungli par rakhega, tamaam zameeno'n ko ek (1) ungli par, darakht uar geeli mitti ek (1) ungli par aur deegar tamaam makhluqaat ko ek (1) ungli par rakhega. Phir farmaega: Main baadshah hoo'n, main baadshah hoo'n. Hazrat Abdullah bin Masood farmate hain: Maine Nabi ko dekha ke aa phans diye, hatta ke aap ki daadhe'n zaahi ho gaee'n. Phir aap ne ye aayat padhi: "Unho'n Ne Allah Ki Qadar Karne Ka Haq Adaa Nahi Kiya"[1442].[1443]

Faaeda: Mazkoora unwaan aur pesh-karda ahadees se Imam Bukhari ka maqsood ye hai ke Allah Ta'ala ke do (2) haath mein aur haatho'n ki ungliyaa'n hain, jin ki saraahat in ahadees mein hai. Aafiyat isi mein hai ke ham tasleem o raza[1444] par amal karte hue in nusoos ke zaahiri mafhoom ke mutaabiq aqida rakhe'n ke Allah Ta'ala ke do (2) haqiqi haath hain jo uske shayaan-e-shaan hain. Wo apne un haatho'n ki ungliyo'n par qiyaamat ke din zameen o aasmaan aur deegar makhluqaat rakh kar unhe'n jhatka de kar apni baadshahat ka elaan karega.

Baab 20: Nabi Ke Irshad-e-Giraami "Allah Ta'ala Se Ziyaada Ghairat-mand Koi Shakhs Nahi" Ka Bayaan

[7416] Hazrat Mugheera bin Shu'ba se riwayat hai, unho'n ne bayaan kiya ke Hazrat Saad bin Ubadah ne kaha: Agar main kisi shakhs ko apni biwi ke hamraah dekhu'n to seedhi talwaar se usey qatl kar du'n. Rasool Allah ko un jazbaat ki ittela mili to aap ne farmaya: "*Tum Saad ki ghairat par izhaar-e-taajjub karte ho? Allah ki qasam! Yaqeenan main unse ziyaada ghairamand hoo'n aur Allah Ta'ala mujh se ziyaada ghairat-mand hai. Allah Ta'ala ne ghairat hi ki wajah se be-hayaai ki zaahir aur posheeda baato'n par haraam qaraar diya hai. Kisi shakhs ko Allah Ta'ala se ziyaada uzr-khwahi*[1445] *mehboob nahi. Is liye usne khush-khabri sunaane waale aur daraane waale apne rasool bheje hain. Nez kisi ko Allah Ta'ala se ziyaada madah o sana mehboob nahi. Isi wajah se Allah ne jannat ka waada kiya hai (taake log uski taareef karke usey haasil kare'n)*".[1446]

(Raawi-e-hadees) Obaidullah bin Amr ne Abdul Malik ke hawaale se ye alfaaz bayaan kiye hain: "*Allah se ziyaada ghairat-mand koi shakhs nahi*".

[1439] راجع: 4812

[1440] Surah az Zumar: 67

[1441] راجع: 4811

[1442] Surah az Zumar: 67

[1443] راجع: 4811

[1444] T: (رَضا) Apne aap ko khuda ke hawaale karna, us ki raza par raazi hona [Rekhta]

[1445] T: (عُذْر خواہی) Moaafi talab karna, nez tauba, maazarat chaahna [Rekhta]

[1446] راجع: 6846

Baab 21: Irshad-e-Baari Ta'ala "Aap (unse) Kahe'n Ke Kaunsi Cheez Shahaadat Ke Etebaar Se Sab Se Badi Hai? Aap Khud hi Keh De'n Ke Allah Ta'ala"[1447] Ka Bayaan

Is aayat-e-karima mein Allah Ta'ala ne apni zaat-e-paak ko shae[1448] se taabeer kiya hai aur Nabi ﷺ ne Quran-e-Kareem ko shae kaha hai, jabke Quran-e-Kareem Allah ki sifaat mein se ek (1) sifat hai. Irshad-e-Baari Ta'ala hai: "Allah Ki Zaat Ke Siwa Har Shae Fana Hone Waali Hai".[1449]

[7417] Hazrat Sahal bin Saad ؓ se riwayat hai ke Nabi ﷺ ne ek (1) aadmi se farmaya tha: "*Kya tere paas quran se koi shae hai?*" Usne kaha: Haa'n, falaa'n-falaa'n surah yaad hai aur usne un surah ke naam bhi liye.[1450]

Faaeda: Imam Bukhari ؒ ne apne daawa ke isbaat mein do (2) aayaat aur ek (1) hadees pesh ki hai. Pehli aayat-e-karima mein Allah Ta'ala ne khud apni zaat-e-karima ko shae kaha hai. Isse muraad apne wujood ko saabit karna aur adm ki nafi karna hai. Isi tarah Allah Ta'ala ki har sifat ko shae kaha jaa sakta hai ke wo maujood hai.

Baab 22: Irshad-e-Baari Ta'ala "Uska Arsh Paani Par Tha"[1451] "Aur Wo Arsh-e-Azeem Ka Rabb Hai"[1452] Ka Bayaan

Abu Aaliya ne kaha: "اَسْتَوَىٰ إِلَى الْسَّمَاءِ"[1453] ka mafhoom ye hai ke wo aasmaan ki taraf buland hua aur "فَسَوَّىٰ" ke maane hain: Usne paida kiya.

Mujahid ne kaha: "اَسْتَوَىٰ عَلَى الْعَرْشِ"[1454] ke maane hain: Wo arsh par buland hua.

Hazrat Ibne Abbas ؓ ne farmaya: "ذُوْ الْعَرْشِ الْمَجِيْدُ"[1455] mein "الْمَجِيْدُ" ke maane hain: Kareem. Aur "اَلْوَدُوْدُ"[1456] ke maane hain: Habeeb, jaise "حَمِيْدٌ مَجِيْدٌ" kaha jaata hai, goya "مَجِيْدٌ", "مَاجِدٍ" se hai, aur "حَمِيْدٌ" ba-maane "مَحْمُوْدٌ", " حَمِدَse hai.

[7418] Hazrat Imran bin Hussain ؓ se riwayat hai, unho'n ne farmaya: Main ek (1) martaba Nabi ﷺ ke paas tha ke itne mein aap ke paas qabila-e-banu tamim ke chand log aae. Aap ﷺ ne (un se) farmaya: "*Aye banu tamim! Tum basharat qubool karo*". Unho'n ne kaha: Aap ne hame'n basharat to di hai, kuch (duniya ka) maal bhi de'n. Phir aap ke paas yemen ke kuch log aae to aap ne farmaya: "*Aye ahle yemen! Tum khush-khabri qubool karo, banu tamm ne usey qubool nahi kiya*". Unho'n ne kaha: Ham ne usey qubool kiya. Ham to aap ke paas is gharz se aae hain ke deen ke mutaalliq samajh-boojh haasil kare'n aur aap se is duniya ke aaghaaz ke mutaalliq pooche'n ke uski ibteda kaise hui? Aap ﷺ ne farmaya: "*Allah Azzawajal tha aur kuch nahi tha, albatta Allah ka arsh paani par tha, phir us ne zameen o aasmaan ko paida kiya aur lau-e-mahfooz mein har cheez likh di*".

Hazrat Imran ؓ kehte hain: Itne mein ek (1) aadmi ne aakar mujh se kaha: Aye Imran! Apni oontni ki khabar lo wo bhaag gai hai. Main uski talaash mein nikla. Maine dekha ke mere aur uske darmiyan saraab[1457] haael hai. Allah ke Qasam! Ab main chaahta hoo'n ke agar oontni jaati thi to chali jaati magar main aap ki majlis se na utha hota.[1458]

[7419] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ka daayaa'n haath bhara hua hai, us mein kharch karna kisi qism ki kami nahi laata. Wo din raat sakhaawat karta rehta hai. Tumhe'n kya maaloom ke jab se zameen o aasmaan ko usne paida kiya hai, kitna kharch kar diya hai? Is sakhawat ne us mein kami nahi ki jo uske daae'n haath mein hai, uska arsh paani par tha. Uske doosre haath mein faiz ya qabz hai jise o ooncha aur neecha karta rehta hai*".[1459]

[1447] Surah al Anaam: 19
[1448] T: (شَے) Wujood, cheez [Rekhta]
[1449] Surah al Qasas: 88
[1450] راجع: 2310
[1451] Surah Hud: 7
[1452] Surah at Tauba: 129
[1453] Surah Fussilat: 11
[1454] Surah A'raaf: 54
[1455] Surah al Burooj: 15
[1456] Surah al Burooj: 14
[1457] T: (سَراب) Wo reit ya tarcoal jis par dhoop mein door se paani ka dhoka hota hai, fareb, dhoka [Rekhta]
[1458] راجع: 3190
[1459] راجع: 4684

[7420] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Hazrat Zaid bin Haaritha ﷺ (apni biwi ki) shikaayat karte hue aae to Nabi ﷺ ne farmaya: "*Allah se daro aur apni biwi ko apne paas hi rakho*". Hazrat Anas ﷺ ne farmaya: Agar Rasool Allah ﷺ koi baat (logo'n se) chupaane waale hote to usey zaroor chupaate. (Raawi-e-hadees kehte hain:) Ummul Momineen Hazrat Zainab bint-e-Jahash ﷺ Nabi ﷺ ki deegar azwaaj-e-mutahharaat ko bataur-e-fakhr kaha karti thee'n: Tumhare nikah tumhare ghar waalo'n ne kiye hain jabke meri shaadi Allah Ta'ala ne saato'n aasmaano'n ke oopar se ki hai.

Hazrat Saabit kehte hain ke aayat "وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ" "Aur Aap Apne Dil Mein Jo Baat Chupa Rahe The Allah Ta'ala Usey Zaahir Karne Waala Tha Aur Aap Logo'n Se Dar Rahe The".[1460] Hazrat Zainab aur Hazrat Zaid bin Haaris ﷺ ke mutaaliq naazil hui thi.[1461]

[7421] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya: Aayat-e-Hijaab Ummul Momineen Hazrat Zainab bint Jahash ﷺ ke mutaalliq naazil hui. Aap ﷺ ne us din walime mein roti aur gosht se daawat farmaai. Hazrat Zainab ﷺ tamaam azwaaj-e-mutahharaat par fakhr kiya karti thee'n aur farmati thee'n: Bil-shubha mera nikah Allah Ta'ala ne aasmaan par kiya hai.[1462]

Faaeda: Imam Bukhari ﷺ ne ye hadees uloo[1463] Zaat-e-Baari Ta'ala ke liye suboot ke liye pesh ki hai ke Rabbul Izzat aasmaano'n ke oopar hai,jaisa ke Hazrat Zainab ﷺ ne saraahat ki hai ke mera nikah Allah Ta'ala ne saatho'n aasmaano'n ke oopar kiya hai.

[7422] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jab Allah Ta'ala ne makhlooq paida Karli to apne arsh ke oopar apne paas likh diya: Beshak meri rahmat mere ghusse se sabqat le gai hai*".

[7423] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jo shakhs Allah aur uske Rasool par imaan laaya, namaz qaaem ki aur ramzan ke roze rakhe to Allah ke zimme hai ke usey jannat mein daakhil kare, khwah wo Allah ke zimme hai ke usey jannat mein daakhil kare, khwah wo Allah ki raah mein hijrat kare ya usi zameen mein muqeem rahe jaha'n wo paida hua tha*". Sahaba Ikram ne kaha: Allah ke Rasool ﷺ! Kya ham logo'n ko usse muttala na kare'n? Aap ﷺ ne farmaya: "*Jannat mein sau (100) darje hain jo Allah Ta'ala ne apne raaste mein jihaad karne waalo'n ke liye taiyyaar kiye hain. Har do (2) darjo'n ke darmiyan itna faasla hai jitna aasmaan aur zameen ke darmiyan hai, is liye jab tum Allah Ta'ala se sawaal karo to jannat-e-firdaus ka sawaal kiya karo kyou'nke ye jannat ka aala aur buland-tareen darja hai aur uske oopar Rahman ka arsh hai aur usi se jannat ki nehre'n phoot-ti hain*".[1464]

[7424] Hazrat Abu Zar ﷺ se riwayat hai ke main (ek (1) martaba) masjid mein daakhil hua to Rasool Allah ﷺ wahaa'n tashreef farma the. Jab sooraj ghuroob hua to aap ne farmaya: "*Aye Abu Zar! Kya tumhe'n maaloom hai ke ye (sooraj) kaha'n jaata hai?*" Mein ne kaha: Allah aur uske Rasool hi behtar jaante hain. Aap ne farmaya: "*Ye jaata hai aur sajde ki ijaazat chaahta hai, phir usey ijaazat di jaati hai. Goya (ek (1) waqt aaega ke) usey kaha jaaega: Waapas wahaa'n jaao jaha'n se aae ho, to wo maghrib ki taraf se tuloo hoga. Phir Aap ﷺ ne ye aayat tilaawat farmaai: Ye iski guzar-gaah hai*". Hazrat Abdullah bin Masood ﷺ ki qirat isi tarah hai.[1465]

Faaeda: Ek (1) riwayat mein hai ke sooraj jaata hai aur arsh ke neeche sajda karta hai, phir ijaazat talab karta hai to usey tuloo hone ki ijaazat di jaati hai, qareeb hai ke wo sajda kare, lekin uska sajda qubool na kiya jaae, aur wo tuloo ki ijaazat maange to usey ijaazat na di jaae aur usey kaha jaae: Jaha'n se aae ho wahaa'n waapas chale jaao. Is waqt

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[1460] Surah Ahzab: 37

[1461] راجع: 4787

[1462] راجع: 4791

[1463] T: (عُلُو) Bulandi, azmat, rifat, bartari [Rekhta]

[1464] راجع: 2790

[1465] راجع: 3199

o maghrib ki taraf se tuloo hoga. Ye Allah Ta'ala Ka irshad hai: "Aur Sooraj Apni Muqarrara Guzargah Par Chal Raha Hai, Yehi Zabardast Aleem Hasti Ka Muqarrar-karda Andaaza Hai".[1466]

[7425] Hazrat Zaid bin Saabit ؓ se riwayat hai, unho'n ne kaha: Hazrat Abu Bakar ؓ ne meri taraf paighaam bheja, phir maine quran jamaa karne ke liye iski talaash shuru ki to Surah Tauba ki aakhri aayaat Abu Khuzaima Ansari ؓ ke paas paae'n. Ye aayaat mujhe kisi doosre ke paas nahi mili thee'n. Wo aayaat ye thee'n: " لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ"[1467] Surah Baraa-at[1468] ke aakhir tak.[1469]

Ek-doosri riwayat Yunus se marwi hai, wo bhi unhi alfaaz se hai.

[7426] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ pareshaani ke waqt ye dua padha karte the: "*Allah ke siwa koi maabood-e-bar-haq nahi, wo sab kuch jaanne waala bada burdbaar hai, uske siwa koi maabood-e-bar-haq nahi. Wo arsh-e-azeem ka maalik hai. Allah ke siwa koi maabood bar-haq nahi jo aasmaano'n ka maalik, zameen ka Rabb aur arsh-e-kareem ka maalik hai*".[1470]

[7427] Hazrat Abu Saeed Khudri ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke Nabi ﷺ ne farmaya: "*Qiyamat ke din sab log behosh or behosh ho jaae'nge*". (Sab se pehle main hosh mein aau'nga) Main Moosa ؑ ko dekhu'nga ke wo arsh ka paaya pakde hue khade ho'nge.[1471]

[7428] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Qiyamat ke din mein sab se pehle uthne waala hu'nga to dekhu'nga ke Moosa ؑ arsh ka paaya thaame hue hain*".[1472]

Baab 23: Irshad-e-Baari Ta'ala "Usi Ki Taraf Rooh Aur Farishte Chadhte Hain"[1473] Aur Farmaan-e-Ilaahi: "Paakiza Kalimaat Usi Ki Taraf Chadhte Hain"[1474] Ka Bayaan

Abu Jamrah ne Hazrat Ibne Abbas ؓ se riwayat karte hue kaha: Hazrat Abu Zar ؓ ko Nabi ﷺ ke mab-oos hone ki khabar mili to unho'n ne apne bhai se kaha: Jaao us aadmi ki khabar laao jo kehta hai ke uske paas aasmaan se khabre'n aati hain.

Imam Mujahid ne kaha: "وَٱلْعَمَلُ ٱلصَّالِحُ"[1475] Nek aamaal, paakiza kalimaat ko utha lete hain. Kaha jaata hai ke " ذِىْ ٱلْمَعَارِجِ"[1476] se muraad farishte hain jo Allah Ta'ala ki taraf chadhte hain.

Faaeda: Is hadees mein saraahat hai ke Allah Ta'ala aasmaano'n ke oopar hai. Wahaa'n se wahee ki khabare'n Rasool Allah ﷺ ke paas aati thee'n. Use maaloom hota hai ke Allah Ta'ala ke mutaalliq Rasool Allah ﷺ ki taaleem aur Sahaba Ikram ؓ ka aqida oopar hone hi ka tha.

[7429] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Raat aur Din ke farishte tumhare paas baari-baari aate hain aur asr o fajr ki namazo'n mein jamaa hote hain. Phir jin farishto'n ne tumhare paas raat guzaari hoti hai wo oopar chadhte hain to Allah Ta'ala unse poochta hai, halaa'nke usey tumhari khoob khabar hoti hai. Wo poochta hai: Tum ne mere bando'n ko kis haalat mein choda hai? Wo jawaab dete hain: Jab ham ne unhe'n choda to wo namaz padh rahe the aur jab ham unke paas gae to bhi wo namaz padh rahe the*".[1477]

Faaeda: Zaat-e-Baari Ta'ala ke uloo[1478] ki do (2) aqsaam hain: ✿ Uloo-e-Zaat (علو ذات) ✿ Uloo-e-Sifaat (علو صفات). Uloo-e-Zaat ka matlab ye hai ke Allah Ta'ala har cheez ke oopar hai. Koi cheez bhi uske oopar to kajaa uske baraabar

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[1466] Surah Yaseen: 38; Saheeh Bukhari: Bidaa al Khalq: H3199
[1467] Surah Tauba: 128
[1468] T: Surah Tauba
[1469] راجع: 2807
[1470] راجع: 6345
[1471] راجع: 2412
[1472] راجع: 2411
[1473] Surah al Ma-aa'rij: 4
[1474] Surah al Faatir: 10
[1475] Surah al Faatir: 10
[1476] Surah al Ma-aa'rij: 3
[1477] راجع: 555
[1478] T: (عُلُو) Bulandi, azmat, rifat, bartari [Rekhta]

bhi nahi ho sakti. Uloo-e-Sifaat ka matlab ye hai ke uski tamaam sifaat buland-paaya hain. Irshad-e-Baari Ta'ala hai: "Allah Ta'ala Ke Liye Buland Misaal Hai".[1479]

[7430] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis ne apni paakiza kamaai se ek (1) khajoor ke baraabar sadqa kiya, jabke Allah Ta'ala tak paakiza khairaat hi pohonchti hai. Allah Ta'ala usey apne daae'n haath se qubool karta hai. Phir wo usey sadqa karne waale ke liye is tarah badhaata hai jaise tum mein se koi apni ghodi ke bacche ki parwarsih karta hai, yahaa'n tak ke wo khajor pahaad ke baraabar ho jaati hai*".

Ye hadees Warqa ne Abdullah bin Dinar se, unho'n ne Saeed bin Yasaar se, unho'n ne Hazrat Abu Huraira ﵁ se, unho'n ne Nabi ﷺ se bayaan ki hai: "*Allah Ta'ala ki taraf wohi khairaat chadhti hai jo halaal kamaai se ho*".[1480]

[7431] Hazrat Ibne Abbas ﵄ se riwayat hai ke Allah ke Nabi ﷺ museebat aur pareshaani ke waqt darj-e-zel kalimaat ke saath dua farmaya karte the: "*Allah Ta'ala ke siwa koi maabood-e-bar-haq nahi, wohi saaheb-e-azmat aur burdbaar hai. Allah ke siwa koi maabood-e-bar-haq nahi, wohi arsh-e-azeem ka maalik hai, Allah ke siwa koi maabood-e-bar-haq nahi. Wohi aasmaano'n aur arsh-e-kareem ka maalik hai*".[1481]

[7432] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, unho'n ne kaha: Nabi ﷺ ko kuch sona bheja gaya, to aap ne wo chaar (4) aadmiyo'n mein taqseem kar diya.

Ek-doosri sanad se Hazrat Abu Saeed Khudri bayaan karte hain ke Hazrat Ali ﵁ jab yemen mein the, to unho'n ne Nabi ﷺ ko kuch sona bheja jo mitti se judaa na tha. Aap ﷺ ne usey Aqra bin Haabis Hanzali Mujaashie' (أَقْرَعِ بْنِ حَابِسٍ الْحَنْظَالِيِّ مُجَاشِعٍ), Uyayna bin Badr Fazaari, Alqama bin Ulaasa Aamiri Kilaabi (عَلْقَمَةَ بْنِ عُلَاثَةَ الْعَامِرِيِّ) aur Banu Nabhaan ke Zaid al Khail Taai ke darmiyan taqseem kar diya. Is par quraish aur ansaar ko ghussa aaya to unho'n ne kaha: Aap ﷺ ruoosaa-e-najd ko to maal dete hain aur hame'n nazar-andaaz karte hain? Aap ﷺ ne (ye sun kar) farmaya: "*Main un ki taaleef-e-qalb*[1482] *karta hoo'n*". Is dauraan mein ek (1) aadmi aaya jiski dono aankhe'n andar dhansi huee'n, peshaani ubhri hui, daadhi ghani, dono rukhsaar phoole hue aur sar munda hua tha. Usne kaha: Ya Muhammad! Allah se dar. Nabi ﷺ ne farmaya: "*Jab maine hi uski naa-farmaani ki to uski itaa-at kaun karega? Usne to mujhe ahle zameen ke liye ameen bana kar bheja hai, lekin tum mujhe ameen nahi samajhte?*" Phir haazireen mein se ek (1) shakhs ne usey qatl karne ki ijaazat talab ki …mera khayaal hai wo Hazrat Khalid bin Waleed ﵁ the… To Nabi ﷺ ne unhe'n manaa kar diya. Phir jab wo peeth pher kar jaane laga to Nabi ﷺ ne farmaya: "*Yaqeenan is shakhs ki nasl se aise log paida ho'nge jo quran padhe'nge jabke wo unke halaq se neeche nahi utrega. Wo islaam se is tarah nikal jaae'nge jaise teer shikaar se paar ho jaata hai. Wo ahle islaam ko qatl kare'nge aur buth-parasto'n ko chod e'nge. Agar maine unka daur paaya to zaroor unhe'n qaum-e-aad ki tarah qatl karu'nga*".[1483]

[7433] Hazrat Abu Zar ﵁ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se (Allah Ta'ala ke) is farmaan ke mutaalliq sawaal kiya: "Aur Sooraj Apni Muqarrara Guzar-gaah Par Chal Raha Hai".[1484] Aap ﷺ ne farmaya: "*Uski guzar-gaah arsh ke neeche hai*".[1485]

Baab 24: Irshad-e-Baari Ta'ala "Us Din Kai Chehre Tar-o-taaza Ho'nge, Apne Rabb Ki Taraf Dekhte Ho'nge"[1486] Ka Bayaan

Wazaahat: Imam Bukhari ﵀ ne sifaat ke mutaalliq chautha (4th) masla saabit karne ke liye ye unwaan qaaem kiya hai. Wo masla ahle imaan ke liye qiyaamat ke din Rooyat-e-Baari Ta'ala hai. Salaf o Saaleheen ka is amr par ittefaaq hai ke aakhirat mein Allah Ta'ala ka deedaar sirf ahle imaan ko naseeb hoga, jabke kuffaar is saadat se mehroom ho'nge.

[1479] Surah an Nahl: 60

[1480] راجع: 1410

[1481] راجع: 6345

[1482] T: (تالِيفِ قَلْب) Dilo'n ko apnaane aur maael karne ka amal, dil moh lene ka kaam [Rekhta]

[1483] راجع: 3344

[1484] Surah Yaseen: 38

[1485] راجع: 3199

[1486] Surah al Qiyaamah: 22-23

[7434] Hazrat Jarir ؓ se riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ki khidmat mein baithe hue the ke achaanak aap ne chaudhwee'n raat ke chaand ki taraf nazar uthaai aur farmaya: "*Tum log apne Rabb ko is tarah dekhoge jaise is chaand ko dekh rahe ho. Tumhe'n uske dekhne mein koi dhakkam-pel ya mashaqqat nahi hogi. Agar tum taaqat rakhte ho ke sooraj tuloo hone se pehle aur sooraj ghuroob hone se pehle namazo'n mein susti na karo to aisa kar lo*".[1487]

[7435] Hazrat Jariri bin Abdullah ؓ hi se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Beshak tum apne Rabb ko saaf-saaf elaaniya khuli aankh se zaroor dekhoge*".[1488]

[7436] Hazrat Jarir ؓ se ek (1) aur riwayat hai, unho'n ne kaha: Rasool Allah ﷺ chaudhwee'n ki raat hamaare yahaa'n tashreef laae aur farmaya: "*Tum qiyaamat ke din apne parwardigaar ko is tarah dekhoge jaise tum chaand ko dekh rahe ho, uske dekhne mein tumhe'n koi muzaahamat[1489] o rukaawat na hogi auar na koi mashaqqat hi uthaana padegi*".[1490]

[7437] Hazrat Abu Huraira ؓ se riwayat hai, logo'n ne poocha: Allah ke Rasool ﷺ! Kya ham qiyamat ke din apne Rabb ko dekhe'nge? To Rasool Allah ﷺ ne farmaya: "*Kya tumhe'n chaudhwee'n raat ka chaand dekhne mein koi diqqat mehsoos hoti hai?*" Logo'n ne kaha: Nahi Allah ke Rasool ﷺ! Phir aap ne poocha: "*Jab baadal na ho'n to tumhe'n sooraj dekhne mein koi dushwaari hoti hai?*" Logo'n ne kaha: Nahi Allah ke Rasool ﷺ! Aap ﷺ ne farmaya: "*Yaqeenan tum isi tarah apne Rabb ko dekhoge. Qiyaamat ke din Allah Ta'ala sab logo'n ko ekattha karega aur farmaega:* Jo Koi Jis Ki Ibaadat Karta Hai Wo Uske Peeche Lag Jaae. *Chunaache jo log sooraj ki ibaadat karte the wo sooraj ke peeche ho jaae'nge aur chaand ki pooja karne waale chaand ke peeche lag jaae'nge. Nez, jo butho'n ki ibaadat karte hain wo butho'n ke peeche lag jaae'nge. Phir ye ummat baaqi reh jaaegi. Is mein sifaarish karne waale ya nifaaq rakhen waale bhi ho'nge …*(raawi-e-hadees) Ibrahim ko (alfaaz bayaan karne mein) shak hua hai… *Phir Allah Ta'ala unke paas aaega aur farmaega: Main tumhara Rabb hoo'n. Wo kahe'nge: Ham yahee'n rahe'nge yahaa'n tak ke hamaara Rabb hamaare paas aajaae. Jab hamaara Rabb aajaaega to ham usey pehchaan le'nge*".

"*Phir Allah Ta'ala unke paas us soorat mein aaega jise wo pehchaante ho'nge aur farmaega: Main tumhara Rabb hoo'n. Wo iqraar kare'nge ke haa'n tu hamaara Rabb hai. Phir wo uske peeche ho jaae'nge. Uske baad dozakh ki pusht par pul-siraat nasb kar diya jaaega to main aur meri ummat us par sab se pehle guzre'nge. Us din Ambiya* ؑ *ke alaawa koi shakhs guftagu karne ki himmat nahi rakhega. Us roz rasoolo'n ki zabaan par hoga: Aye Allah! Salaamti se rakh. Aye Allah! Salaamti se rakh. Dozakh mein sa'daan* (سَعْدَان) *ke kaano'n ki tarah aankde ho'nge. Kya tum ne sa'daan darakht dekha hai?*" Logo'n ne kaha: Haa'n, Allah ke Rasool ﷺ! Aap ne farmaya: "*Wo aankde sa'daan ke kaanto'n ki tarah ho'nge, albatta unki lambaai, chaudaai aur motaai ko Allah Ta'ala ke siwa aur koi nahi jaanta. Wo logo'n ko unke aamaal ke mutaabiq uchak le'nge. Un mein se kuch tabaah hone waale ho'nge ya apne aamaal se jakde hue ho'nge aur kuch aise ho'nge jo tukde-tudke ho jaae'nge ya unhe'n badla diya jaaega ya is tarah ke alfaaz zikr kiya*".

"*Phir Allah Ta'ala tajalli farmaega, hatta ke jab logo'n ke darmiyan faisla karke faarigh hoga aur ahle jahannum mein se kisi ko apni rahmat se baahar nikaalna chaahega to farishto'n ko hukum de ga ke jo log Allah ke saath kisi ko shareek nahi thehraate the, unhe'n dozakh se baahar nikaal lo. Ye wo log ho'nge jin par Allah Ta'ala apna rahem o karam karna chaahega aur unho'n ne "لَا إِلٰهَ إِلَّا اللّٰهُ" ka iqraar kiya hoga. Wo (fairshte) aise logo'n ko sajdo'n ke nishanaat se pehchaan le'nge. Dozakh, sajdo'n ke nishanaat ke alaawa Ibne Aadam ke har a'zoo (عُضْو) ko jalaa kar bhasm kar degi. Kyou'nke Allah Ta'ala ne dozakh par haraam kiya hai ke sajdo'n ke nishanaat ko jalaae, chunache ye log dozakh se is haal mein nikaale jaae'nge ke wo jal-bhun chuke ho'nge. Phir un par aab-e-hayaat daala jaaega. Wo uske neeche se is tarah nikle'nge jaise daana sailaab ke khas-o-khaashaak[1491] ke neeche se ugta hai*".

[1487] راجع: 554

[1488] راجع: 554

[1489] T: (مُزاحَمَت) Rokne ka amal, rok-tok, rukaawat, resistance [Rekhta]

[1490] راجع: 554

[1491] T: (خَس و خَاشَاک) Ghaas-poos, tinke, kooda-karkat [Rekhta]

"*Phir Allah Ta'ala bando'n ke darmiyan faisle se faarigh hoga. Sirf ek (1) shakhs baaqi reh jaaega jis ka chehra dozakh ki taraf hoga. Wo ahle jahannam mein se aakhri shakhs hoga, jise sab ke baad jannat mein daakhil kiya jaaega. Wo arz karega: Aye mere Rabb! Mera chehra dozakh se pher de, kyou'nke uski garam hawaa ne mujhe halaak kar diya hai aur uske sholo'n ne mujhe jalaa diya hai. Phir wo Allah Ta'ala se us waqt tak dua karta rahega jab tak Allah Ta'ala chaahega. Phir Allah Ta'ala farmaega: Agar tujhe ye de diya jaae to kyat u uske alaawa kuch aur maange-ga? Wo arz karega: Teri izzat ki qasam! Main koi aur sawaal nahi karu'nga aur wo Allah Ta'ala se ahd o paimaan karega*".

"*Chunache Allah Ta'ala uska chehra dozakh se pher de ga, phir jab wo jannat ki taraf rukh karega aur usey dekhega to jitna arsa Allah ko manzoor hoga khamosh rahega. Phir wo arz karega: Aye mere Rabb! Mujhe sirf jannat ke darwaze tak pohoncha de. Allah Ta'ala farmaega: Kya toone ehed o paimaa'n nahi kiye the, ke jo kuch maine tujhe diya hai, uske alaawa tu mujh se kabhi kuch nahi maange-ga? Afsos aye Ibne Aadam! Tu kis qadr ehed-shikan*[1492] *hai? Phri wo kahega: Aye mere Rabb! Nez, Allah Ta'ala se duaae'n karega, hatta ke Allah Ta'ala usse poochega: Agar maine tera ye sawaal poora kar diya to kya iske alaawa kuch aur bhi maange-ga? Wo arz karega: Teri izzat ki qasam! Iske siwa kuch aur nahi maangu'nga aur Allah jo chaahga ehed o paimaa'n karega. Chunache usey jannat ke darwaze tak pohoncha diya jaaega*".

"*Phir jab wo jannat ke darwaze par khada hoga to jannat usey saamne nazar aaegi aur wo dekhega ke uske andar kis qadr farhat o masarrat ka saamaan hai. Uske baad Allah Ta'ala jitni der chaahega wo khamosh rahega. Phir arz karega: Aye mere Rabb! Mujhe janant mein pohoncha de. Allah Ta'ala farmaega: Kya toone ehed o paimaa'n nahi kiye the ke main ne jo kuch diya hai, uske siwa aur kuch nahi maange-ga? Allah Ta'ala mazeed farmaega: Aye Ibne Aadam! Afsos, tu kis qadr waada-khilaaf hai. Wo arz karega: Aye mere Rabb! Main teri makhlooq mein ziyaada bad-bakht nahi hoo'n*".

"*Wo hamesha Allah ko pukaarta rahega aur musalsal duaae'n karta rahega, yahaa'n tak ke Allah Ta'ala uski duaao'n par hans de ga. Jab hans de ga to farmaega: tu jannat mein daakhil ho jaa. Jab wo janant mein daakhil ho jaaega to usse farmaega ke apni tamannaae'n bayaan kar. Tab wo apni tamaam khwahishaat bayaan karega aur Allah se maange-ga, hatta ke Allah Ta'ala usey yaad dilaaega: Aur farmaega falaa'n-falaa'n cheez ki tamanna kar yahaa'n tak ke uski tamaam aarzue'n khatam ho jaae'ngi. (Uske baad) Allah Ta'ala farmaega: Tere liye ye hai aur iske saath itna aur bhi hai*".[1493]

[7438] Hazrat Ataa bin Yazeed se riwayat hai ke Hazrat Abu Saeed Khudri ﵁ us waqt Hazrat Abu Huraira ﵁ ke saath the aur unki bayaan-karda hadees ka koi hissa radd nahi karte the. Albatta jab Hazrat Abu Huraira ﵁ ne Allah Ta'ala ke hawaale se ye bayaan kiya ke "Tere Liye Ye Hai Aur Uske Saath Iski Misl Aur Bhi Hai", to Abu Saeed Khudri ﵁ ne kaha: Aye Abu Huraira! Ye aur uske saath dus (10) guna aur. Hazrat Abu Huraira ﵁ ne kaha: Maine to Rasool Allah ﷺ se yehi farmaan or farmaan yaad kiya hai: "*Tere liye ye hai aur iske saath itna aur bhi hai*". Is par Hazrat Abu Saeed Khudri ﵁ ne kaha: Main gawaahi deta hoo'n ke maine Rasool Allah ﷺ ka ye irshad-e-giraami yaad rakha hai ke "*Tere liye ye hai aur iske saath dus (10) guna aur bhi hai*".

Hazrat Abu Huraira ﵁ ne kaha: Ye shakhs jannat mein sab se aakhir mein daakhil hoga.[1494]

Faaeda: Is riwayat mein do (2) jaleel-ul-qadr Sahaba Ikram ﷺ ka lafzi ikhtelaaf apne-apne simaa[1495] ke mutaabiq hai. Rasool Allah ﷺ ne mutaaddid dafa ye hadees bayaan ki hogi. Har sahabi ne apni-apni shuneed (suni hui) ke mutaabiq ise bayaan kiya hai. Ittefaaq ki soorat ye ho sakti hai ke pehle Allah Ta'ala ne ek (1) misl ki khabar di, jaisa ke Abu Huraira ﵁ ki riwayat mein hai, phir apne fazal o karam aur ehsaan ke taur par us mein dus (10) guna izaafa kar diya,

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[1492] T: (عَہْدِ شِکَن) Waada todne waala, waada khilaaf [Rekhta]

[1493] راجع: 806

[1494] راجع: 22

[1495] T: (سَماع) Kaan lagaa kar sunna, qawwali, wajd [Rekhta]

jaisa ke Hazrat Abu Saeed Khudri ؓ ki bayaan-karda riwayat mein hai ke ise Hazrat Abu Huraira ؓ ne Rasool Allah ﷺ se nahi suna.[1496]

[7439] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Ham ne poocha: Allah ke Rasool ﷺ! Kya qiyamat ke din ham apne Rabb ko dekhe'nge? Aap ne farmaya: "*Matlaa'[1497] saaf hone ki soorat mein kya tumhe'n sooraj aur chaand dekhne mein koi diqqat mehsoos hoti hai?*" Ham ne kaha: Nahi. Aap ne farmaya: "*Phir yaqeenan tumhe'n apne Rabb ke deedaar mein koi takleef pesh nahi aaegi, jaise tumhe'n sooraj aur chaand dekhne mein koi mashaqqat nahi hoti*". Phir farmaya: "*Ek (1) elaan karne waala elaan karega, har qaum uske saath jaae jiski wo pooja kiya karti thi. Tab saleeb ke pujari apni saleeb ke saath, buth ke pujari apne butho'n ke saath, aur tamaam maaboodaan-e-baatila ki pooja-paat karne waale apne maaboodo'n ke saath chale jaae'nge. Yahaa'n tak ke Allah Ta'ala ki ibaadat karne waale nek o badd aur bacche-kuche ahle kitaab baaqi reh jaae'nge*".

"*Uske baad jahannum unke saamne laai jaaegi jo saraab[1498] ki tarah hogi. Phir yahood se poocha jaaega: Tum kiski ibaadat karte the? Wo jawaab de'nge: Ham Allah ke bete Uzair ki pooja karte the. Unhe'n kaha jaaega: Tum jhoote ho, Allah Ta'ala ki biwi hai, na aulaad. Ab tum kya chaahte ho? Wo kahe'nge: Ham paani peena chaahte hain ke hame'n usse saeraab kiya jaae. Unse kaha jaaega: Jaao, paani piyo, to wo dozakh mein gir pade'nge. Phir nasaara se poocha jaaega: Tum kis ki ibaadat karte the? Wo jawaab de'nge: Ham paani se saeraab hona chaahte hain. Unse kaha jaaega: Jaao, piyo, to wo bhi dozakh mein gir pade'nge yahaa'n tak ke Allah ki ibaadat karne waale nek o badd baaqi reh jaae'nge. Unse kaha jaaega: Tumhe'n yahaa'n kis cheez ne rok rakha hai, jabke baaqi sab log apne-apne maaboodo'n ke saath jaa chuke hain? Wo kahe'nge: Ham duniya mein unse aise waqt juda ho gae the ke hame'n unki ziyaada zaroorat thi. Yaane ham duniya mein unke saathi na the aur aakhirat mein bhi unke saath nahi rehna chaahte. Bila-shubha ham ne ek (1) elaan karne waale ko elaan karte hue suna: Har shakhs uske saath chala jaae jiski wo ibaadat karta tha. (Ham to apne Rabb ki ibaadat karte the) is liye ham apne Rabb ke muntazir hain*".

Aap ﷺ ne farmaya: "*Phir Allah jabbar unke saamne us soorat ke alaawa doosri soorat mein aaega, jis mein unho'n ne usey pehli martaba dekha hoga. Wo kahega: Main tumhara Rabb hoo'n. Wo kahe'nge: Waaqai tu hamaara Rabb hai aur us din Hazraat-e-Ambiya ؑ ke alaawa aur koi Allah se guftagu nahi karega. Allah Ta'ala farmaega: Kya tumhe'n apne Rabb ki koi nishaani maaloom hai jiske zariye se tum usey pehchaan sako? Wo kahe'nge: Pindli ke zariye shanaakht hai. Phir Allah Ta'ala apni pindli khol de ga to har momin uske huzoor sajda-rez ho jaaega. Sirf wo log baaqi reh jaae'nge jo mahez riyakaari aur shohrat ke liye usey sajda karte the. Wo bhi sajda karna chaahe'nge lekin unki pusht ek (1) takhte ki tarah ho jaaegi, phir pul-sitaat laaya jaaega aur usey jahannum ki pusht par rakh diya jaaega*". Ham ne arz kiya: Allah ke Rasool ﷺ! Pul-siraat kya cheez hai? Aap ne farmaya: "*Wo girne aur phisalne ka muqaam hai aur us par lohe ke nok-daar aankde aur kaante ho'nge. Wo lohe ke konde[1499] saa'daan* (سَعْدان) *naami jhaadi ke kaanto'n ki tarah ho'nge, jo najd mein paai jaati hai. Us par se ahle imaan palak jhapakne mein, bijli ki maanind, hawaa ki maanind, tez-raftaar ghodo'n aur tez oonto'n ki tarah guzar jaae'nge. Un mein se kuch saheeh-saalim najaat paane waale ho'nge, jabke kuch zakhmi ho kar bil-aakhir usey uboor kar jaae'nge, aur kuch jhulas kar aag mein girne waale ho'nge, hatta ke aakhri shakhs khud ko ghaseet kar usey paar karega*".

"*Tum log aaj ke din apna haq lene ke liye jitna taqaaza aur mutaalba mujh se karte ho usse kahee'n ziyaad us waqt musalman Jabbar (Allah Ta'ala) se taqaaza kare'nge jab wo dekhe'nge ke apne bhaiyyo'n mein se sirf unhe'n najaat mili hai. Wo arz kare'nge: Aye hamaare Rabb! Hamaare bhai hamaare saath namaaze'n padhte the, hamaare saath roze rakhte the aur hamaare saath nek amal kiya karte the, unhe'n dozakh se najaat ataa farma. To Allah Ta'ala (unse) kahega: Jaao, jiske dil mein ek (1) dinar ke baraabar imaan paao, usey dozakh se nikaal laao aur Allah Ta'ala*

[1496] Saheeh Muslim: Al Imaan: H449

[1497] T: (مَطْلَع) Fiza, aasmaan (baadal hone ya na hone kaifiyat) [Rekhta]

[1498] T: (سَراب) Wo reit ya tarcoal jis par dhoop mein door se paani ka dhoka hota hai, fareb, dhoka [Rekhta]

[1499] T: (کُنْڈے) Lohe ke wo halqe jis mein zanjeer daalte hain, zanjeer, kundi [Rekhta]

unke chehro'n ko aag par haraam kar de ga, to wo aae'nge aur dekhe'nge ke kuch to qado'n taka ag mein ghayab ho'nge aur kuch nisf pindli tak dozakh mein ho'nge. Wo jinhe'n pehchaan le'nge unhe'n wahaan se nikaal laae'nge. Phir waapas aae'nge, to Allah Ta'ala unse farmaega: Jaao aur jiske dil mein nisf dinar ke baraabar imaan ho usey bhi nikaal laao. Chunache wo jin ko pehchaante ho'nge unko wahaa'n se nikaal laae'nge. Phir jab waapas aae'nge to Allah Ta'ala farmaega: Jaao jis ke dil mein zarra baraabar imaan ho usey bhi nikaal laao. Wo jinhe'n pehchaane'nge unhe'n wahan se nikaal laae'nge".

Hazrat Abu Saeed Khudri ﵁ ne farmaya: Agar tum meri tasdeeq nahi karte to ye aayat-e-karima padho: "Beshak Allah Ta'ala Ek (1) Zarre Ke Baraabar (bhi) Zulm Nahi Karta Aur Agar Koi Neki Ho To Wo Usey Dugna Kar De Ga".[1500] Phir Ambiya, ahle imaan aur farishte shafaa-at kare'nge. Uske baad Jabbar (Allah Ta'ala) ka irshad hoga: Ab khaas meri shafaa-at baaqi reh gai hai. Phir Allah Ta'ala dozakh se ek (1) mutthi bharega aur aise logo'n ko nikaale ga jo jal kar koela ho chuke ho'nge. Phir wo jannat ke ek (1) kinaare par waaqe neher mein daal diye jaae'nge, jise aab-e-hayaat kaha jaata hai to wo neher ke kinaare se aise ubhre'nge jis tarah daana sailaab ke khas o khaashak (koode-karkat) mein ugta hai. Tum ne ye manzar kisi chattaan ya kisi darakht ke paas dekha hoga. Jis par dhoop padti rehti hai, wo sabz ubharta hai aur jis par saaya hota hai wo safed ubharta hai. Wo aab-e-hayaat se is tarah nikle'nge jis tarah moti chamakta hai. Uske baad unki gardano'n par mohr lagaa di jaaegi (ke ye log khaas taur par Allah Ta'ala ke aazaad-karda hain).

Phir wo jannat mein daakhil ho'nge to ahle jannat unhe'n "عُتَقَاءُ الرَّحْمٰنِ" ke naam se yaad kare'nge. Unhe'n Allah Ta'ala ne accha amal ya bhala kaam kiye baghair jannat mein daakhil kiya hai. Unse kaha jaaega: Tumhe'n wo sab kuch milega jo tum dekhte ho aur utna hi mazeed diya jaaega.[1501]

Faaeda: Is hadees mein Allah Ta'ala ki pindli ka bhi zikr hai jise dekh kar ahle imaan apne Rabb ko pehchaan le'nge. Goya ye pindli ek (1) shanaakhti alaamat hai. Usey ham zaahir par mahmool karte hue mabni-bar-haqeeqat[1502] tasleem karte hain. Is hadees mein darj-e-zel aayat ki bhi wazaahat ho jaati hai. Irshad-e-Baari Ta'ala hai: "Jis Din Pindli Khol Di Jaaegi Aur Unhe'n Sajde Ke Liye Bulaya Jaaega To Wo Sajda Na Kar Sake'nge".[1503]

[7440] Hazrat Anas ﵁ se riwayat hai ke Nabi ﷺ ne farmaya: "*Qiyamat ke din ahle imaan ko ek (1) muqaam par rok liya jaaega, jiske baais wo ghamgeen aur pareshaan ho'nge aur kahe'nge: Kaash ham apne Rabb ke huzoor koi sifaarish pesh kare'n, taake wo hame is pareshaani se najaat de. Chunache wo Hazrat Aadam ﵇ ke paas aae'nge aur unse arz kare'nge: Aap Hazrat Aadam hain, tamaam logo'n ke baap hain, Allah Ta'ala ne aap ko apne haath se paida kiya, phir jannat mein thehraaya, aap ke liye apne farishto'n se sajda karaaya, aur aap ko tamaam ashyaa ke naam sikhaae. Aap apne Rabb ke huzoor hamaari sifaarish kare'n, ke wo hame'n is pareshaani se najaat de. Wo jawaab de'nge: main tumhari sifaarish karne waala nahi hoo'n, wo apni khata yaad kare'nge jo unho'n ne darakht ka phal khaane se mutaalliq ki thi, halaa'nke unhe'n usse manaa kiya gaya tha. Wo kahe'nge: Tum Nuh ﵇ ke paas jaao, wo pehle nabi hain jinhe'n Allah Ta'ala ne ahle zameen ki taraf bheja tha*".

"*To log Hazrat Nuh ﵇ ke paas aae'nge, wo kahe'nge: Main tumhari sifaarish karne ke qaabil nahi hoo'n aur wo apni us ghalati ko yaad kare'nge ke jo unho'n ne ilm ke baghair Allah Rabbul Izzat se sawaal karke ki thi. Wo kahe'nge: Tum Hazrat Ibrahim ﵇ ke paas jaao, jo Rahman ke khaleel hain*".

"*Chunache sab log Ibrahim ﵇ ke paas aae'nge to wo kahe'nge: Main bhi tumhari sifaarish ke ahl nahi hoo'n, wo un teen (3) baato'n ko yaad kare'nge jo unho'n ne ba-zaahri khilaaf-e-waaqia ki thee'n, aur kahe'nge: Tum Moosa ﵇ ke paas jaao, wo aise bande hain jinhe'n Allah Ta'ala ne tauraat di, unse guftagu farmaai aur unhe'n apne qareeb karke usnse raaz o niyaaz ki baate'n kee'n*".

[1500] Surah an Nisa: 40

[1501] راجع: 22

[1502] T: (مَبْنی بَرحَقِیْقَت) Haqeeqat par qaaem, munhaisr [Rekhta]

[1503] Surah al Qalam: 42

"*Chunache log Hazrat Moosa ke paas aae'nge to wo bhi kahe'nge: Main is laayaq nahi hoo'n. Wo apni us ghalati ko yaad kare'nge jo unho'n ne ek (1) aadmi ko qatl karke ki thi. Wo kahe'nge: Tum Isa ke paas jaao, jo Allah ke bande, uske Rasool, uski Rooh aur uska Hukum hain*".

"*Chunache log Hazrat Isa ke paas aae'nge. Wo farmae'nge: Main is laayaq nahi hoo', tum log Hazrat Muhammad ke paas jaao, wo Allah Ta'ala ke aise bande hain jin ke agle pichle sab gunah Allah Ta'ala ne moaaf kar diye hain. Chunache log mere paas aae'nge, aur main Allah Ta'ala ki baargaah mein haazri ki ijaazat maangu'nga. Mujhe ijaazat di jaaegi, phir main Allah Ta'ala ko dekhte hi uske huzoor sajde mein gir jaau'nga. Allah Ta'ala jab tak chaahega mujhe usi haalat mein rehne de ga. Phir farmaega: Aye Muhammad! Apna sar uthaao, baat kaho usey suna jaaega, sifaarish karo to qubool ki jaaegi, aur sawaal karo wo tumhe'n diya jaaega. To main apna sar uthaau'nga aur Allah ki aisi taareef o tauseef karu'ngajo us waqt Allah Ta'ala mujhe sikhaaega. Phir main sifaarish karu'nga, jiske liye ek (1) hadd muqarrar ki jaaegi aur main uske mutaabiq logo'n ko jahannum se nikaal kar jannat mein daakhil karu'nga*".

Hazrat Qatada ne (Hazrat Anas ke hawaale se) bayaan kiya ke Aap ne farmaya: "*Phir main niklu'nga aur unhe'n jahannam se nikaal kar jannat mein pohonchau'nga. Phir main laut aau'nga. Apne Rabb ki baargaah mein haazir hone ki ijaazat talab karu'nga aur mujhe ijaazat di jaaegi. Jab main wahaa'n apne Rabb ko dekhu'nga to pehle ki tarah sajde mein gir jaau'nga. Phir jab tak Allah chaahega mujhe sajde mein pada rehne de ga. Uske baad Irshad hoga: Muhammad! Apna sar uthaao aur baat kaho usey suna jaaega. Sifaarish karo, tumhari shafaa-at qubool ki jaaegi. Jo sawaal karoge, wo poora hoga. Tab main Allah Ta'ala ki aisi taareef karu'nga jo us waqt Allah Ta'ala mujhe taaleem de ga. Phir main sifaarish karu'nga to mere liye ek (1) hadd muqarrar kardi jaaegi to main uske mutaabiq logo'n ko wahaa'n se nikaal kar jannat mein daakhil karu'nga*".

Hazrat Qatada ne (Hazrat Anas ke hawaale se) bayaan kiya ke Aap ne farmaya: "*Main khud wahaa'n se nikal kar logo'n ko jahannum se nikaalu'nga aur unhe'n jannat mein daakhil karu'nga. Phir main teesri martaba wahaa'n se laut kar aau'ng aur apne Rabb se uski baargaah mein haazri ke liye ijaazat chaahu'nga to mujhe ijaazat di jaaegi. Aur apne Rabb ko dekhte hi sajde mein gir jaau'nga aur Allah Ta'ala jab tak chaahega mujhe sajde mein pada rehne de ga. Phir irshad hoga: Aye Muhammad! Sar uthaao, baat kaho, usey suna jaaega. Shafaa-at karo, usey qubool kiya jaaega. Sawaal karo tumhe'n diya jaaega. Phir main apna sar uthaau'nga aur apne Rabb ki aisi hamd o sana karu'nga jo us waqt wo mujhe sikhaega. Uske baad main sifaarish karu'nga to mere liye ek (1) hadd muqarrar kardi jaaegi. Main uske mutaabiq logo'n ko nikaal kar jannat mein daakhil karu'nga. Hazrat Qatada ne (Hazrat Anas ke hawaale se) bayaan kiya ke Aap ne farmaya: Phir main wahaa'n se nikal kar logo'n ko jahannum se nikaalu'nga aur unhe'n jannat mein daakhil karu'nga, hatta ke dozakh mein wohi log baaqi reh jaae'nge jinho'n ne quran ke mutaabiq jahannum mein hamesha rehna hai. Phir aap ne ye aayat tilaawat farmaai:* "Ummeed Hai Ke Aap Ka Rabb Aap Ko Muqaam-e-Mahmood Par Faaiz Kar De".[1504]". Phir aap ne farmaya: "*Yehi wo muqaam-e-Mahmood hai jiske mutaalliq tumhare Nabi se waada kiya gaya hai*".[1505]

[7441] Hazrat Anas bin Maalik se riwayat hai ke Rasool Allah ne ansaar ko paighaam bheja aur unhe'n ek (1) dere mein jamaa kiya. Phir unse farmaya: "*Tum sabr karo, hatta ke tum (qiyaamat ke din) Allah aur uske rasool se mulaqaat karo. Yaqeenan main us waqt hauz-e-kausar par hu'nga*".[1506]

[7442] Hazrat Abdullah bin Abbas se riwayat hai, unho'n ne kaha: Rasool Allah jab raat ke waqt tahajjud ki namaz padhte to ye dua padhte: "*Aye Allah! Aye hamaare Rabb! Tere hi liye hamd o sana hai. Tu aasmaan o zameen ko thaamne waala hai. Tere hi liye saari taareef hai. Tu aasmaan o zameen aur jo unke darmiyan hai sab ka Rabb hai. Aur toohi har qism ki taareef ka sazawaar hai. Tu aasmaano'n aur zameen aur jo kuch un mein hai sab ko raushan karne waala hai. Tu saccha, teri baat sacchi, tera waada mabni-bar-haqeeqat, aur teri mulaqaat bhi haqeeqat hai. Jannat sach, dozakh bar-haq, aur qiyaamat bhi mabni-bar-haqeeqat hai. Aye Allah! Maine tere huzoor sar-e-tasleem*

[1504] Surah al Isra: 79

[1505] راجع: 44

[1506] راجع: 3146

kham kar diya. Main tujh par imaan laaya aur tujhi par bharosa kiya. Tere paas hi apne jhagde le gaya aur teri hi madad se maine muqaabla kiya. Aye Allah! Mujhe moaaf kar de jo main pehle kar chuka hoo'n, aur jo baad mein karu'nga aur wo gunah bhi jo chup kar kiye, nez wo bhi jo elaaniya kiye aur wo gunaah bhi bakhsh de jinhe'n tu mujh se ziyaada jaanne waala hai. Tere siwa koi maabood-e-bar-haq nahi".[1507]

Qais bin Saad aur Abu Zubair ne Imam Taawus ke hawaale se ("قَيِّم"ke bajaae) "قَيَّام" bayaan kiya hai.

Imam Mujahid ne kaha: "قَيُّوْمُ" Qaiyyum wo hai jo har cheez ki nigraani karne waala ho. Hazrat Umar ؓ ne "قَيَّام" Qaiyyaam padha hai. Qayyum aur Qaiyyaam dono madh[1508] ke liye hain.

[7443] Hazrat Adi bin Haatim ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Tum mein se koi aisa nahi hoga jisse uska Rabb kalaam na kare. Kalaam karte waqt Allah Ta'ala aur bande ke darmiyan koi tarjumaan nahi hoga aur na koi hijab hi hoga jo usey parde mein rakhe*".[1509]

[7444] Hazrat Abdullah bin Qais ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Do (2) jannate'n aisi ho'ngi jo khud, unke bartan aur unka tamaam saaz o saamaan chaandi ka hoga aur do (2) jannate'n aisi ho'ngi ke wo khud, unke bartan aur unka tamaam saaz o samaan sone ka hoga. Aur jannat-e-a'dn* (عدن) *mein ahle jannat aur Allah ke deedaar ke darmiyan sirf kibriyaai ki chaadar haael hogi, jo Zaat-e-Baari Ta'ala ke chehre par hogi*".[1510]

[7445] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis ne jhooti qasam utha kar kisi musalman ka maal hathiya liya to wo Allah Ta'ala se is haalat mein mulaqaat karega ke Allah Ta'ala us par ghazabnaak hoga*". Hazrat Abdullah bin Masood ؓ ne kaha: Uske baad Rasool Allah ﷺ ne tasdeeq ke taur par darj-e-cail aayat-e-karima tilaawat farmaai: "Beshak Jo Log Allah Ke Ahed Aur Apni Qasmo'n Ko Thodi Si Qeemat Ke Ewaz Farokht Kar Dete Hain To Aise Logo'n Ka Aakhirat Mein Koi Hissa Nahi, Qiyaamat Ke Din Allah Ta'ala Aise Logo'n Se Kalaam Nahi Kareg" [1511].[1512]

[7446] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Teen (3) shakhs aise hain jin se Allah Ta'ala qiyaamat ke din baat nahi karega aur na unki taraf nazar-e-rahmat se dekhega. Ek (1) wo jisne kisi saamaan ke mutaalliq qasam uthaai ke usne usey itne mei khareeda hai, halaa'nke wo jhoota hai. Doosra wo jisne asr ke baad jhooti qasam is liye khaai ke kisi musalman ka maal ghasab kar sakey. Teesra wo shakhs jisne zaroorat se zaaed paani, maangne waalo'n ko nahi diya. Allah Ta'ala qiyamat ke din farmaega: Aaj main tujh se apna fazal rok leta hoo'n jis tarah toone zaroorat se zaaed cheez se doosro'n ko roka tha jise tere haatho'n ne banaaya bhi nahi tha*".[1513]

[7447] Hazrat Abu Bakrah ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Zamaana apni us qadeem haalat par ghoom kar aagaya hai, jis roz se Allah Ta'ala ne aasmaano'n aur zameen ko paida kiya tha. Saal baara (12) maah ka hota hai, jin mein se chaar (4) hurmat waale mahine hain. Teen (3) musalsal, yaane Dhul-qada, Dhul-hajja, aur Moharram. Ek muzar qabile ka Rajab, jo Jamaad-ul-Aakhir aur Shabaan ke darmiyaan mein aata hai. Aur ye kaun sa mahina hai?*" Ham ne kaha: Allah aur uske Rasool Hi Ziyaada jaante hain. Aap khamosh rahe, yahaa'n tak ke ham ne khayaal kiya ke aap iska koi aur naam rakhe'nge, lekin aap ne farmaya: "*Ye dhul-hajja nahi hai?*" Ham ne kaha: Kyou'n nahi. Phir aap ne poocha: "*Ye kaunsa shahr hai?*" Ham ne arz kiya: Allah aur uske Rasool ko ziyaada ilm hai. Phir aap khamosh rahe, hatta ke ham ne khayaal kiya ke aap iska koi aur naam rakhe'nge, lekin aap ne farmaya: "*Kya ye balad-e-taiyyaba (makkah) nahi hai?*" Ham ne kaha: Kyou'n nahi? Phir farmaya: "*Ye kaun sa din hai?*" Ham ne kaha: Allah aur uske Rasool hi behtar jaante hain. Phir aap khamosh rahe, hatta ke ham ne khayaal kiya ke aap iska koi aur naam rakhe'nge. Lekin aap ne farmaya: "*Kya ye qurbani ka din nahi?*" Ham ne kaha: Kyou'n

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[1507] راجع: 1120

[1508] T: (مَدْح) Taareef, tauseef [Rekhta]

[1509] راجع: 1413

[1510] راجع: 4878

[1511] Surah aale Imran: 77

[1512] راجع: 2356

[1513] راجع: 2358

nahi. Phir aap ne farmaya: "*Beshak tumhare khoon, tumhare maal aur tumhari izzate'n usi tarah haraam hain jis tarah is din ki hurmat, is mahine mein aur is shahr mein hai. Aur anqareeb tum apne Rabb se mulaqaat karoge, aur wo tumhare aamaal ke mutaalliq tum se poochega. Dekhna tum mere baad gumrah na ho jaana ke ek-doosre ki gardane'n maarne lago. Khabardaar! Jo shakhs haazir hai, wo ghayab ko ye paighaam pohoncha de. Mumkin hai jin ko paighaam pohonchaya jaae wo ba-raah-e-raast sunne waalo'n se ziyaada yaad rakhne waale ho'n*".

Chunache raawi Muhammad bin Sireen jab iska zikr karte to kehte: Nabi ﷺ ne sach farmaya hai. Phir aap ne farmaya: "*Khabardaar! Kya maine paighaam pohoncha diya hai? Kya maine pohoncha diya?*"[1514]

Baab 25: Irshad-e-Baari Ta'ala "Yaqeenan Allah Ki Rahmat Neki Karne Waalo'n Ke Qareeb Hai"[1515] Ka Bayaan

[7448] Hazrat Usama ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ki ek (1) saahibzaadi ka beta faut ho raha tha to unho'n ne Aap ﷺ ko tashreef laane ke liye paighaam bheja. Aap ﷺ ne jawaab bheja: "*Allah hi ka tha jo usne le liya aur usi ka hai jo usne diya aur har shae ek (1) muqarrar hadd tak ke liye hai. Unhe'n chaahiye ke sabr kare'n aur sawaab ki ummeed rakhe'n*". Saahibzaadi ne dobaara paighaam bheja aur aap ko qasam di ke zaroor tashreef laae'n. Chunache Rasool Allah ﷺ uthe aur main bhi aap ke saath chala. Hazrat Moaaz bin Jabal, Hazrat Ubai bin Kaab, aur Hazrat Ubadah bin Saamit ؓ bhi saath rawaana hue. Jab ham saahibzaadi ke ghar daakhil hue to ahle-khaana ne bacche ko Rasool Allah ﷺ ki godh mein de diya. Us waqt bacche ka saans ukhad raha tha. Wo puraani mashak ki tarah tha, Rasool Allah ﷺ bacche ki haalat dekh kar ro pade. Hazrat Saad bin Ubadah ؓ ne kaha: Aap ro rahe hain? Rasool Allah ﷺ ne farmaya: "*Bas Allah Ta'ala rahem karta hai apne rahem karne waale bando'n par*".[1516]

Faaeda: Imam Bukhari ؒ ka maqsad is amr ko bayaan karna hai ke baaz auqaat rahmat ka itlaaq[1517] makhlooq par hota hai, aur ye us rahmat ka nateeja hai jo Rahmat-e-Sifat-e-Baari Ta'ala hai.

[7449] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Jannat aur dozakh ne apne Rabb ke paas jhagda kiya. Jannat ne kaha: Aye mere Rabb! Iska kya haal hai ke is mein sirf kamzor log aur gire-pade faqeer hi daakhil ho'nge? Dozakh ne kaha: Aye mere Rabb! Main to mutakabbireen ke liye khaas ki gai hoo'n. Is par Allah Ta'ala ne jannat se farmaya: Tu meri rahmat hai. Dozakh se farmaya: Tu mera azaab hai. Tere zariye se main jise chaahu'nga azaab du'nga. Tum dono mein se har ek ko bharna hai. Jaha'n tak jannat ka taalluq hai to Allah Ta'ala apni makhlooq mein se kisi par zulm nahi karega aur dozakh ke liye jo chaahega (mauqa par) paida kar de ga. Phir unhe'n dozakh mein daala jaaega. Uske baad bhi dozakh kahegi: Abhi aur bhi gunjaaish hai. Teen (3) baar aisa hoga, aakhir-kaar Allah Ta'ala apna paao'n us mein rakh de ga to wo bhar jaaega. Iske kuch hisse doosro'n se mil jaae'nge aur wo kahegi: Bas, bas aur bas (main ab bhar gai hoo'n)*".[1518]

[7450] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Kuch log un gunaho'n ki paadaash*[1519] *mein jo unho'n ne kiye ho'nge aag se jhulas jaae'nge, phir Allah Ta'ala apni rahmat ke fazal se unhe'n jannat mein daakhil karega. Aise logo'n ko jahannami kaha jaaega*".[1520]

Hamaam ne kaha: Hame'n Qatada ne khabar di, unho'n ne kaha: Mujh se Hazrat Anas ؓ ne Nabi ﷺ ke hawaale se bayaan kiya.

[1514] راجع: 67

[1515] Surah al Aaraaf: 56

[1516] راجع: 1284

[1517] T: (اِطْلاق) Kisi qism ki shart ya qaid lagaana [Rekhta]

[1518] راجع: 4849

[1519] T: (پاداش) Sila, badla, ewaz, saza, jurmaana [Rekhta]

[1520] راجع: 6559

Baab 26: Irshad-e-Baari Ta'ala "Yaqeenan Allah Ta'ala Hi Aasmaano'n Aur Zameen Ko Thaame Hue Hai Ke Kahee'n Sarak (apni jagah se hat) (na) Jaae'n"[1521] Ka Bayaan

[7451] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Ek (1) yahoodi aalim Rasool Allah ﷺ ke paas aaya aur kehne laga: Aye Muhammad! Qiyamat ke din Allah Ta'ala aasmaano'n ko ek (1) ungli par, zameen ko ek (1) ungli par, pahaado'n ko ek (1) ungli par, darakht aur nehre'n ek (1) ungli par, aur deegar tamaam makhluqaat ko ek (1) ungli par rakhega, phir apne haath se ishaara karke kahega: Main hi baadshah hoo'n. Is par Rasool Allah ﷺ hans diye aur (bataur-e-tasdeeq) ye aayat padhi: "Aur Unho'n Ne Allah Ke Qadar Nahi Ki Jis Tarah Uski Qadar Karne Ka Haq Hai"[1522].[1523]

Faaeda: Imam Bukhari ﷺ ka maqsad ye hai ke Allah Ta'ala ki baaz sifaat aisi hain jin se Baari Ta'ala azal se abad tak[1524] muttasif hai, jaisa ke sama'[1525], basar[1526] aur ilm waghaira. Aur baaz sifaat aisi hain jo Allah ki mashiyyat aur iraade par mauqoof[1527] hain. Un mein se Imam Bukhari ﷺ ne ek (1) sifat ka zikr kiya hai ke wo zameen o aasmaan ko thaame hue hai. Phir ek (1) waqt aaega ke unhe'n apni ungliyo'n par rakh kar jhatka de ga aur kahega: Main hi baadshah hoo'n, aaj munkar aur jabbar aur baadshah kaha'n hain?

Baab 27: Aasmaan o Zameen Aur Unke Alaawa Deegar Makhluqaat Ki Paidaaish Ka Bayaan

Ye takhleeq Allah Ta'ala ke fe'l (فعل) aur uska amr hai. Lehaaza Allah Ta'ala apni sifaat, fe'l aur amr samet Khaliq aur Mukawwin hai, Makhlooq nahi. Aur jo kuch uske fe'l, amr, takhleeq, aur takween ke sabab paida hua wo maf-ool, makhlooq aur mukawwin hai.

[7452] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne kaha: Main ek (1) raat Hazrat Maimoona ﷺ ke ghar raha, jabke us raat Nabi ﷺ bhi unke paas maujood the. Wahaa'n raat guzaarne ka maqsad Rasool Allah ﷺ ki raat ki namaz dekhna tha. Rasool Allah ﷺ kuch waqt to apni zauja-e-mohtarma se mahoo-e-guftagu rahe, phir so gae. Jab raat ka aakhri-tihaai hissa ya kuch hissa baaqi reh gaya to aap uth baithe aur aasmaan ki taraf dekh kar ye aayat padhi: "Bila-shubha Aasmaano'n Aur Zameen Ki Paidaaish Mein (raat aur din ke baari-baari aane-jaane mein) Ahle Aqal Ke Liye Bohot Si Nishaaniyaa'n Hain".[1528] Phir uth kar aap ne wazoo farmaya aur miswaak ki, uske baad 11 rakate'n padhee'n. Phir Hazrat Bilal ﷺ ne namaz ke liye azaan di to Aap ﷺ ne do (2) rakat (sunnat-e-fajr) padhee'n, phir baahar tashreef le ae aur logo'n ko subah ki namaz padhaai.[1529]

Baab 28: Irshad-e-Baari Ta'ala "Aur Bila-shubha Yaqeenan Hamaare Bheje Hue Bando'n (rasoolo'n) Ke Liye Hamari Baat Pehle Se Ho Chuki"1530 Ka Bayaan

[7453] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab Allah Ta'ala ne makhlooq ko paida kar liya to arsh ke oopar apne paas ye likha: Meri rahmat mere ghazab se aage badh gai hai*".[1531]

Faaeda: Imam Bukhari ﷺ ka maqsad ye hai ke to tehreer jo Allah Ta'ala ne kaaenaat ke paida karne se pehle likhi thi, us mein ye likha tha ke hamaare bande jo Rasool hain akhlaaqi etebaar se zaroor ghaalib rahe'nge. Ye tehreer anbiya aur unki aqwaam se pehle likhi gai thi. Allah Ta'ala ka ye faisla, yaane uska kalaam ghair-makhlooq hai, albatta uska taalluq bando'n se haadis[1532] hai. Allah Ta'ala ka apne bando'n ki madad karna us rahmat ka nateeja hai jo Allah Ta'ala ki sifat hai. Isse ye bhi maaloom hua ke rahmat aur ghazab qadeem sifaat hain aur dono sifaat fe'l se hain, sifaat-e-zaat se nahi aur dono fe'lo'n mein se ek (1) ki doosre par sabqat jaaez hai.

[1521] Surah Faatir: 41
[1522] Surah az Zumar: 67
[1523] راجع: 4811
[1524] T: (اَزَل سے اَبَد تک) Hamesha ke liye, daaiman [Urduinc]
[1525] T: (سَمْع) Sunna, sunne ki quwwat, samaa-at, quwwat-e-samaa-at [Rektha]
[1526] T: (بَصَر) Basaarat, nazar, beenaai, aankho'n ki raushni [Rekhta]
[1527] T: (مَوقُوف) Munhasir [Rekhta]
[1528] Surah aale Imran: 190
[1529] راجع: 117
[1530] Surah as Saaffaat: 171
[1531] راجع: 3194
[1532] T: (حادِث) Naya, fanaa hone waala, faani [Rekhta]

[7454] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha ke ham se Rasool Allah ﷺ ne bayaan farmaya jo saadiq o masdooq hain: "*Tum mein se har ek ki paidaaish is tarah hai ke uski maa ke pait mein chaalees (40) din aur chaalees (40) raat nutfa jamaa rehta hai, phir wo usi tarah jame hue khoon ki shakl ikhtiyaar kar leta hai. Phir utne hi dino'n mein gosht ka lothda ban jaata hai. Phir uski taraf ek (1) farishta bheja jaata hai aur usey chaar (4) cheezo'n ka hukum hota hai. Wo uska rizq, uski maut, uska amal, aur uska nek ya badd hona likh leta hai. Uske baad us mein rooh phoonki jaati hai. Beshak tum mein se ek (1) ahle jannat ke se amal karta hai, hatta ke uske aur jannat ke darmiyaan sirf ek (1) gazz ka faasla reh jaata hai to uski taqdeer ghaalib aajaati hai aur wo ahle jahannum ke se amal karne lagta hai aur dozakh mein daakhil ho jaata hai. Isi tarah ek (1) shakhs ahle jahannam ke se amal karta hai, yahaa'n tak ke uske aur dozakh ke darmiyaan sirf ek (1) gazz ka faasla reh jaata hai, to taqdeer ghaalib aajaati hai, jiski wajah se wo ahle jannat ke se amal karne lagta hai, phir wo jannat mein daakhil ho jaata hai*".[1533]

[7455] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Aye Jibraeel! Aap ko hamaare paas isse ziyaada martaba aane mein kya rukaawat hai, jitna aap pehle aate-rehte hain?*" To ye aayat-e-karima naazil hui: "Ham Tere Rabb Ke Hukum Ke Baghair Naazil Nahi Hote, Usi Ka Ha Wo Sab Kuch Jo Hamaare Saamne Hai Aur Jo Hamaare Peeche Hai…"[1534] Aayat-e-karima mein mazkoora jawaab Hazrat Muhammad ﷺ ke liye naazil hua.[1535]

[7456] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Main Rasool Allah ﷺ ke hamraah madina taiyyaba ke ek (1) khet mein jaa raha tha, jabke Aap ﷺ khajoor ki ek (1) chadi ke sahaare chal rahe the. Aap chand yahoodiyo'n ke paas se guzre to unho'n ne ek-doosre se kaha: Inse rooh ke mutaalliq dariyaaft karo. Ek (1) ne kaha: In se rooh ke mutaalliq mat pooch. Aakhir unho'n ne aap se rooh ke mutaalliq pooch hi liya, to aap chadi par tek lagaa kar khade ho gae, jabke main aap ke peeche tha. Main samajh gaya ke aap par wahee naazil ho rahi hai. Phir aap ne ye aayat padhi: "Aur Log Aap Se Rooh Ke Mutaalliq Poochte Hain, Unse Farma De'n Ke Rooh To Mere Rabb Ka Amr Hai Aur Tumhe'n Bohot Kam Ilm Diya Gaya Hai".[1536] Phir un yahoodiyo'n ne ek-doosre se kaha: Ham ne tumhe'n khabardar kar diya tha ke inse kuch na pooch.[1537]

[7457] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala us shakhs ka zaamin[1538] hai jo Allah ki raah mein jihaad kare, jabke us ko Allah ki raah mein jihaad aur uske kalimaat ki tasdeeq ne nikaala ho. (Allah zaamin hai ke) Wo usey jannat mein daakhil karega ya sawaab aur maal-e-ghanimat ke saath usi ghar mein waapas lautaega jaha'n se wo nikla tha*".[1539]

[7458] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne kaha: Ek (1) shakhs Nabi ﷺ ke paas aaya aur kaha: Koi shaksh khandaani hamiyyat[1540] ki wajah se jung karta hai, koi bahaaduri dikhaane ke liye maidaan-e-jung mein kood padta hai, aur koi mahez riyakaari aur shohrat ke liye ladta hai. To un mein se kaun Allah ke raaste mein hai? Aap ne farmaya: "*Jo Allah ke deen ki sar-bulandi aur uske ghalbe ke liye ladta hai to wo ladna Allah ki raah mein hai*".[1541]

Faaeda: Jis ladaai ka maqsad kufr o shirk ko neecha dikhaana aur tauheed o sunnat ko buland karna ho wo Allah ki raah mein ladna hai. Iske alaawa jung o qitaal ki tamaam aqsaam takreeb-kaari[1542] aur dehshat-gardi hai jo Allah ki shariyat mein intehaai naa-pasandida harkat hai. Isi tarah maal o daulat aur iqtidaar ke husool ke liye ladaai karna bhi jihaad fee-sabeelillah nahi.

[1533] راجع: 3208

[1534] Surah Maryam: 64

[1535] راجع: 3218

[1536] Surah al Isra: 85

[1537] راجع: 125

[1538] T: (ضَامِن) (Kisi qaul ya fe'l ke poora hone ki) zamaanat dene waala, zimmedaar [Rekhta]

[1539] راجع: 36

[1540] T: (خَانْدَانی حَمِيَّتِ) Apne khandaan ki ghairat, khandaan waalo'n ko kharaab haalat mein dekh kar josh aana [Rekhta]

[1541] راجع: 123

[1542] T: (تَخْرِيب کاری) Mulk mein tod-phod ya inteshaar phailaana [rekhta]

Baab 29: Irshad-e-Baari Ta'ala "Ham Jab Kisi Cheez Ka Iraada Kar Le'n To Uske Liye Hamaara Kehna Sirf Ye Hota Hai Ke..."[1543] Ka Bayaan

[7459] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Meri ummat mein se ek (1) giroh doosre logo'n par ghaalib rahega yahaa'n tak ke unke paas Allah ka amr, yaane qiyaamat aajaaegi*".[1544]

[7460] Hazrat Muawiya ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap ne farmaya: "*Meri ummat ka ek (1) giroh hamesha haq par qaaem rahega, usey jhutlaane waale aur deegar mukhalifeen koi nuqsaan nahi pohoncha sake'nge, yahaa'n tak ke Allah ka amr, yaane qiyaamat aajaaegi aur wo usi haal mein ho'nge*".[1545]

Maalik bin Yukhamir ne kaha: Maine Hazrat Moaaz ؓ se suna, wo kehte the ke ye giroh shaam mein hoga, us par Hazrat Muawiya ؓ ne kaha: Ye Maalik bin Yukhamir, Hazrat Moaaz ؓ ke hawaale se bayaan karta ke wo giroh shaam mein hoga.

[7461] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ musalilma kazzaab ke paas ruke, jabke wo apne haamiyo'n ke hamraah tha. Aap ne usse farmaya: "*Agar tu mujh se ye (lakdi ka) tukda bhi maange to main tujhe ye bhi na du'nga. Aur tere mutaalliq Allah ka jo hukum hai tu usse aage nahi badh sakta aur agar toone (islaam se) roo-gardaani ki to Allah tujhe tabaah o barbaad kar de ga*".[1546]

Faaeda: Musailma Kazzaab ne yamama ke ilaaqe mein nabuwwat ka daawa kiya aur ye intehaai shobada-baaz insaan tha. Bohot se log usse mutaassir ho kar uske pairokaar ho gae. Wo bohot se logo'n ko saath le kar madina taiyyaba aaya aur Rasool Allah ﷺ se darkhwast ki, ke agar aap mujhe apne baad khalifa naam-zad[1547] kar de'n to main apne saathiyo'n samet aap par imaan le aata hoo'n. Aap ke haath mein us waqt khajoor ki chadi thi. Aap ne farmaya: "*Khilaafat to badi cheez hai, main tujhe chadi ka ye tukda bhi dene ke liye taiyyaar nahi*". Aakhir-kaar musalima kazzaab apne saathiyo'n ko le kar waapas yamama chala gaya. Hazrat Abu Bakar Siddiq ؓ ne apne daur-e-khilaafat mein uske khilaaf lashkar-kashi ki jis mein musalman ghaalib aae aur usey Hazrat Wahshi ؓ ne qatl kar ke jahannum pohoncha diya.[1548]

[7462] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Main ek (1) dafa madina taiyyaba ke ek (1) khet mein Nabi ﷺ ke hamraah chal raha tha aur aap apne haath mein pakdi hui ek (1) chadi ka sahaara liye jaa rahe the. Itne mein ham yahoodiyo'n ki ek (1) jamaat ke paas se guzre, to unho'n ne aapas mein kaha: In se rooh ke mutaalliq poocho. Un mein se kuch logo'n ne kaha: Inse na poocha, mabaada[1549] aisa jawaab de'n jo tumhe'n naagawaar ho. Uske bawujood kuch yahoodiyo'n ne kaha: Ham zaroor pooche'nge. Chunache un mein se ek (1) aadmi ne uth kar kaha: Aye Abul Qaasim! Rooh kya cheez hai? Nabi ﷺ ne us (ko jawaab dene) se khamosh rahe to mujhe maaloom ho gaya ke aap par wahee naazil ho rahi hai. Phir aap ne ye aayat padhi: "Wo Aap Se Rooh Ke Mutaalliq Poochte Hain, Keh Deejiye Rooh Mere Rabb Ka Amr Hai Aur Tumhe'n Bohot Thoda Ilm Diya Gaya Hai".[1550]

Amash ne kaha: Hamari qirat mein isi tarah hai, yaane "أُوْتُوْا".[1551]

[1543] Surah an Nahl: 40

[1544] راجع: 3640

[1545] راجع: 71

[1546] راجع: 3620

[1547] T: (نامزَد) Maaroof, mash-hoor, makhsoos [Rekhta]

[1548] Saheeh Bukhari: Al Maghaazi: H3620

[1549] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]

[1550] Surah al Ira: 85

[1551] راجع: 125

Baab 30: Irshad-e-Baari Ta'ala "Aap Keh De'n Ke Agar Mere Rabb Ki Baate'n Likhne Ke Liye Samandar Siyaahi Ban Jaae … Agarche Ham Madad Ke Liye Us Jaisa Aur Le Aae'n"[1552] Nez "Zameen Mein Jitne Darakht Hain Agar Wo Sab Qalme'n Ban Jaae'n Aur Samandar Siyaahi Ban Jaae, Phir Uske Baad Saat (7) Mazeed Samandar Bhi Ho'n to Bhi Allah Ki Baate'n Khatam Na Ho'ngi"[1553] Nez "Yaqeenan Tumhara Rabb Wo Allah Hai Jis Ne Aasmaano'n Aur Zameen Ko Che (6) Din Mein Paida Kiya, Phir Apne Arsh Par Mustawi Hua, Wo Raat Se Din Ko Dhaanpta Hai"[1554] Ka Bayaan

Imam Bukhari رحمه الله farmate hain: "سَخَّر" ke maane hain: Usne kaam mein lagaa diya hai.

[7463] Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala us shakhs ka zaamin hai jo Allah ki raah mein jihaad karta hai. Wo shakhs apne ghar se is liye nikalta hai ke khaalis Allah ke raaste mein jihaad kare aur uske kalma-e-tauheed ki tasdeeq kare. Aise shakhs ko Allah Ta'ala jannat mein daakhil karega ya sawaab o ghanimat ke saath usko ghar waapas karega*".[1555]

Baab 31: Allah Ki Mashiyyat Aur Uske Iraade Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Tu Jise Chaahe Baadshahi Deta Hai".[1556] "Aur Tum Wohi Kuch Chaah Sakte Ho Jo Allah Chaahe".[1557] "Kisi Cheez Ke Mutaalliq Kabhi Ye na Kehna Ke Main Kal Ye Zaror Karu'nga, Magar Ye Ke Allah Chaahe".[1558] "(Aye Nabi!) Beshak Aap Hidaayat Nahi De Sakte Jise Aap Chaahe'n, Balke Allah Hi Hidaayat Deta Hai Jis Ko Chaahe".[1559]

Hazrat Saeed bin Musaiyyib apne baap se bayaan karte hain ke mazkoora-baala aayat Abu Taalib ke mutaalliq naazil hui thi. "Allah Tumhare Saath Narmi Chaahta Hai, Sakhti Ka Bartaao Nahi Chaahta".[1560]

[7464] Hazrat Anas رضي الله عنه se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab tum Allah se dua karo to azm ke saath karo. Aur tum mein se koi you'n na kahe: Agar tu chaahe to mujhe ataa kar de, kyou'nke Allah Ta'ala ko koi bhi majboor nahi kar sakta*".[1561]

[7465] Hazrat Ali رضي الله عنه se riwayat hai, unho'n ne bataaya ke ek (1) raat Rasool Allah ﷺ unke aur apni lakht-e-jigar Syeda Fatima رضي الله عنها ke ghar tashreef le gae aur unse farmaya: "*Tum log (tahajjud ki) namaz kyou'n nahi padhte?*" Hazrat Ali رضي الله عنه kehte hain ke maine jawaab diya: Allah ke Rasool ﷺ! Hamaare nafs Allah ke haath meinhain, wo jab hame'n uthaana chaahega utha de ga. Jab maine ye baat kahi to Rasool Allah ﷺ waapas chale gae aur mujhe koi jawaab nahi diya. Phir maine aap ko waapas jaate hue kehte suna, jabke aap apni raan par haath maar kar ye farma rahe the: "Insaan Hamesha Se Tamaam Cheezo'n Se Ziyaada Jhgdaalu Hai"[1562].[1563]

[7466] Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Momin ki misaal khet ke naram paude ki si hai. Jidhar ki hawaa chalti hai uske patte udhar hi jhuk jaate hain. Jab hawaa ruk jaati hai to wo seedha ho jaata hai, yaane hawaae'n usey idhar-udhar jhukaati rehti hain. Isi tarah momin balaao'n aur museebato'n ki wajah se idhar-udhar jhukta rehta hai. Aur kaafir ki misaal sanobar ke darakht jaisi hai, jo ek (1) haalat par khada rehta hai, hatta ke jab Allah chaahta hai usey yakbaar hi ukhaad phenkta hai*".[1564]

[7467] Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se suna, aap mimbar par khade farma rahe the: "*Tumhara zamaana guzishta ummato'n ke muqaable mein aisa hai jaisa ke namaz-e-asr se*

[1552] Surah al Kahaf: 109
[1553] Surah Luqman: 27
[1554] Surah al Aaraaf: 54
[1555] راجع: 36
[1556] Surah aale Imran: 26
[1557] Surah at Takweer: 26
[1558] Surah al Kahaf: 23-24
[1559] Surah al Qasas: 56
[1560] Surah al Baqara: 185
[1561] راجع: 6338
[1562] Surah al Kahaf: 54
[1563] راجع: 1127
[1564] راجع: 5644

ghuroob-e-aaftaab tak ka waqt hai. Ahle tauraat ko tauraat di gai aur unho'n ne us par amal kiya, yahaa'n tak ke aadha din guzar gaya. Phir wo aajiz aagae. Unhe'n ek-ek (1-1) qiraat ujrat di gai. Phir injeel waalo'n ko injeel di gai. Unho'n ne us par asr ki namaz tak amal kiya. Phir wo us par amal se aajiz aagae to unhe'n bhi ek-ek (1-1) de diya gaya. Uske baad tumhe'n qurah diya gaya aur tum ne us par ghuroob-e-aaftaab taka mal kiya to tumhe'n do-do (2-2) qiraat diye gae. Ahle tauraat ne kaha: Aye hamaare Rabb! Un logo'n ne kaam thoda kiya, lekin ujrat ziyaada paai hai. Allah Ta'ala ne farmaya: "Maine tumhari ujrat mein koi kami nahi ki hai?" Unho'n ne kaha: Nahi! Allah Ta'ala ne farmaya: "Ye to mera fazal hai main jis par chaahta hoo'n karta hoo'n".".[1565]

[7468] Hazrat Ubadah bin Saamit ؓ se riwayat hai, unho'n ne kaha: Maine ek (1) jamaat ke saath Rasool Allah ﷺ se bait ki. Aap ne bait lete waqt farmaya: "*Main tum se is baat par bait leta hoo'n ke tum Allah ke saath kisi cheez ko shareek nahi thehraaoge, chori nahi karoge, zina nahi karoge, na apni aulaad ko qatl karoge, aur na kisi par bohtaan hi baandho ge, jo tum ne khud taiyyaar kiya ho. Neki ke kaamo'n mein meri naa-farmaani nahi karoge. Jis ne ye ehed poora kiya uska sawaab Allah ke zimme hai aur jisne laghzish ki aur usey duniya hi mein pakad liya gaya to ye (hadd) uske liye gunaho'n ka kaffaara aur paakizgi ka zariya hogi aur jis par Allah Ta'ala ne parda daala to wo Allah ke hawaale hai, wo agar chaahe to usey azaab de aur agar chaahe to bakhsh de*".[1566]

[7469] Hazrat Abu Huraira ؓ se riwayat hai ke Allah ke Nabi Hazrat Sulaiman ؑ ki saath (60) biwiyaa'n thee'n. Unho'n ne kaha: Main aaj raat apni tamaam biwiyo'n ke paas zaroor jaau'nga. Har biwi haamela hogi aur ek-ek (1-1) shah-sawaar ko janam degi jo Allah ke raaste mein jihaad karega. Phir wo apni biwiyo'n ke paas gae to un mein se sirf ek (1) biwi ne naaqis baccha janam diya. Allah ke Nabi ﷺ ne farmaya: "*Agar Sulaiman ؑ in-sha-Allah keh dete to har biwi haamela hoti aur shah-sawaar ko janam deti jo Allah ke raaste mein jihaad karta*".[1567]

Faaeda: Iska matlab ye hai ke insaan ko jis qadar bhi asbaab muhaiyya ho'n usey Allah ki mashiyyat ka sahaara zaroor lena chaahiye, kyou'nke uske baghair koi kaam bhi paaya-e-takmeel ko nahi pohonch sakta. Agar Hazrat Sulaiman ؑ mashiyyat-e-ilaahi ka sahaara lete to Allah zaroor unki mansha poori karta, magar Allah Ta'ala ko ye manzoor na tha. Is liye yaad-dahaani ke baawujood in-sha-Allah kehna bhool gae.

[7470] Hazrat Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ek (1) dehaati ki bimaar-pursi karne ke liye tashreef le gae, to aap ne usse farmaya: "*Koi harj nahi, in Sha Allah ye bimaari tumhare liye paakizgi ka baais hogi*". Dehaati ne kaha: Balke ye to wo bukhaar hai jo ek (1) boodhe par josh maar rah ahai aur usey qabar tak pohoncha kar chodega. Nabi ﷺ ne farmaya: "*Haa'n tab aisa hi hoga*".[1568]

Faaeda: Rasool Allah ﷺ ne usey Allah ki mashiyyat ke hawaale se bataaya ke ye bimaari tujhe gunaho'n se paak kar degi, lekin us dehaati ne usey baeed khayaal kiya to Rasool Allah ﷺ ne farmaya: "*Agar tujhe hamari baat par yaqeen nahi to waise hi hoga jaisa tu khayaal karta hai. Tere mutaalliq Allah ka hukum zaroor poora ho kar rahega. Phir doosre din shaam bhi na hone paai thi ke wo duniya se chal basa*".[1569]

[7471] Hazrat Abu Qatada ؓ se riwayat hai ke jab log namaz (e fajr) se soe reh gae to Nabi ﷺ ne farmaya: "*Allah Ta'ala ne jab chaaha tumhari roohe'n rok lee'n aur jab chaaha unhe'n chod diya*". Sahaba Ikram ne apni zarooriayaat se faarigh ho kar wazoo kiya, aakhir jab sooraj poori tarah tuloo ho gaya aur khoob din nikal aaya to aap khade hue aur namaz adaa ki.[1570]

[7472] Hazrat Abu Huraira ؓ se riwayat hai ke ek (1) musalman aur ek (1) yahoodi ka aapas mein jhagda ho gaya. Musalman ne qasam khaate hue kaha: Us zaat ki qasam jis ne Hazrat Muhammad ﷺ ko tamaam jahaano'n par buzurgi di! Yahoodi ne kaha: Us zaat ki qasam jisne Hazrat Moosa ؑ ko tamaam ahle jahaan par muntakhab kiya! Tab musalman ne haath uthaaya aur yahoodi ko thappad maar diya. Yahoodi Rasool Allah ﷺ ke paas shikaayat le kar aaya aur usne apna aur musalman ka muaamala pesh kiya. Nabi ﷺ ne farmaya: "*Mujhe Moosa par fazilat na do,*

[1565] راجع: 557
[1566] راجع: 18
[1567] راجع: 2819
[1568] راجع: 3616
[1569] Fath-ul-Baari: V6 P625
[1570] راجع: 595

kyou'nke log qiyaamat ke din behosh ho jaae'nge aur main hi sab se pehle hosh mein aau'nga to dekhu'nga ke Moosa ﷺ arsh ka ek (1) paaya pakde hue hain. Ab mujhe maaloom nahi ke ye un logo'n se ho'nge jo behosh to hue ho'n lekin mujhse pehle unhe'n hosh aaygaya ho, ya Allah Ta'ala ne unhe'n behosh hone se mustashna kar diya tha?"[1571]

[7473] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Dajjaal, madina taiyyaba ka rukh karega to farishto'n ko uski hifaazat karte hue paaega, is liye agar Allah ne chaaha to dajjaal uske qareeb nahi ho sakega, aur na marz-e-taaoon hi uska rukh karega*".[1572]

[7474] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Har nabi ki ek (1) dua maqbool hai, in-sha-Allah mera iraada hai ke apni dua qiyaamat ke din apni ummat ki shafaa-at ke liye mehfooz rakhu'n*".[1573]

[7475] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main ek (1) waqt so raha tha ke khud ko ek (1) kooe'n par dekha. Maine usse, jitna Allah ne chaaha, paani nikaala. Uske baad Ibne Abu Quhaafa ne do pakad liya, aur unho'n ne ek (1) ya do (2) dol nikaale, albatta unke dol kheenchne mein kamzori thi. Allah Ta'ala unhe'n moaaf farmae. Phir usey Umar ne le liya to wo unke haath mein ek (1) bada dol ban gaya. Maine logo'n mein se koi ba-kamaal o be-misaal nahi dekah jo is tarah dol par dol nikaalta ho, yahaa'n tak ke logo'n ne us kooe'n ke ird-gird ghaat bana liye*".[1574]

[7476] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne kaha: Jab Nabi ﷺ ke paas koi saail ya zaroorat-mand aata to farmate: "*Iske mutaalliq sifaarish karo tumhe'n sawaab diya jaaega. Allah Ta'ala apne rasool ki zabaan se wohi jaari karta hai jo chaahta hai*".[1575]

[7477] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Tum mein se koi in alfaaz mein dua na kare: Aye Allah! Agar tu chaahe to mujhe moaaf karde, agar tu chaahe to mujh par rahem kar, agar tu chaahe to mujhe rizq ataa farma. Balke insaan ko chaahiye ke wo azm aur pukhtagi ke saath sawaal kare, kyou'nke Allah Ta'ala jo chaahe karta hai, usey koi majboor nahi kar sakta*".[1576]

[7478] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, wo aur Hur bin Qais bin Hisn al Fazaari ﷺ, Syedna Moosa ﷺ ke saathi ke mutaalliq ikhtelaaf kar rahe the, ke kya wo Hazrat Khizar ﷺ hi the? Itne mein Hazrat Ubai bin KAab ﷺ ka udhar se guzar hua to Hazrat Ibne Abbas ﷺ ne unhe'n bulaya aur kaha: Main aur mera saathi shak mein mubtalaa hain, ke Moosa ﷺ ke wo "saahib" kaun the, jin se mulaqaat ke liye Hazrat Moosa ﷺ ne raasta poocha tha? Kya aap ne Rasool Allah ﷺ se is silsile mein koi hadees suni hai? Unho'n ne kaha: Haa'n, maine Rasool Allah ﷺ se suna hai, aap ne farmaya: "*Moosa ﷺ bani israel ke ek (1) majma mein the ke unke paas ek (1) aadmi aaya aur usne poocha: Kya aap kisi aise shakhs ko jaante hain jo aap se ziyaada ilm rakhta ho? Hazrat Moosa ﷺ ne jawaab diya: Nahi. Phir un par wahee naazil hui, kyou'n nahi, balke hamaara banda khizar hai. Hazrat Moosa ﷺ ne unki mulaqaat ka raasta poocha to Allah Ta'ala ne uske liye ek (1) machli ko nishaan qaraar diya aur unse kaha gaya: Jab tum machli ko gumm paao to waapas laut aana, wahee'n un se mulaqaat hogi. Uske baad Hazrat Moosa ﷺ samandar ke kinaare machli ka nishaan talaash karte rahe. Moosa ﷺ ke khaadim ne kaha: Bhala aap ko maaloom jaha'n ham ne chattaan ke saae mein aaraam kiya tha, main machli wahaa'n bhool gaya hoo'n aur usey yaad karne se mujhe shaitan ne ghaafil kar diya tha. Hazrat Moosa ﷺ ne farmaya: Yehi wo jagah hai ham jiski talaash mein hain. Wo fauran apne paao'n ke nishanaat par waapas ho gae aur unho'n ne wahaa'n Hazrat Khizar ﷺ ko paa liya. Un dono ka wo qissa hai jo Allah Ta'ala ne bayaan kiya hai*".[1577]

[1571] راجع: 2411
[1572] راجع: 1881
[1573] راجع: 6304
[1574] راجع: 3664
[1575] راجع: 1432
[1576] راجع: 6339
[1577] راجع: 74

[7479] Hazrat Abu Huraira se riwayat hai, wo Nabi se bayaan karte hain ke aap ne farmaya: "*Ham in-sha-Allah kal khaif banu kinaana mein qiyaam kare'nge, jaha'n (ek (1) zamaane mein) kuffaar-e-makkah ne kufr par qaaem rehne ke liye aapas mein qasme'n khaai thee'n*". Khaif-e-Banu Kinaana se muraad Waadi-e-Muhassab hai.[1578]

[7480] Hazrat Abdullah bin Umar se riwayat hai, unho'n ne kaha: Nabi ne ahle taaif ka muhaasra kiya, lekin abhi fatah nahi kiya tha ke aap ne farmaya: "*Ham in-sha-Allah kal (madina taiyyaba) waapas chale jaae'nge*". Musalmano ne kaha: Allah ke Rasool! Ham fatah kiye baghair hi laut jaae'n? Aap ne farmaya: "*Agar tumhara yehi azm hai to phir kal subah ladaai shuru karo*". Subah unho'n ne jung ki to bohot zakhmi ho gae. (Ye dekh kar) Nabi ne farmaya: "*Ham in-sha-Allah kal waapas jaae'nge*". Is par musalman bohot khush hue, tab (ye dekh kar) Rasool Allah muskura diye.[1579]

Faaeda: Imam Bukhari ne mazkoora baala ahadees se Allah Ta'ala ki mashiyyat ko bayaan kiya hai, ke wo tamaam jahaan ka kaar-farma hai. Allah Ta'ala jo chaahta hai kar guzarta hai. Wo be-niyaaz aur be-parwaah hai. Is silsile mein kisi ka mohtaaj nahi. Bahar-haal ham is baat ke paaband hain ke apne aainda ke program Allah ki mashiyyat se waabasta kare'n.

Baab 32: Irshad-e-Baari Ta'ala "Uske Yahaa'n Sirf Us Shakhs Ko Sifaarish Faaeda Deti Hai Jiske Liye Wo Khud Ijaazat De, Yahaa'n Tak Ke Jab Unke Dilo'n Se Ghabrahat Door Ki Jaati Hai To Wo Kehte Hain Tumhare Rabb Ne Kya Farmaya Hai? Wo Kehte Hain: Haq Farmaya Hai Aur Wo Bohot Buland Bohot Bada Hai"[1580] Ye Nahi Kaha Ke Tumhare Rabb Ne Kya Paida Kiya Hai? Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Kaun Hai Wo Jo Uski Ijaazat Ke Baghair Uske Yahaa'n Sifaarish Kar Sakey".[1581]

Hazrat Masrooq ne Syedna Abdullah bin Masood se bayaan kiya hai ke jab Allah Ta'ala wahee ke zariye se kalaam karta hai to aasmaan waale kuch sunte hain. Phir jab un ke dilo'n se khauf door kiya jaata hai aur aawaaz bhi theher jaati hai to wo samajh jaate hain ke ye kalaam-e-bar-haq tha. Phir wo aapas mein ek-doosre ko aawaaz dete hain ke tumhare Rabb ne kya farmaya hai? to wo jawaab dete hain: Haq farmaya hai. Hazrat Jaabir bin Abdullah se bayaan kiya jaata hai, wo Abdullah bin Unais se naqal karte hain, unho'n ne kaha: Maine Nabi se suna, aap ne farmaya: "*Allah Ta'ala apne bando'n ko jamaa karega, phir unhe'n aisi aawaaz se pukaarega jise door waale aise sune'nge jaise qareeb waale sunte hain. Allah farmaega: Main baadshah hoo'n, har ek ke aamaal ka badla dene waala hoo'n*".

Faaeda: Imam Bukhari ki is unwaan se gharz Allah Ta'ala ke liye sifat-e-kalaam ki wazaahat karna hai. Haafiz Ibne Hajar ne likha hai ke Imam Bukhari ki taraf se ye pehla unwaan hai jis ke tahat unho'n ne masla-e-kalaam se mutaalliq guftagu ki hai aur masle ki lambi-chaudi tafseelaat hain.[1582]

[7481] Hazrat Abu Huraira se riwayat hai, wo Nabi se naqal karte hain ke aap ne farmaya: "*Jab Allah Ta'ala aasmaan mein koi faisla karta hai to farishte uske faisle ke aage izhaar-e-aajizi karne ke liye apne par maarte hain, goya unke paro'n ki aisi aawaaz hoti hai jaise saaf patthar par zanjeer maari gai ho*" …Shaikh-e-Bukhara Ali bin Madeeni ne kaha: Sufyan ke alaawa doosre raawiyo'nne "صَفْوَانٍ" ko "فَاء" ke fatha (َ) ke saath bayaan kiya hai. (Jabke Sufyan bin Uyayna ne "فا" ko saakin padha hai)… "*Allah Ta'ala ye hukum farishto'n ko pohonchata hai, unke dilo'n se jab khauf door kiya jaata hai to wo kehte hain: Tumhare Rabb ne kya farmaya? To wo kehte hain: Haq farmaya hai aur Wo (Allah) bohot buland bohot bada hai*".

Ali bin Madini ne kaha: Ham se Sufyan ne, unse Amr ne, Usne Ikrima ne aur un se Hazrat Abu Huraira ne yehi hadees bayaan ki.

[1578] راجع: 1589
[1579] راجع: 4625
[1580] Surah Saba: 23
[1581] Surah al Baqara: 255
[1582] Fath-ul-Baari: V13 P561

Aur kabhi Sufyan ne you'n bayaan kiya ke Amr ne kaha: Maine Ikrima se suna, (unho'n ne kaha:) Ham se Hazrat Abu Huraira ﷺ ne bayaan kiya.

Ali bin Madini ne kaha: Maine Sufyan bin Uyayna se poocha: (Kya) Amr bin Dinar ne kaha hai ke maine Ikrima se suna, unho'n ne kaha: Maine Hazrat Abu Huraira ﷺ se suna? To Sufyan bin Uyayna ne is amr ki tasdeeq ki.

Maine Sufyan bin Uyayna se kaha: Ek (1) shakhs, Amr bin Dinar ke waaste se Hazrat Abu Huraira ﷺ se marfoo riwayat zikr karta hai, ke unho'n ne "فُرِّغَ" ke bajaae "فُزِّعَ" padha hai. Sufyan bin Uyayna ne kaha: Amr bin Dinar ne aisa hi padha tha. Ab mujhe maaloom nahi ke unho'nne is tarah suna ya nahi. Sufyan bin Uyayna ne kaha: Hamari qirat bhi isi tarah hai.[1583]

[7482] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo kaha karte the ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala kisi baat ko itni tawajjo se nahi suntan jis qadar Nabi ﷺ ke quran padhne ko mutawajja ho kar suntan hai, jabke wo usey khush-ilhaani[1584] se padhte hain*".

Hazrat Abu Huraira ﷺ ke ek (1) shaagird ne iske maane ye kiye hain ke jab aap ise buland aawaaz se padhte hain.[1585]

Faaeda: Hamaare nazdeek is "أَذِنَ" ke maane mutawajja ho kar sunna hain. Imam Bukhari ﷺ ka maqsad ye hai ke tawajjo se usi kalaam ko suna jaa sakta hai jo huroof o aawaaz par mushtamil ho aur khush-ilhaani se bhi wohi kalaam padha jaa sakta hai jo alfaaz o aawaaz par mushtamil ho. Allah Ta'ala ka kalaam bhi huroof o aawaaz par mushtamil hai aur wo haqiqi kalaam se muttasif hai. والله أعلم

[7483] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Qiyaamat ke din Allah Ta'ala Hazrat Aadam ﷺ se farmaega: Aye Aadam! Wo kahe'nge "لَبَّيْكَ وَسَعْدَيْكَ", phir wo buland aawaaz se nida de ga ke Allah Ta'ala tumhe'n hukum deta hai ke tum apni aulaad se jahannum ka Lashkar nikaal baahar kar do"*.[1586]

[7484] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Mujhe jis qadar Hazrat Khadeeja ﷺ par ghairat aati thi aur kisi aurat par nahi aati thi. Allah Ta'ala ne Aap ﷺ ko farmaya tha ke wo unhe'n jannat mein ek (1) ghar ki bashaarat de de'n.[1587]

Baab 33: Rabb-e-Ta'ala Ka Hazrat Jibraeel ﷺ Ke Saath Kalaam Karna Aur Allah Ka Doosre Farishto'n Ko Nida Dena

Irshad-e-Baari Ta'ala: "Aur Bila-shubha Aap Ko Ye Quran Kamaal-e-Hikmat Waale Ki Taraf Se Sikhlaaya (ataa kiya) Jaata Hai".[1588] Ki tafseer karte hue Hazrat Ma'mar ﷺ ne farmaya: Tum par ye quran ilqa kiya jaata hai aur tum ise farisho'n se lete ho jaisa ke Hazrat Aadam ﷺ ke mutaalliq Irshad-e-Baari Ta'ala hai: "Aadam Ne Apne Rabb Se Chand Kalimaat Seekhe".[1589]

[7485] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala jab kisi bande se mohabbat karta hai to Hazrat Jibraeel ﷺ ko aawaaz Deta hai ke Allah Ta'ala falaa'n se mohabbat karta hai tum bhi usse mohabbat karo, to Hazrat Jibraeel (1) usse mohabbat karte hain. Phir Jibraeel ﷺ aasmaan mein elaan karte hain ke Allah Ta'ala falaa'n aadmi se mohabbat kart ahai tum bhi usse mohabbat karo, chunache aasmaan waale bhi usse mohabbat karte hain. Phir uski maqbooliyat zameen waalo'n mein rakh di jaati hai*".[1590]

[7486] Hazrat Abu Huraira ﷺ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Tumhare paas raat aur din ke farishte yeke-baad-deegare aate hain, aur asr o fajr ki namazo'n mein ekatthe hote hain. Phir wo farishte jo tum mein raat*

[1583] راجع: 4701
[1584] T: (خوش اِلْحانی) Acchi aawaaz waala, sureeli, acchi aawaaz [Rekhta]
[1585] راجع: 5023
[1586] راجع: 2348
[1587] راجع: 3816
[1588] Surah an Naml: 6
[1589] Surah al Baqara: 37
[1590] راجع: 3209

guzaarte hain jab oopar jaate hain to Allah Ta'ala unse poochta hai. Halaa'nke wo bando'n ke ahwaal se khoob waaqif hai: Tum ne mere bando'n ko kis haal mein choda hai? Wo jawaab dete hain: Ham ne unhe'n is haal mein choda ke wo namaz padh rahe the. Aur jab unke paas gae the to bhi namaz padh rahe the".[1591]

Faaeda: Is hadees mein Imam Bukhari ؒ ne saabit kiya hai ke Allah Ta'ala Hazrat Jibraeel ؑ ke alaawa doosre farishto'n se bhi kalaam karta hai aur uska kalaam Quran-e-Majeed ke alaawa bhi hai. Allah ka kalaam huroof aur aawaaz par mushtamil mabni-bar-haqeeqat hai, kyou'nke us mein Allah Ta'ala ka farishto'n se sawaal karne ka zikr hai aur sawaal aisa kalaam hota hai, jo doosro'n ko sunaai de aur wo kalaam huroof o aawaaz par mushtamil ho.

[7487] Hazrat Abu Zar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Mere paas Hazrat Jibraeel* ؑ *aae aur mujhe khush-khabri di ke jo shakhs is haalat mein faut ho jaae ke wo kisi ko Allah ke saath shareek nahi theherta tha to wo jannat mein jaaega*". Maine arz kiya: Agarche wo chori aur zina ka murtakib ho? Aap ne farmaya: "*Go wo chori aur zina ka murtakib ho*".[1592]

Baab 34: Irshad-e-Baari Ta'ala "Allah Ta'ala Ne Jo Kuch Aap Ki Taraf Utaara Hai Apne Ilm Se Utaara Hai Aur Farishte Bhi Gawaahi Dete Hain"[1593] Ka Bayaan

Imam Mujahid bayaan karte hain ke aayat-e-karima: "Unke Darmiyan Hukum Naazil Hota Hai"[1594] ka mafhoom ye hai ke saato'n aasmaano'n aur saato'n zameeno'n ke darmiyan Allah Ta'ala ke hukum utarte rehte hain.

[7488] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Aye falaa'n! Jab tum apne bistar par jaao to ye dua padha karo: Aye Allah! Maine apne aap ko tere supurd kar diya aur apna rukh teri taraf modh diya. Maine apna muaamala tere hawaale kar diya, tujh se darte hue aur teri taraf raghbat karte hue ye sab kuch kiya. Tere siwa koi panaah aur jaae najaat nahi. Aye Allah! Main teri kitaab par imaan laaya jo toone naazil ki hai aur tere Nabi ko maan liya jo toone bheja hai*", "*agar tu us raat faut ho jaae to fitrat-e-islaam par tumhari maut hogi aur agar subah ko zinda uthe to tujhe ajar o sawaab milega*".[1595]

[7489] Hazrat Abdullah bin Abi Awfa ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ghazwa-e-khandaq ke din in alfaaz mein dua ki: "*Aye Allah! Kitaab (Quran-e-Majeed) Naazil karne waale! Jaldi hisaab lene waale! Dushman ke giroh ko shikast se do-chaar kar aur unke paao'n ukhaad de*".[1596]

Imam Humaidi ne ye riwayat in alfaaz mein bayaan ki: Ham se Sufyan bin Uyayna ne ba-waasta Ibne Abu Khalid bayaan kiya hai, unho'n ne Abdullah bin Abi Awfa ؓ se suna, unho'n ne Nabi ﷺ se suna.

[7490] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne darj-e-zel aaya: "Aap Apni Namaz Na Ziyaada Buland Aawaaz Se Padhe'n Aur Na Bilkul Pasth Aawaaz Se"[1597], ke mutaaliq farmaya: Ye aayat us waqt naazil hui jab Rasool Allah ﷺ makkah mukarrama mein chup kar ibaadat kiya karte the. Jab aap buland aawaaz se quran padhte aur mushrikeen-e-makkah quran sunte to quran, saaheb-e-quran, aur quran laane waale Hazrat Jibraeel ؑ ko bura-bhala kehte. Us waqt Allah Ta'ala ne apne Nabi ko hukum diya: "Apni Namaz Mein Quran-e-Kareem Ba-aawaaz-e-Buland Aur Bilkul Pasth Na Padhe'n", yaane aawaaz itni buland bhi na kare'n ke mushrikeen sun le'n aur is qadar aahista bhi na padhe'n ke aap ke sahaba bhi na sun sake'n, balke uske bain-bain[1598] padhe'n. Yaane, apne Sahaba Ikram ko sunaae'n, aur ziyaada buland aawaaz na kare'n, taake Sahaba Ikram aap se quran seekh le'n.[1599]

[1591] راجع: 555

[1592] راجع: 1237

[1593] Surah an Nisa: 166

[1594] Surah at Talaaq: 12

[1595] راجع: 247

[1596] راجع: 2933

[1597] Surah al Isra: 101

[1598] T: (بَين) Murda ke ausaaf bayaan karke aap bhi rona aur auro'n ko bhi rulaana, nauha karna [Urduinc]

[1599] راجع: 4722

Faaeda: Rasool Allah ﷺ is liye Quran-e-Majeed ba-aawaaz-e-buland padhte the ke mushrikeen usey sune'n aur us par ghaur o fikr kare'n, lekin unho'n ne radde amal ke taur par usey bura-bhala kehna shuru kar diya, is liye ziyaada ooncha padhne se aap ko rok diya gaya.

Baab 35: Irshad-e-Baari Ta'ala "Ye Log Chaahte Hain Ke Allah Ke Kalaam Ko Badal De'n"[1600] Ka bayaan

Irshad-e-Baari Ta'ala Hai: "Beshak Ye Quran Faisla-kun Baat Hai"[1601], "فَصْلٌ" ke maane "bar-haq" ke hain. "Ye Koi Hasi-mazaaq Ki Baat Nahi"[1602] "هَزْلٌ" ke maane hain: "Khel-tamaasha".

[7491] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai: "Aadam ka beta mujhe takleef deta. Wo zamaane ko bura bhala kehta hai, jabke main khud zamaana hoo'n, mere hi haath mein tamaam kaam hain. Main jis tarah chaahta hoo'n raat aur din ko pherta rehta hoo'n*".".[1603]

[7492] Hazrat Abu Huraira ؓ hi se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai: Roza mere hi liye hai aur main hi uska badla du'nga. Wo (rozedaar) meri khaatir apni khwahishaat aur khana-peena chodta hai, aur roza ek (1) dhaal hai. Nez, rozedaar ke liye do (2) khushiyaa'n hain: Ek (1) khushi roza-iftaar karte waqt aur doosri khushi us waqt jab wo apne Rabb se mulaqaat karega. Rozedaar ke mu'n ki boo Allah Ta'ala ke nazdeek kastoori ki khushboo se ziyaada paakiza aur umda hai*".[1604]

[7493] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Ek (1) dafa Hazrat Ayyub* ؑ *barhana haalat mein ghusl kar rahe the ke achaanak un par sone ki tiddiyaa'n girne lagee'n. Wo unhe'n apne kapde mein sametne lagey. Unke Rabb ne aawaaz di: Aye Ayyub! Kya maine tujhe maal de kar in tiddiyo'n se be-parwaah nahi kar diya? Unho'n ne kaha: Kyou'n nahi aye mere Rabb! (toone mujhe bohot ghani kiya hai) lekin main teri barkat se be-parwaah nahi ho sakta hoo'n*".[1605]

[7494] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Hamaara Rabb Tabaarak wa Ta'ala har raat aasman-e-duniya ki taraf nuzool farmata hai. Jis waqt raat ka aakhri-tihaai hissa baaqi reh jaata hai aur kehta hai: Koi shakhs hai jo mujh se dua kare, main uski dua qubool karu'n. Koi shakhs hai jo mujh se sawaal kare, main usey ataa karu'n. Koi shakhs hai jo mujh se moaafi maange, to main usey bakhsh doo'n*".[1606]

[7495] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Ham (duniya mein aane ke etebaar se) aakhri ummat hain, lekin aakhirat mein sab se aage ho'nge*".[1607]

[7496] Isi sanad ke saath ye bhi marwi hai ke Allah Ta'ala farmata hai: "*Tum kharch karo to main tum par kharch karu'nga*".[1608]

[7497] Hazrat Abu Huraira ؓ se riwayat hai ke (Hazrat Jibraeel ؑ ne kaha: Allah ke Rasool ﷺ!) "*Ye Khadeeja* ؓ *aap ke paas bartan le kar aarahi hain, jis mein khaana ya peene ka paani hai. Unhe'n unke Rabb ki taraf se salaam keh de'n aur unhe'n jannat mein aise ghar ki bashaarat de'n jo motiyo'n se bana hua hai. Us mein kisi qism ka shor-o-ghal aur thakaawat nahi hogi*".[1609]

[7498] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai: Maine (jannat mein) apne nek bando'n ke liye aisi cheeze'n taiyyaar kar rakhi hain jinhe'n na to aankho'n ne dekha, na kaano'n ne suna aur na kisi insaan ke dil mein unka khayaal hi guzra*".[1610]

[1600] Surah al Fath: 15
[1601] Surah at Taariq: 13
[1602] Surah at Taariq: 14
[1603] راجع: 4826
[1604] راجع: 1894
[1605] راجع: 279
[1606] راجع: 1145
[1607] راجع: 238
[1608] راجع: 4684
[1609] راجع: 3820
[1610] راجع: 3244

[7499] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne farmaya: Nabi ﷺ jab raat ko tahajjud ke liye uthte to padhte: “*Aye Allah! Hamd tere hi liye hai, tu aasmaano’n aur zameen ko raushan karne waala hai, taareef tere hi liye hai. Tu aasmaano’n aur zameen ko control karne waala hai. Hamd tere hi liye hai, tu aasmaano’n ka, zameen ka, aur jo kuch un mein hai sab ka Rabb hai. Tu bar-haq hai, tera waada saccha hai. Tera kalaam bhi bar-haq hai. Teri mulaqaat mabni-bar-haqeeqat hai. Jannat haq hai aur dozakh bhi haq hai. Tamaam Ambiya sacche hain aur qiyaamat bhi bar-haq hai. Aye Allah! Main tere huzoor sar-nigoo’n[1611] hua, tujh par imaan laaya, maine tujhi par tawakkul kiya, teri hi taraf rujoo kiya, main tere hi saamne apna muqaddama pesh karta hoo’n aur tujhi se apna faisla chaahta hoo’n, is liye mere agle-pichle tamaam gunaah moaaf kar de, jo maine posheeda kiye hain aur jo elaaniya kiye hain. Toohi mera maabood hai aur tere siwa koi bhi maabood-e-bar-haq nahi*”.[1612]

[7500] Nabi ﷺ ki zauja-e-mohtarma Ayesha ؓ se riwayat hai, unho’n ne munafiqeen ki taraf se lagaae gae bohtaan ke mutaalliq farmaya: Allah ke Qasam! Mujhe ye gumaan na tha ke Allah Ta’ala mere haq mein wahee naazil farmaega, jiski qiyaamat tak tilaawat ki jaaegi. Mere nazdeek mera darja isse kam tha ke Allah Ta’ala mere mutaalliq koi aisa kalaam kare jis ki tilaawat ki jaae. Alabatta, mujhe ye ummeed zaroor thi ke Rasool Allah ﷺ ba-haalat-e-neend koi khwaab dekh le’nge jiske zariye se Allah Ta’ala meri baraa-at kar de ga, lekin Allah Ta’ala ne mundarja zail dus (10) aayaat naazil farmae’n: “Beshak Jin Logo’n Ne Bohtan Gadha….”[1613].[1614]

[7501] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Allah Ta’ala ka irshad-e-giraami hai: Aye farishto’n! Jab mera banda kisi buraai ka iraada kare to jab tak wo us par amal na kare uska gunaah na likho aur agar wo uske mutaabiq amal kare to phir uske baraabar gunah likho. Agar wo mere khauf se us buraai ko tark kar de to uske liye ek (1) neki likhi aur agar koi banda neki karna chaahe to uske liye iraade hi par par ek (1) neki likh do, aur agar us par amal kar le to dus (10) guna se saat (7) guna tak neki likho*”.[1615]

[7502] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Allah Ta’ala ne makhlooq ko paida kiya, jab wo usse faarigh hua to rahem khada ho gaya. Allah Ta’ala ne farmaya: Aye Rahem! Theher ja. Usne arz kiya: Aye Allah! Ye qata-rehmi[1616] se teri panaah maangne ka muqaam hai. Allah Ta’ala ne farmaya: Kay tu is baat par raazi nahi ke jo tujhe milaaega main usey milaau’nga aur jo tujhe todega main usey todu’nga? Rahem ne arz kiya: Aye mere Rabb! Kyou’n nahi? Allah Ta’ala ne farmaya: Bas ye tere liye hai*”. Phir Hazrat Abu Huraira ؓ ne ye aayat tilaawat ki: “Phir Yaqeenan Tum Se Tawaqqo Hai Ke Agar Tum Haakim Ban Jaao To Tum Zameen Mein Fasaad Karo Aur Apne Rishte-naate Tod Daalo”.[1617].[1618]

[7503] Hazrat Zaid bin Khaalid ؓ se riwayat hai, unho’n ne kaha: Nabi ﷺ ke ahd-e-mubarak mein baarish hui to aap ne farmaya: “*Allah Ta’ala ne farmaya hai: (Is baarish ki wajah se) Mere kuch bando’n ne mere saath kufr kiya aur kuch bande mere saath imaan laane waale ban gae*”.[1619]

[7504] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Allah Ta’ala ka irshad-e-giraami hai: Jab mera banda mujh se mulaqaat ko pasand karta hai to main bhi usse mulaqaat ko pasand karta hoo’n aur jab wo mujh se mulaqaat ko naapasand karta hai to main bhi uski mulaqaat ko bura jaanta hoo’n*”.

Faaeda: Is hadees mein ek (1) aisa farmaan-e-Ilaahi zikr hua hai jise har musalman ko yaad rakhna chaahiye. Allah Ta’ala ham sab ko aakhri waqt ye farmaan yaad rakhne ki saadat naseeb kare.

[1611] T: (سَر نِگُوں) Aundha, sar ke bal, sharmida, shikast-khurda [Rekhta]

[1612] راجع: 1120

[1613] Surah an Noor: 11-20

[1614] راجع: 2593

[1615] راجع: 6491

[1616] T: (قَطْع رَحْمی) Rishtedaaro’n se bad-sulooki, azeez o aqraba se laa-taalluqi [Rekhta]

[1617] Surah Muhammad: 22

[1618] راجع: 4830

[1619] راجع: 846

[7505] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ka irshad-e-giraami hai: Main apne bande ke gumaan ke saath hota hoo'n, jo wo mere mutaalliq rakhta hai*".[1620]

[7506] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Ek (1) aadmi ne kabhi koi accha kaam nahi kiya tha. Us ne wasiyyat ki, ke jab wo mar jaae to usey jalaa de'n, phir uski aadhi raakh khushki mein uda de'n aur baaqi aadhi dariya mein baha de'n. Allah ke Qasam! Agar Allah is par qaadir hua to wo usey aisa azaab de ga jo duniya ke kisi shakhs ko bhi wo nahi de ga. Phir Allah Ta'ala ne samandar ko hukum diya to usne tamaam raakh jamaa kardi jo uske andar thi. Phir usne khushki ko hukum diya to usne bhi wo apni tamaam raakh jamaa kardi jo uske andar thi. Phir Allah Ta'ala ne us aadmi se poocha: Toone aisa kyou'n kiya tha? Usne kaha: Tere dar se. Aur tu sab se ziyaada jaanne waala hai, chunache Allah Ta'ala ne usey moaaf kar diya*".[1621]

Faaeda: Wo shakhs bani israel mein kafan chor tha jo murdo'n ke kafan utaara karta tha.

[7507] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap ne farmaya: "*Ek (1) bande ne bohot gunah kiye aur kaha: Aye mere Rabb! Maine gunah kiya hai to mujhe moaaf kar de. Uske Rabb ne farmaya: Kya mera banda jaanta hai ke uska koi Rabb hai jo gunah moaaf karta hai aur gunah ki wajah se pakadta bhi hai? Ab maine apne bande ko moaaf kar diya. Phir jis qadar Allah ne chaaha wo gunah se ruka raha. Phir usne dobaara gunah kiya to Allah ke huzoor arz karne laga: Aye mere Rabb! Maine gunah kiya hai, usey bhi moaaf kar de. Allah Ta'ala ne farmaya: Kya mere bande ko maaloom hai ke uska koi Rabb hai jo gunaah moaaf karta hai aur uski wajah se saza bhi deta hai? Chunache maine apne bande ko moaaf kar diya. Phir jis qadar Allah ne chaaha wo gunah se ruka raha, phir usne dobaara gunah kiya to Allah ke huzoor arz karne laga: Aye mere Rabb! Maine phir gunah kar liya hai to mujhe moaaf kar de. Allah Ta'ala ne farmaya: Kya mere bande ko maaloom hai ke uska koi Rabb hai jo gunah bakhashta hai, aur gunah ke sabab muwaakhaza*[1622] *bhi karta hai? Maine apne bande ko bakhsh diya. Teen (3) baar farmaya. Ab jo chaahe amal kare*".

Faaeda: Is hadees se istighfaar ki fazilat saabit hui. Istaghfaar ki teen (3) sharte'n hain: Gunah chod dena, us par shamsaar hona, phir wo gunah na karne ka pukhta iraada karna. Agar is niyyat ke saath, phir gunah ho jaae to istighfaar karne se wo gunah khatam ho jaaega, ba-sharte-ke gunaah par israar na kare. Israar ke maane hain: Gunah par naadim hone ke bajaae gunah karne ki niyyat rakhe. Sirf zubaani istighfaar karta rahe, aisa zubaani istighfaar jo dil ki gehraai se na ho, bajaae khud istighfaar ke qaabil hai.

[7508] Hazrat Abu Saeed Khudri ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne pichli ummato'n mein se ek (1) shakhs ka zikr kiya, jise Allah Ta'ala ne maal o aulaad sab kuch de rakha tha. Jab uske marne ka waqt qareeb aaya to usne apne beto'n se poocha: Main tumhare liye kaisa baap hoo'n? Unho'n ne kaha: Tu accha baap hai. Usne kaha: Lekin tumhare baap ne Allah ke huzoor koi neki nahi bheji. Agar Allah Ta'ala us par qaadir hua to usey sakht azaab de ga. Ab tum khayaal karo jab main mar jaau'n to mujhe aag mein jala dena hatta ke jab main koyla ho jaau'n to mujhe khoob pees kar sakht aandhi ke din hawaa mein udaa dena. Nabi ﷺ ne farmaya: "*Mere Rabb ki qasam! Is kaam ke liye usne apne beto'n se pukhta waada liya. Chunache us ke beto'n ne aisa hi kiya. Usey jalaa kar raakh kar daala, phir us raakh ko tez hawaa ke din udaa diya. (Us kaarwaai ke baad) Allah Ta'ala ne farmaya: Hoja, to wo fauran ek (1) mard ban kar khada ho gaya. Allah Ta'ala ne farmaya: Aye mere bande! Tujhe kis baat ne us par aamaada kiya ke toone ye kaam kar daala. Usne kaha: Tere khauf ne*". Aap ﷺ ne farmaya: "*Allah Ta'ala ne usey koi saza na di, balke us par rahem farmaya*".

Raawi kehta hai: Phir maine ye baat Abu Usman Nahdi se bayaan ki to unho'n ne kaha: Maine usey Hazrat Salman Faarsi ؓ se suna, albatta unho'n ne in alfaaz ka izaafa kiya: "*Meri raakh ko dariya mein bahaa dena*". Ya us jaisa kuch bayaan kiya.

[1620] راجع: 7405

[1621] راجع: 3481

[1622] T: (مُواخَذَہ) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, badla [Rekhta]

Moosa ne Mo'tamir se "لَمْ يَبْتَئِرْ" ke alfaaz naqal kiye hain. Khalifa ne Mo'tamir se "لَمْ يَبْتَئِرْ" ke alfaaz zikr kiye hain. Hazrat Qatada ne iske maane ye bayaan kiye hain ke usne koi neki (aakhirat ke liye) zakheera na ki.

Baab 36: Rabb-e-Ta'ala Ka Qiyaamat Ke Din Hazraat-e-Ambiya ﷺ Aur Deegar Logo'n Se Kalaam Karna

[7509] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko farmate suna: "*Qiyamat ke din meri sifaarish karwaai jaaegi. Main arz karu'nga: Aye Mere Rabb! Un logo'n ko jannat mein daakhil farma jin ke dilo'n mein raai baraabar imaan hai, tab wo jannat mein daakhil ho'nge. Main phir kahu'nga: Usey bhi jannat mein daakhil kar de jis ke dil mein maamooli sa bhi imaan hai*".

Hazrat Anas ؓ ne farmaya: Goya main us waqt bhi Rasool Allah ﷺ ki ungliyo'n ki taraf dekh raha hoo'n, yaane ungliyo'n ke ishaare se adna shae ki wazaahat kar rahe the.[1623]

[7510] Hazrat Ma'bad bin Hilal A'nazi (مَعْبَدُ بْنُ هِلَالٍ الْعَنَزِيُّ) se riwayat hai, unho'n ne kaha: Ham ahle basra jamaa hue aur Hazrat Saabit Banaani ko saath le kar Hazrat Anas ؓ ke paas gae, taake wo unse hamaare liye hadees-e-shafaa-at ke mutaalliq pooche'n. Hazrat Anas ؓ us waqt apne mahel mein tashreef farma the. Jab ham wahaa'n pohonche to wo chaasht ki namaz padh rahe the. Ham ne unse ijaazat talab ki to unho'n ne ijaazat de di. Us waqt wo apne bistar par baithe the. Ham ne Hazrat Saabit se keh rakha tha ke unse hadees-e-shafaa-at se pehle koi baat na poochna, chunache Hazrat Saabit ne kaha: Aye Abu Hamza! Ye aap ke (deeni) bhai basra se aae hain aur aap se hadees-e-shafaa-at ke mutaalliq poochna chaahte hain.

Hazrat Anas ؓ ne kaha: Muhammad-ur-Rasool Allah ﷺ ne hame'n hadees sunaai, aap ne farmaya: "*Qiyamat ke din log thaathe'n maarte hue samandar ki tarah zaahir ho'nge. Phir wo Hazrat Aadam ؑ ke paas aae'nge aur (unse) arz kare'nge: aap apne Rabb ke paas hamaari sifaarish kare'n. Wo kahe'nge: Main sifaarish ke laayaq nahi hoo'n, Tum Hazrat Ibrahim ؑ ke paas jaao, wo Allah ke Khaleel hain*".

"*Chunache log Hazrat Ibrahim ؑ ke paas aae'nge aur unse arz kare'nge to wo bhi kahe'nge: Main is qaabil nahi hoo'n, haa'n tum Hazrat Moosa ؑ ke paas jaao. Yaqeenan wo Allah Ta'ala se sharf-e-ham-kalaami paane waale hain. Log Hazrat Moosa ؑ ke paas aae'nge to wo bhi kahe'nge: Main is qaabil nahi, albatta tum Hazrat Isa ؑ ke paas jaao, kyou'nke wo Allah ka hukum aur uksi khaas rooh hain. Tab log Hazrat Isa (a ke paas aae'nge to wo bhi kahe'nge: Main is qaabil nahi hoo'n. Albatta tum Hazrat Muhammad ﷺ ke paas jaaao*".

"*Jab wo mere paas aae'nge to main kahu'nga: Haa'n main is (shafaa-at karne) ke laayaq hoo'n, phir main apne Rabb se ijaazat chaahu'nga, to mujhe ijaazat di jaaegi. Andaree'n-haalaat*[1624] *(Allah Ta'ala) apne liye mujhe taareefi kalimaat ilhaam karega, jin ke zariye se main Allah Ta'ala ki hamd o sana bayaan karu'nga jo is waqt mujhe yaad nahi hain. Phir jab Allah Ta'ala ki taareefe'n bayaan karu'nga aur Allah Ta'ala ke huzoor sajda karte hue gir jaau'nga, to mujhe kaha jaaega: Aye Muhammad! Apna sar uthaao. Baat karo, tumhari baat suni jaaegi, jo maango wo diya jaaega, sifaarish karo wo qubool ki jaaegi*".

"*Phir main arz karu'nga: Aye mere Rabb! Meri ummat, meri ummat. Kaha jaaega: Jaao, dozakh se un logo'n ko nikaal laao jin ke dilo'n mein ek (1) jau ke baraabar imaan hai. Chunache main jaau'nga aur taameel-e-hukum karu'nga. Phir main waapas aau'nga aur unhi taareefi kalimaat se Allah ki hamd o sana karu'nga, aur Allah ke huzoor sajde mein gir jaau'nga. Phir mujh se kaha jaaega: Apna sar uthaao. Kaho, aap ki suni jaaegi. Sawal karo, aap ka matloob diya jaaega. Sifaarish karo, tumhari sifaarish qubool ki jaaegi. Main arz karu'nga: Aye mere Rabb! Meri ummat, meri ummat. Mujhe kaha jaaega: Jaao aur un logo'n ko dozakh se nikaal laao jin ke dilo'n mein zarra ya raai baraabar bhi imaan hai. Chunache main jaau'nga aur taameel-e-hukum karu'nga*".

"*Main phir waapas aau'nga aur taareefi kalimaat se Allah ki hamd o sana karu'nga, aur Allah ke huzoor sajde mein gir jaau'nga. Phir mujh se kaha jaaega: Apna sar uthaao. Kaho, aap ki baat suni jaaegi. Sawaal karo, aap ka matloob*

[1623] راجع: 44

[1624] T: (اندریں حالات) Is haalat mein [RSB]

diya jaaega. Sifaarish karo, tumhari sifaarish qubool ki jaaegi. Main arz karu'nga: Aye mere Rabb! Meri ummat, meri ummat! Mujh se kaha jaaega ke jaao aur un logo'n ko dozakh se nikaal laao jin ke dilo'n mein raai ke daane se bhi kam, balke kamtar imaan ho. Main jaau'nga aur taameel-e-hukum karu'nga".

Phir jab ham Hazrat Anas ﷺ ke paas se waapas aae to maine apne kuch saathiyo'n se kaha: Hame'n Imam Hasan Basri ke paas jaana chaahiye, wo us waqt (Hajjaaj bin Yusuf ke dar se) Abu Kahlifa ke makaan mein chupe hue hain. Hame'n chaahiye ke unse wo hadeese'n bayaan kare'n jo hame'n Hazrat Anas ﷺ se sunaai hai. Ham unke paas aae aur unhe'n salaam kiya. Unho'n ne hame'n ijaazat di to ham ne unse kaha: Aye Abu Saeed! Ham aap ke paas aap ke bhai Hazrat Anas bin Maalik ﷺ ke yahaa'n se aae hain, unho'n ne jo hadees-e-shafaa-at bayaan ki hai wo ham ne kisi se nahi suni. Hazrat Hasan Basri ne kaha: Usey bayaan karo. Ham ne unse saari hadees bayaan ki. Jab ham hadees ke aakhir muqaam tak pohonche to unho'n ne kaha: Aur bayaan karo. Ham ne kaha: Isse ziyaada unho'n ne bayaan nahi ki.

Hazrat Hasan Basri ne kaha: Unho'n ne mujhe bees (20) saal pehle ye hadees bayaan ki thi, jabke wo poore qawi naujawaan the. Ab mujhe maaloom nahi ke wo baaqi-maanda[1625] hadees bhool gae hain ya unho'n ne tumhare baate'n karne ke pesh-e-nazar usey bayaan nahi kiya. Ham ne arz kiya: Abu Saeed! Aap ham se hadees bayaan kare'n. Wo hans kar bole: Insaan bohot jaldbaaz paida kiya gaya hai. Maine iska zikr hi ise bayaan karne ke liye kiya tha. Hazrat Anas ﷺ ne mujh se yehi hadees bayaan ki thi jo tumhe'n bayaan ki hai (aur us mein ye alfaaz mazeed badhaae), phir Aap ﷺ ne farmaya: "*Main chauthi baar waapas aau'nga aur unhi taareefi kalimaat se Allah ki hamd o sana karu'nga. Phir Allah ke huzoor sajde mein gir jaau'nga. Allah Ta'ala farmaega: Aye Muhammad! Apna sar uthaao, jo kahoge usey suna jaaega, jo maango ge diya jaaega. Jo shafaa-at karoge, qubool ki jaaegi. Main arz karu'nga: Aye mere Rabb! Mujhe un logo'n ko bhi jahannum se nikaalne ki ijaazat de jinho'n ne sirf* "لَا إِلٰهَ إِلَّا الله" *hi kaha tha. Allah Ta'ala farmaega: Meri izzat, mere jalaal, meri kibriyaai aur meri azmat ki qasam! Main dozakh se un logo'n ko bhi nikalu'nga jinho'n ne sirf* "لَا إِلٰهَ إِلَّا الله" *kaha hai*".[1626]

[7511] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jannat mein sab se aakhir mein daakhil hone waala aur jahannum se tamaam logo'n ke baad nikalne waala wo shakhs hoga jo ghisat kar niklega. Usse uska Rabb farmaega: Tu jannat mein daakhil ho ja. Wo kahega: Aye mere Rabb! Jannat to bilkul bhari hui hai. Allah Ta'ala teen (3) martaba usse farmaega aur wo har martaba yehi jawaab de ga ke jannat to bhari-padi hai. Aakhir-kaar Allah Ta'ala usse farmaega: Tere liye duniya ki misl dus (10) guna hai*".[1627]

[7512] Hazrat Adi bin Haatim ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Tum mein se har shakhs ke saath uska Rabb is tarah guftagu karega ke us (bande) aur us (Rabb) ke darmiyan koi tarjumaan nahi hoga. Wo shakhs apne daaee'n taraf dekhega to usey apne aamaal ke alaawa kuch nazar nahi aaega aur apni baaee'n jaanib dekhega to usey apne aamaal ke alaawa kuch nazar nahi aaega. Phir jab apne saamne dekhega to apne saamaan jahannum ke siwa aur koi cheez na dekhega, is liye tum jahannum se bachne ki fikr karo, khwah khajoor ka ek (1) tukda hi sadqa karne se kyou'n na ho*".[1628]

Ek (1) riwayat mein hai: "*(Jahannum se bacho) Khwah ek (1) acchi baat hi ke zariye se ho*".

[7513] Hazrat Abdullah (bin Masood) ﷺ se riwayat hai, unho'n ne kaha: Yahoodiyo'n ka ek (1) aalim aaya aur (Rasool Allah ﷺ ki khidmat mein haazir ho kar) kehne laga: Jab qiyamat ka din hoga to Allah Ta'ala ek (1) ungli par aasmaan ko, ek (1) ungli par zameen ko, ek (1) ungli par paani aur keechad ko, ek (1) ungli par deegar tamaam makhluqaat ko utha le ga. Phir un tamaam ko harkat de ga aur kahega: Main baadshah hoo'n. Maine Nabi ﷺ ko dekha ke aap hasne lagey, yahaa'n tak ke aap ke dandaan-e-mubarak khul gae, aap uski tasdeeq aur un baato'n par taajjub kar rahe the.

[1625] T: (بَاقِی مانْدَه) Bachaa hua, baaqi [Rekhta]

[1626] راجع: 44

[1627] راجع: 6571

[1628] راجع: 1413

Phir aap ne ye aayat-e-karima tilaawat ki: "Unho'n Ne Allah Ki Qadar Nahi Ki Jaisa Ke Uski Qadar Karne Ka Haq Hai … Shareek Thehraate Hain"[1629].[1630]

[7514] Safwaan bin Mohriz se riwayat hai, ke Abdullah bin Umar ؓ se ek (1) aadmi ne sargoshi ke mutaalliq sawaal kiya ke aap ne Rasool Allah ﷺ se kaise suna hai? (Unho'n ne kaha ke) Aap ﷺ ne farmaya: "*Tum mein se koi shakhs apne Rabb ke qareeb hoga, yahaa'n tak ke Allah Ta'ala us par apna parda daal kar farmaega: Toone falaa'n-falaa'n amal kiya tha? Wo kahega: Ji haa'n. Allah Ta'ala farmaega: Toone ye-ye amal bhi kiya tha? Banda haa'n mein jawaab de kar unka iqraar karega. Phir Allah Ta'ala farmaega: Maine duniya mein tujh par parda daala tha aur aaj bhi tujhe moaaf karta hoo'n*".[1631]

Ek-doosri riwayat mein hai, Hazrat Ibne Umar ؓ ne kaha: Maine Nabi ﷺ ko ye farmate hue suna hai.

Baab 37: Irshad-e-Baari Ta'ala "Aur Allah Ta'ala Ne Khud Haqeeqatan Moosa ؑ Se Kalaam Kiya"[1632] Ka Bayaan

[7515] Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Hazrat Aadam aur Hazrat Moosa ؑ ne aapas mein bahes ki. Hazrat Moosa ؑ ne kaha: Aap wohi aadam hain naa'n jinho'n ne apni aulaad ko jannat se nikaala tha? Hazrat Aadam ؑ ne jawaab diya: Aap wohi Moosa hain jinhe'n Allah Ta'ala ne apni risaalat aur apni guftagu se sharfyaab kiya tha, phir bhi aap mujhe ek (1) aise amr ke sabab malaamat karte hain jo Allah Ta'ala ne meri paidaaish se pehle hi mere liye muqaddar kar diya tha. Chunache Hazrat Aadam ؑ Hazrat Moosa ؑ par ghaalib aagae*".[1633]

[7516] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Qiyamat ke din ahle imaan ko jamaa kiya jaaega to wo kahe'nge: Aye kaash! Koi hamaare Rabb ke yahaa'n hamari sifaarish kare, taake ham is takleef-deh muqaam se raahat haasil kare'n. Chunache wo Hazrat Aadam ؑ ke paas aae'nge aur kahe'nge: Aap Abul Bashar Aadam ؑ Hain. Allah Ta'ala ne aap ko apne dast-e-mubarak se paida kiya aur aap ko farishto'n se sajda karaaya, phir har cheez ke naam aap ko sikhaae, lehaaza aap hamaare liye Rabb ke huzoor sifaarish kare'n, taake wo hame'n is muqaam se raahat naseeb kare. Wo un logo'n se kahe'nge: Main is qaabil nahi hoo'n aur wo unke saamne apni us ghalati ka zikr kare'nge jo unse sarzad hui thi*".[1634]

[7517] Hazrat Anas ؓ se riwayat hai, unho'n ne wo waaqia bayaan kiya jis raat Rasool Allah ﷺ ko Masjid-e-Ka'aba se Isra ke liye le jaaya gaya tha. Wahee aane se pehle Aap ﷺ ke paas teen (3) farishte aae, jabke aap masjid-e-haraam mein soe hue the. Un mein se ek (1) ne poocha: Wo kaun hain? Doosre ne jawaab diya: Un mein jo sab se behtar hain. Teesre ne kaha: Un mein se jo behtar hai, usey le lo. Us raat to utna hi waaqia pesh aaya. Aap ﷺ ne uske baad unhe'n nahi dekah, hatta ke wo doosri raat aae, jabke aap ka dil dekh raha tha aur aap ki aankhe'n so rahi thee'n, lekin dil nahi so raha tha. Hazraat-e-Ambiya ؑ kay eh haal hota hai ke unki aankhe'n soti hain, lekin unke dil bedaar rehte hain.

Chunache unho'n ne Aap ﷺ se koi baat na ki, balke aap ko utha kar chaah-e-zamzam[1635] ke paas le aae. Phir Jibraeel ؑ ne aap se mutaalliqa kaam samnbhaal liya, us ne aap ke gale se le kar dil se neeche tak seena chaak kiya, phir usey aab-e-zamzam ke saath apne haath se dhoya, hatta ke aap ka seena aur pait khoob saaf kar diya, chunache aap ka andar paak ho gaya. Phir aap ke paas sone ka tasht laaya gaya, jis mein imaan o hikmat se bhara hua sone ka ek (1) bartan tha. Usse aap ka seena-e-mubarak aur halaq ki rage'n bhar dee'n, phir usey baraabar kar diya.

Uske baad wo (farishte) aap ko le kar aasmaan-e-duniya par chadhe aur uske darwazo'n mein se ek (1) par dastak di. Aasmaan waalo'n ne unse poocha: Kaun hain? Jawaab diya: Jibraeel hoo'n. Unho'n ne poocha: Tumhare saath

[1629] Surah az Zumar: 67

[1630] راجع: 4811

[1631] راجع: 2441

[1632] Surah an Nisa: 164

[1633] راجع: 3409

[1634] راجع: 44

[1635] T: (چاہِ زَمزَم) Zamzam ka kooaa'n [RSB]

kaun hai? Jawaab diya: Mere saath Hazrat Muhammad ﷺ hain. Unho'n ne poocha: Kya unhe'n bulaya gaya hai? Jawaab diya ke haa'n. Aasmaan waalo'n ne unhe'n khush-aamadeed kaha ke tum apne hi logo'n mein aae ho. Aasmaan waale bohot isse bohot khush hue, un mein se kisi ko maaloom nahi hot ake Allah Ta'ala zameen mein kya karna chaahta hai, jab tak wo unhe'n bataa nahi deta.

Aap ﷺ ne aasmaan-e-duniya par Hazrat Aadam ؑ ko paaya to Hazrat Jibraeel ؑ ne aap se kaha: Ye aap ke waalid-e-mohtaram Hazrat Aadam hain, unhe'n salaam kare'n. Aap ne unhe'n salaam kiya to Hazrat Aadam ؑ ne aap ke salaam ka jawaab diya aur kaha: Mere pyaare bete! Aap ka aana mubarak ho. Aap kya hi acche bete hain. Phir aap ne achaanak aasmaan-e-duniya par do (2) nehre'n dekhee'n, jo jaari thee'n. Aap ne poocha: "*Aye Jibraeel! Ye nehre'n kaisi hain?*" Unho'n ne jawaab diya: Ye neel aur furaat ka asal mamba[1636] hain. Phir aap aasmaan par mazeed sair karne lagey to ek (1) aur neher dekhi jis ke oopar motiyo'n aur zabarjad[1637] se taiyyaar-shuda ek (1) mahel hai. Us par aap ne haath maara to pata chala ke wo to mushk hai. Poocha: "*Aye Jibraeel ye kya hai?*" Jawaab diya: Ye kausar hai, jise Allah Ta'ala ne aap ke liye mehfooz kar rakha hai.

Phir aap doosre (2nd) aasmaan par chadhe to farishto'n ne yahaa'n bhi wohi sawaal kiya jo pehle aasmaan par kiya tha. Yaane kaun hai? Unho'n ne kaha: Main Jibraeel hoo'n. Unho'n ne poocha: Aap ke saath kaun hai? Unho'n ne jawaab diya: Hazrat Muhammad ﷺ! Poocha kya unhe'n bulaya gaya hai? Jawab diya: Haa'n. Farishte bole unhe'n khush-aamadeed aur bashaarat ho.

Phir wo aap ko le kar teesre (3rd) aasmaan par chadhe. Yahaa'n tak ke farishto'n ne bhi wohi sawaal kiya jo pehle aur doosre aasmaan waalo'n ne kiya tha. Phir chauthe (4th) aasmaan par le gae aur yahaa'n bhi wohi sawaal hua. Phir paanchwe'n aasmaan par aap ko le chadhe aur yahaa'n bhi wohi sawaal hua. Phir chatte (6th) aasmaan par aap ko le gae aur yahaa'n bhi wohi sawaal hua. Phir aap ko le kar saatwe'n (7th) aasmaan par chadhe to yahaa'n bhi wohi sawaal hua. Har aasmaan par Ambiya ؑ hain.

Raawi kehta hai: Unke naam aap ne liye, mujht itna yaad hai ke Hazrat Idrees ؑ doosre aasmaan par, Hazrat Haroon ؑ chauthe (4th) aasmaan par, paanchwe'n (5th) aasmaan par bhi kisi nabi ka naam liya, lekin mujhe ab yaad nahi. Isi tarah Hazrat Ibrahim ؑ chatte (6th) aasmaan par aur Hazrat Moosa ؑ saatwe'n (7th) aasmaan par. Unhe'n Allah Ta'ala se sharf-e-ham-kalaami kiw ajah se ye fazilat mili.

Hazrat Moosa ؑ ne kaha: Aye mere Rabb! Mujhe gumaan na tha ke koi mujh se ziyaada bulandi par pohonchega. Phir (Jibraeel ؑ) aap ko le kar usse bhi oopar gae, jiska ilm Allah ke siwa aur kisi ko nahi, yahaa'n tak ke aap sidratul muntaha par aae aur Allah Rabbul Izzat ke qareeb hue aur itne qareeb, jaisa ke kamaan ke dono kinaare ya usse bhi ziyaada qareeb. Phir Allah Ta'ala ne jo wahee bheji us mein aap ki ummat par din aur raat mein pachaas (50) namaaze'n (farz) thee'n. Phir Aap ﷺ neeche tashreef laae.

Jab Hazrat Moosa ؑ ke paas pohonche to unho'n ne aap ko rok liya aur poocha: Aye Muhammad! Tumhare Rabb ne tum se kya ehed liya hai? Aap ne farmaya: "*Mere Rabb ne mujh se din-raat mein pachaas (50) namaaze'n adaa karne ka ehed liya hai*". Hazrat Moosa ؑ ne kaha: Yaqeenan aap ki ummat mein unhe'n adaa karne ki himmat nahi, waapas jaae'n, apni aur apni ummat ki taraf se un mein kami ki darkhwast kare'n. Tab Nabi ﷺ Hazrat Jibraeel ki taraf mashwara lene ke liye mutawajja hue to unho'n ne ishaara kiya ke agar aap chaahe'n to behtar hai.

Phir aap unhe'n le kar Allah Jabbar ki baargaah mein haazir hue aur apne muqaam par khade ho kar arz ki: "*Aye mere Rabb! Ham se takhfeef kar de, kyou'nke meri ummat iski taaqat nahi rakhti*". Chunache Allah Ta'ala ne dus (10) namazo'n ki kami kardi. Phir Hazrat Moosa ؑ ke paas aae to unho'n ne aap ko roka. Hazrat Moosa ؑ aap ko baar-baar Allah ki taraf bhejte rahe, yahaa'n tak ke paanch (5) namaaze'n reh gaee'n. Paanch (5) namazo'n ki adaaegi par bhi unho'n ne Aap ﷺ ko roka aur kaha: Aye Muhammad! Main Allah ki qasam uthaata hoo'n ke maine apni qaum

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[1636] T: (مَنبَع) Asal, nikalne ki jagah, muqaam-e-zuhoor, masdar [Rekhta]

[1637] T: (زَبَرْجَد) Zardi-maael sabz rang ka ek (1) qeemti patthar, heera, panna [Rekhta]

bani israel ka isse kam namaz adaa karne ka tajraba kiya hai. Wo intehaai naatawaa'n saabit hue aur unho'n ne usey chod diya. Aap ki ummat to jism, dil, badan, Nazar, aur samaa-at ke etebaar se bohot kamzor hai.

Aap waapas tashreef le jaae'n aur apne Rabb se mazeed takhfeef ki darkhwast kare'n. Nabi ﷺ har martaba Hazrat Jibraeel ki taraf mutwajje hote rahe, taake wo aap ko uske mutaalliq mashwara de'n. Hazrat Jibraeel ؑ bhi ise naapasand nahi karte the. Aakhir-kaar wo paanchwee'n baar aap ko oopar le gae to aap ne arz ki: "*Aye mere Rabb! Meri ummat, jism, dil, kaan har haisiyat se kamzor hai. Lehaaza ham se mazeed takhfeef farma*". Allah Jabbar ne farmaya: Aye Muhammad! Aap ne kaha: "*Main haazir hoo'n, is haazri mein meri saadat hai*". Farmaya: Mere yahaa'n wo qaul badla nahi jaata jaisa ke maine tum par Ummul Kitaab mein farz kiya hai. Mazeed farmaya: Har neki ka sawaab dus (10) guna hai, lehaaza ye Ummul Kitaab mein pachaas (50) hain, magar tum par farz paanch (5) hi hain. Phir jab aap Hazrat Moosa ؑ ke paas waapas aae to unho'n ne poocha: Ab kya hua? Aap ne farmaya: "*Ab Allah Ta'ala ne ham se takhfeef kardi hai ke har neki ke badle dus (10) guna sawaab milega*". Hazrat Moosa ؑ ne kaha: Allah ke Qasam! Maine bani israel ka isse kam namazo'n ka tajraba kiya hai, unho'n ne usey bhi chod diya tha. Aap apne Rabb ki taraf waapas jaae'n aur un mein mazeed kami ki darkhwast kare'n. Rasool Allah ﷺ ne farmaya: "*Aye Musa! Allah ke Qasam! Ab mujhe apne Rabb se hayaa aati hai, ke baar-baar ek (1) kaam ke liye uski taraf jaau'n*". Unho'n ne kaha: Phir Allah ka naam le kar (zameen par) utar jaae'n.

Raawi kehta hai: Uske baad Aap ﷺ bedaar ho gae, jabke aap masjid-e-haraam hi mein the.[1638]

Baab 38: Rabb-e-Ta'ala Ka Ahle Jannat Se Guftagu Karna

[7518] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Yaqeenan Allah Ta'ala ahle jannat se farmaega: Aye jannat waalo! Wo arz kare'nge, labbaik wa sa'daik, aye hamaare Rabb! Tamaam-tar khair o barkat tere dono haatho'n mein hai. Wo (Allah Ta'ala) farmaega: Kya tum khush ho? Wo kahe'nge: Aye hamaare Rabb! Ham khush kyou'n na ho'n, jabke toone hame'n wo kuch ataa farmaya jo apni makhlooq mein se kisi ko nahi diya? Allah Ta'ala farmaega: Kya main tumhe'n isse afzal inaam na du'n? Ahle jannat arz kare'nge: Aye hamaare Rabb! Isse afzal kya cheez ho sakti hai? Allah Ta'ala farmaega: Main apni khushi o razamandi tum par utaarta hoo'n. Aainda kabhi tum se naaraaz nahi hu'nga*".[1639]

[7519] Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ek (1) din guftagu kar rahe the, jabke us waqt aap ke paas ek (1) dehaati bhi baitha tha. Aap ne farmaya: "*Ahle jannat mein se ek (1) shakhs apne Rabb se kheti-baadi karne ki ijaazat talab karega. Allah Ta'ala farmaega: Kya wo sab kuch tere paas nahi hai jo tu chaahta hai? Wo arz karega: Kyou'n nahi, lekin mujhe kehti-baadi se mohabbat hai. Phir wo bohot jald beej boega aur pal chapakne hi mein wo ugg aaega, seedha ho jaaega, kaatne ke qaabil ho jaaega, aur pahaado'n ki tarah ghalle ke ambaar lag jaae'nge. Allah Ta'ala farmaega: Aye ibn Aadam! Ye le-le. Tere pait ko koi cheez nahi bhar sakti*".

Dehaati ne kaha: Allah ke Rasool ﷺ! Ye khwahish to quraishi ya ansari hi kare'nge, kyou'nke wohi kheti-baadi waale hain, ham to kisaan nahi hain. Rasool Allah ﷺ uski ye baat sun kar has-pade.[1640]

Baab 39: Allah Ta'ala Ka Apne Bando'n Ko Hukum De Kar Yaad Karna Aur Bando'n Ka Dua, Aajizi, Bebasi Aur Logo'n Ko Allah Ka Paighaam Pohoncha Kar Tableegh Karke Yaad Karna

Irshad-e-Baari Ta'ala hai: "Tum Mujhe Yaad Karo Main Tumhe'n Yaad Karu'nga".[1641]

(Irshad-e-Baari Ta'ala hai:) "Aap Unhe'n Nuh ؑ Ki Khabar Padh Kar Sunaae'n, Jab Unho'n Ne Apni Qaum Se Kaha: Aye Meri Qaum! Agar Mera Khada Hona Aur Allah Ki Aayaat Ke Saath Mera Naseehat Karna Tum Par Giraa'n Guzra Hai To Maine Allah Hi Par Bharosa Kiya Hai. Tum You'n Karo Ke Apne Shariko'n Ko Saath Milaa Kar Ek (1) Faisle Par Muttafiq Ho Jaao, Jiska Koi Pehlu Tum Se Posheeda Na Rahe. Phir Jo Kuch Mere Saath Karna Ho Kar Guzro, Aur Mujhe Bilkul Mohlat Na Do. Phir Agar Tum Mu'n Mod Lo to Maine Tum Se Koi Mazdoori Nahi Maangi, Meri Mazdoori To

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[1638] راجع: 3570
[1639] راجع: 6549
[1640] راجع: 2348
[1641] Surah al Baqara: 152

Sirf Allah Ke Zimme Hai Aur Mujhe Hukum Diya Gaya Hai Ke Main Farmabardaaro'n Mein Se Ho Jaau'n".[1642] "غُمَّةً" ke maane hain: Gham aur tangi.

Imam Mujahid ne kaha: "اَقْضُوْا إِلَيَّ" ke maane hain: Jo kuch tumhare dilo'n mein hai usey poora kar daalo. Yaane mera qissa tamaam kar do. Chunache "اُفْرُقْ" ke maane hain: Faisla kar de. Yaane, hamaare aur naa-farmaano ke darmiyan judaai daal de.

Irshad-e-Baari Ta'ala hai: "Aur Agar Mushrikeen Mein Se Koi Aap Se Panaah Talab Kare To Usey Panaah Deejiye, Yahaa'n Tak Ke Wo (itminaan se) Allah Ka Kalaam Sun Le".[1643] Is aayat ki tafseer karte hue Imam Mujahid ne farmaya: Agar koi koi (kaafir) Aap ﷺ ke paas Allah ka kalaam aur jo kuch aap par utra hai, usko sunne ke liye aae to wo shakhs aman o amaan mein hai, taake wo aae aur Allah ka kalaam sune, hatta ke wo apnea man ke muqaam par pohonch jaae, jaha'n se aaya tha. "اَلنَّبَإِ الْعَظِيْمِ"[1644] se muraad Quran-e-Kareem hai, aur "صَوَابًا"[1645] se muraad haq baat kehna aur us par amal karna hai.

Faaeda: Imam Bukhari ؒ ne is unwaan mein pesh-karda aayaat ke zariye se Allah Ta'ala ke afaal[1646] o sifaat aur bande ke afaal o sifaat ke darmiyaan farq waazeh kiya hai aur jo log lafz aur malfooz ke darmiyan farq nahi karte unki tardeed ki hai. Jab koi Quran-e-Majeed ki tilaawat karta hai to alfaaz o huroof jo apni zubaan se adaa karta hai, ye bande ka fe'l aur makhlooq hai. Aur jis kalaam ko apne alfaaz se adaa karta hai wo Allah ka kalaam aur ghair-makhlooq hai.

Baab 40: Irshad-e-Baari Ta'ala "Allah Ta'ala Ke Liye Kisi Qism Ke Shareek Na Banaao"[1647] Ka Bayaan

Farmaan-e-Ilaahi hai: "Aur Tum (Allah Ta'ala) Ke Liye Shareek Thehraate Ho, Halaa'nke Wohi Tamaam Duniya Ka Maalik Hai".[1648]

Nez farmaya: "Aur Bila-shubha Yaqeenan Aap Ki Taraf Wahee Ki Gai Aur Aap Se Se Pehle Logo'n Ki Taraf Bhi Ke Agar Tum Ne Shirk Kiya To Tumhara Amal Barbaad Ho Jaaega … Balke Aap Sirf Allah Ki Ibaadat Kare'n Aur Shukar Karne Waalo'n Se Ho Jaae'n".[1649]

Farmaan-e-Baari Ta'ala hai: "Aur Wo Log Jo Allah Ke Saath Kisi Doosre Maabood Ko Nahi Pukaarte".[1650]

Ikrima ؓ ne farmaya ke Irshad-e-Baari Ta'ala: "Aur Un Mein Se Aksar Aise Hain Jo Allah Par Imaan Laate Hain, Magar Is Haal Mein Ke Wo Mushrik Hi Hote Hain".[1651]

(Nez farmaya:) "Agar Aap Unse Pooche'n Ke Unhe'n Kis Cheez Ne Paida Kiya Hai"[1652] Aur "Aasmaan Aur Zameen Ko Kis Ne Paida Kiya Hai? To Yaqeenan Kahe'nge Ke Allah Ta'ala Ne Paida Kiye Hain".[1653] Mein mushrikeen ka imaan o iqraar bayaan hua hai, lekin iske baawujood wo ibaadat ghairullah ki karte hain.

Is unwaan mein ye bhi bayaan hai ke bande ke afaal un ka kasb[1654] hain, magar sab makhlooq-e-Ilaahi hain, kyou'nke Irshad-e-Baari Ta'ala hai: "Usi (Allah) Ne Har Cheez Ko Paida Kiya Hai, Phir Uska Saheeh-saheeh Andaaza Lagaaya Hai".[1655]

Aur Imam Mujahid ne farmaan-e-Ilaahi: "مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ"[1656] ki tafseer mein farmaya: Farishte risaalat aur azaab le kar naazil hote hain. (Irshad-e-Baari Ta'ala hai:) "Taake Sacche Logo'n Se Unki Sacchaai Ke Mutaalliq Sawaal

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[1642] Surah Yunus: 71-72
[1643] Surah at Tauba: 6
[1644] Surah an Naba: 2
[1645] Surah an Naba: 38
[1646] T: (اَفْعال) Fe'l ki jamaa, insaan ke aamaal [Rekhta]
[1647] Surah al Baqara: 22
[1648] Surah Fussilat: 9
[1649] Surah az Zumar: 65-66
[1650] Surah al Furqan: 68
[1651] Surah Yusuf: 106
[1652] Surah az Zukhruf: 87
[1653] Surah Luqman: 25
[1654] T: (کَسْب) Husool, kamaai [Rekhta]
[1655] Surah al Furqan: 4
[1656] Surah al Hijr: 8

Kare".[1657] Isse muraad Allah ke paighaambar hain, jo Allah ke ahkaam pohonchane waale aur unhe'n adaa karne waale hain. (Nez farmaya:) "Aur Ham Hi Quran-e-Kareem Ki Hifaazat Karne Waale Hain".[1658] Yaane apne paas se hifaazat karte hain.

(Irshad-e-Baari Ta'ala hai:) "Aur Jo Shakhs Sach Le Kar Aaya Aur Jis Ne Uski Tasdeeq Ki"[1659] Sidq se muraad quran hai aur tasdeeq karne waala momin hai, jo qiyamat ke din apne Rabb se arz karega: Toone mujhe ye (quran) diya tha, jo us mein hai maine us par amal kiya tha.

[7520] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se poocha: Allah ke yahaa'n sab se bada gunah kaun sa hai? Aap ne farmaya: "*Tera Allah ke saath kisi ko shareek thehraana, halaa'nke usne tujhe paida kiya hai*". Maine kaha: Ye to waaqai bohot bada gunaah hai. Main phir poocha: Uske baad kaun sa gunah, azeem-tar hai? Aap ne farmaya: "*Tera apni aulaad ko is dar se qatl karna ke wo tere saath khaana khaae'nge*". Maine kaha: Phir kaun sa? Aap ne farmaya: "*Tera apne hamsaae ki biwi se zina karna*".[1660]

Baab 41: Irshad-e-Baari Ta'ala "Aur Gunah Karte Waqt Tum Is (khauf) Se Nahi Chupte The Ke Kahee'n Tumhare Kaan, Tumhari Aankhe'n (aur tumhari jilde'n hi) Tumhare Khilaaf Gawaahi Na De De'n…"[1661] Ka Bayaan

[7521] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne kaha: Ek (1) dafa haram-e-Ka'aba mein do (2) quraishi aur ek (1) saqafi ya do (2) saqafi aur ek (1) quraishi ekatthe hue. Ye teeno khoob mote-taaze the. Un ki tonde'n nikli hui thee'n, magar unke dil samajh-boojh se kore the. Un mein se ek (1) ne kaha: Tumhara kya khayaal hai ke Allah Ta'ala hamari baate'n sun sakta hai? Doosra bola: Haa'n, agar ham oonchi aawaaz se baate'n kare'n tab to sun leta hai aur agar aahista aawaaz se baat kare'n to phir nahi suntan. Teesra kehne laga: Agar wo oonchi aawaaz se sun leta hai to aahisata aawaaz waali baat bhi sun sakta hai. Us waqt Allah Ta'ala ne ye aayat naazil farmaai: "Tum Jo Duniya Mein Chup Kar gunah Karte The To Is Baat Se Nahi Darte The Ke Tumhare Kaan, Tumhari Aankhe'n, Aur Tumhari Jilde'n Tumhare Khilaaf Qiyaamat Ke Din Gawaahi De'nge".[1662]

Baab 42: Irshad-e-Baari Ta'ala "Wo Har Roz Ek (1) Nahi Shaan Mein Hai"[1663] Nez: "Nahi Aati Unke Paas Unke Rabb Ki Taraf Se Koi Nai Naseehat"[1664] Nez Irshad-e-Baari Ta'ala: "Shayad Allah Ta'ala Iske Baad (muwaafaqat ki) Koi Nai Soorat Paida Karde"[1665] Ka Bayaan

Allah Ta'ala ka koi naya kaam karna makhlooq ke nae kaam se mushaabahat nahi rakhta, kyou'nke Irshad-e-Baari Ta'ala hai: "Us Jaisi Koi Cheez Nahi Aur Wo Khoob Sunne Waala, Khoob Dekhne Waala Hai".[1666]

Hazrat Ibne Masood ﷺ Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala jab chaahta hai koi naya hukum deta hai aur usne naya hukum ye diya hai ke namaz mein kalaam na karo*".

[7522] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Tum ahle kitab se unki kitabo'n ke mutaalliq kyou'n dariyaaft karte ho, halaa'nke tumhare paas to khud Allah ki kitaab muujood hai, jo zamaane ke etebaar se Allah ki taraf se nai-nai aai hai. Tum usey padhte ho. Wo Khaalis hai, us mein koi milaawat nahi.[1667]

[7523] Hazrat Abdullah bin Abbas ﷺ hi se riwayat hai, unho'n ne farmaya: Aye Musalmano! Tum ahle kitaab se kisi masle ke mutaalliq kyou'n poochte ho? Halaa'nke tumhari kitaab jo Allah Ta'ala ne tumhare Nabi par naazil ki hai wo Allah ke yahaa'n se bilkul taaza aai hai. Wo khaalis hai. Us mein koi milaawat nahi. Nez, Allah Ta'ala ne tumhe'n khud bata diya hai ke ahle kitaab ne Allah ki kitaabo'n ko tabdeel aur mutaghaiyyar kar diya hai. Chunache wo apne haatho'n se ek (1) kitaab likhte hain, aur daawa karte hain ke ye Allah ki taraf se hai, taake uske zariye se thodi si

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[1657] Surah al Ahzaab: 8
[1658] Surah al Hijr: 9
[1659] Surah az Zumar: 33
[1660] راجع: 4477
[1661] Surah Fussilat: 22
[1662] راجع: 4716
[1663] Surah ar Rahman: 29
[1664] Surah al Ambiya: 2
[1665] Surah at Talaaq: 1
[1666] Surah ash Shura: 11
[1667] راجع: 2685

poonji haasil kar le'n. Kya tumhare paas jo ilm aaya hai wo tumhe'n unse sawaal karne se manaa nahi karta? Allah ke Qasam! Ham to unke kisi aadmi ko nahi dekhte jo tum se uske mutaalliq dariyaaft kare jo tum par naazil hua hai.[1668]

Faaeda: Har roz ek (1) nai shaan mein hai. Har roz ek (1) nai shaan mein hone ka matlab ye hai ke tamaam makhlooq apni haajat-rawaai aur mushkil-kushaai ke liye Allah Ta'ala ki mohtaaj hai. Koi usse khaane ko maang raha hai, koi peene ko, koi tandrusti ke liye dua kar raha hai, aur koi aulaad ke liye. Nez, koi gunaaho'n se maghfirat aur darajaat ki bulandi ke liye. Aur wo sab makhlooq ki suntan aur unki fariyaad-rasi kar raha hai. Allah Ta'ala har waqt aur har aan ye kaam kar raha hai. Alaawa-azee'n wo har waqt nai se nai makhlooq wujood mein laa raha hai. Jis tarah insaano ki paidaaish badh rahi hai usi tarah har zee-hayaat ki nasl mein izaafa ho raha hai. Al-gharz har roz uski ek (1) nai aan aur nai shaan hoti hai.

Baab 43: Irshad-e-Baari Ta'ala "Apni Zubaan Ko Harkat Na Deejiye"[1669] Aur Nabi ﷺ Ka Is Aayat Ke Nuzool Se Pehle Aisa Karne Ka Bayaan

Hazrat Abu Huraira ؓ ne Nabi ﷺ se naqal kiya ke Irshad-e-Baari Ta'ala hai: "Main apne bande ke saath hoo'n, jab wo mujhe yaad karta hai aur meri yaad mein apne hont hilaata rahe".

[7524] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne Irshad-e-Baari Ta'ala: "لَا تُحَرِّكْ بِهِ لِسَانَكَ" ki tafseer karte hue bayaan kiya ke Nabi ﷺ nuzool-e-wahee ke waqt shiddat mehsoos karte the aur apne hont hilaate the. Main tumhe'n hont hila kar dikhaata hoo'n jis tarah Rasool Allah ﷺ unhe'n harkat diya karte the. (Raawi-e-hadees) Hazrat Saeed bin Jubair ne kaha: Main apne hont hilaata hoo'n jaise maine Hazrat Ibne Abbas ؓ ko hont hilaate dekha tha, phir unho'n ne apne dono hont hilaae. (Ibne Abbas ؓ kehte hain) Is par Allah Ta'ala ne ye aayat naazil farmaai: "Is (wahee) Ko Yaad Karne Ke Liye Apni Zubaan Ko Harkat Na De'n. Is (wahee) Ko Aap Ke dil Mein Jamaa Karna Aur Zubaan Se Padhwa Dena Hamaare Zimme Hai". Yaane Tumhare seene mein quran ka jamaa dena aur uska padha dena hamaara kaam hai. "Phir Jab Ham Is Ko Padh Chuke'n To Us Waqt Padhe Hue Ki Ittiba Kare'n". Iska matlab ye hai ke Jibraeel ke padhte waqt kaan lagaa kar sunte rahe'n aur khamosh rahe'n. Ye hamaara zimma hai ke aap quran usi tarah padhe'nge.

Hazrat Ibne Abbas ؓ ne kaha: Is aayat ke utarne ke baad Hazrat Jibraeel ؑ aate to Rasool Allah ﷺ kaan lagaa kar sunte. Phir jab Hazrat Jibraeel chale jaate to Nabi ﷺ logo'n ko usi tarah padh kar suna dete jaisa ke Hazrat Jibraeel ؑ ne aap ko padh kar sunaaya tha.[1670]

Baab 44: Irshad-e-Baari Ta'ala "Aur Tum Apni Baat ChupaKar Karo Ya Oonchi Aawaaz Se, Bila-shubha Wo Dilo'n Ke Raaz Tak Jaanta Hai, Kya Bhala Wo Na Jaane Ga Jisne (sab ko) Paida Kiya, Wo Baareek-been Hai, Har Cheez Se Poori Tarah Baa-khabar Hai"[1671] Ka Bayaan

"يَتَخَافَتُوْنَ"[1672] ke maane hain: Wo chupke-chupke keh rahe ho'nge.

[7525] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne darj-e-zel Irshad-e-Baari Ta'ala ke mutaalliq farmaya: "Aur Aap Apni Namaz Na Ziyaada Buland Aawaaz Se Padhe'n Aur Na Bilkul Pasth Aawaaz Se"[1673] Ye aayat us waqt naazil hui jab Rasool Allah ﷺ makkah mein kaafiro'n se chupe rahe the. Aap ﷺ Sahaba Ikram ko namaz padhate to buland aawaaz se quran padhte. Jab mushrikeen quran sunte to quran, saaheb-e-quran, aur quran laane waale (Hazrat Jibraeel ؑ) sab ko bura-bhala kehte. Us waqt Allah Ta'ala ne apne nabi ko hukum diya ke namaz mein ba-aawaaz-e-buland quran na padhe'n, ke mushrikeen quran ko bura-bhala kahe'n aur na is qadar aahista padhe'n ke aap ke sahaaba bhi na sun sake'n, balke unke darmiyan raasta ikhtiyaar kare'n.[1674]

[1668] راجع: 2685

[1669] Surah al Qiyaamah: 16

[1670] راجع: 5

[1671] Surah al Mulk: 13-14

[1672] Surah Taha: 103

[1673] Surah al Isra: 110

[1674] راجع: 4722

[7526] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Darj-e-zel aayat: "Aur Aap Apni Namaz Na Ziyaada Buland Aawaz Se Padhe'n Aur Na Bilkul Pasht Aawaaz Se"[1675] Dua ke mutaalliq naazil hui, yaand dua na to chilla kar maangi jaae aur na bilkul pasth aawaaz mein.[1676]

[7527] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jo shakhs khoobsoorat aawaaz se Quran-e-Kareem ki tilaawat na kare, wo ham mein se nahi*".

(Hazrat Abu Huraira ؓ ke alaawa) Kisi aur ne is hadees mein ye izaafa bayaan kiya hai ke jo usey ba-aawaaz-e-buland na padhe.

Baab 45: Nabi ﷺ Ke Farmaan: "Ek (1) Wo Shakhs Jise Allah Ta'ala Ne Quran-e-Kareem Jaisi Nemat Ataa Ki, Wo Din-raat Us Mein Mashgool Rehta Hai Aur Doosra Wo Shakhs Jo Kehta Hai: Agar Mujhe Us Jaisa Diya Jaata Jo Usey Diya Gaya Hai To Main Bhi Wohi Karta Jo Wo Karta Hai. Allah Ta'ala Ne Waazeh Kiya Hai Ke Is Quran Ke Saath "Qiyaam" Ye Bande Ka Fe'l Hai" Ka Bayaan

Farmaan-e-Ilaahi hai: "Uski Nishaaniyo'n Mein Se Aasmaano'n Aur Zameen Ka Paida Karna Aur Tumhari Zubaano Aur Rango'n Ka Mukhtalif Hona Hai".[1677]

Nez, Allah Ta'ala ne farmaya: "Acche Kaam Karte Raho Taake Tum Kaamyaab Ho Jaao".[1678]

[7528] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Qaabil-e-rashk sirf do (2) aadmi hain. Ek (1) wo shakhs jise Allah Ta'ala ne quran diya ho aur wo uski din-raat tilaawat karta rehta ho, to ek (1) (dekhne waala) kehta hai: Aye kaash! Mujhe bhi us jaisa (quran) diya jaae to main bhi usi tarah uski tilaawat karu'n, jis tarah wo karta hai. Aur doosra wo shakhs hai jise Allah Ta'ala ne maal diya ho aur wo usey kama-haqqahu kharch karta hai. Usey dekh kar ek (1) shakhs kehta hai: Aye kaash! Mujhe bhi Allah Ta'ala itna maal deta to main bhi usi tarah kharch karta jaise ye karta hai*".[1679]

[7529] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Rashk ke qaabil to do (2) hi aadmi hain: Ek (1) wo jise Allah Ta'ala ne quran diya aur wo din-raat uski tilaawat karta rehta hai, aur doosra wo jise Allah Ta'ala ne maal diya aur wo usey din-raat kharch karta hai*".[1680]

(Ali bin Madeeni ne kaha:) Maine ye hadees Sufyan bin Uyayna se kai martaba suni hai, lekin saheeh hadees aur muttasil hone ke bawujood ise "أخبرنا" ke alfaaz se bayaan nahi karte the.

Faaeda: Imam Bukhari ؒ ka mahal-e-istedaal[1681] ye hai ke qaari ki zubaan ka harkat karna, uske honto'n ka hilna, phir uska qirat karna, sab uska fe'l aur kasb hai, jise Allah Ta'ala ne paida kiya hai. Albatta jo kuch padha jaa raha hai, wo Allah ka kalaam hai. Doosre alfaaz mein ise you'n taabeer kiya jaa sakta hai: "الصوت صوت القارئ والكلام كلام البارئ" Yaane: Aawaaz to qaari ki hai lekin uske zariye se padha jaane waala kalaam Allah Rabbul Izzat ka kalaam hai. والله الحمد

Baab 46: Irshad-e-Baari Ta'ala "Aye Rasool! Aap Ke Rabb Ki Taraf Se Aap Par Jo Naazil Kiya Gaya Hai Usey Logo'n Tak Pohoncha Deejiye, Agar Aap Ne Aisa Na Kiya To Paighaam-e-Ilaahi Pohonchaane Ka Haq Adaa Na Kiya"[1682] Ka Bayaan

Imam Zohri ne farmaya: Allah ki taraf se risaalat hai, Rasool Allah ﷺ ke zimme is paighaam ka aage pohonchana aur ham par uska tasleem karna zaroori hai.

[1675] Surah al Isra: 110

[1676] راجع: 4723

[1677] Surah ar Rum: 22

[1678] Surah al Hajj: 77

[1679] راجع: 5026

[1680] راجع: 5025

[1681] T: (مَحلِ اِسْتِدْلال) Daleel pesh karne ka muqaam, mauqa waqt [RSB]

[1682] Surah al Maaida: 67

Irshad-e-Baari Ta'ala hai: "Taake Wo (rasool) Jaan Le Ke Farishto'n Ne Apne Rabb Ke Paighaamaat Saheeh-saheeh Pohoncha Diye Hain".[1683]

Nez farmaya: "Main Tumhe'n Apne Rabb Ke Paighaam Pohonchata Hoo'n".[1684]

Hazrat Kaab bin Maalik ﵁ ne kaha: Jab wo (jung-e-tabuk mein) Nabi ﷺ se peeche reh gae the: "Aur Anqareeb Allah Tumhara Amal Dekhega Aur Uska Rasool Bhi".[1685]

Hazrat Ayesha ﵂ ne farmaya: Jab tujhe kisi kaam ka accha lagey to you'n kaho: "Amal Kiye Jaao, Anqareeb Allah Tumhara Amal Dekhega Aur Uska Rasool Aur Ahle Imaan Bhi".[1686] Kisi ka nek amal tujhe dhoke mein na daale.

Hazrat Ma'mar ne kaha: Irshad-e-Baari Ta'ala "Ye Kitaab (is mein koi shak nahi)".[1687] Mein kitaab se muraad Quran-e-Majeed hai.

Irshad-e-Baari Ta'ala hai: "Muttaqeen Ke Liye Saraasar Hidaayat Hai".[1688] Yaane bayaan aur dalaalat ke zariye se hidaayat karta hai. Jaisa ke Irshad-e-Baari Ta'ala hai: "Ye Allah Ka Hukum Hai".[1689] "ذَٰلِكُمْ" se muraad "هٰذَا" hai.

"لَا رَيْبَ فِيْهِ"[1690] iske maane hain: Is kitaab mein koi shak nahi.

Irshad-e-Baari Ta'ala hai: "Ye Allah Ki Nishaaniyaa'n Hain".[1691] Is aayat mein "تِلْكَ" se muraad "هٰذَا" hai. Jaisa ke Irshad-e-Baari Ta'ala hai: "Hatta Ke Jab Tum Kashti Mein Hote Ho Aur Kashtiyaa'n Baad-e-Muwaafiq Se Unhe'n Le Kar Chalti Hain".[1692] Is aayat-e-karima mein "بِهِمْ" se muraad "بِكُمْ" hai, yaane tumhe'n le kar chalti hain.

Hazrat Anas ﵁ ne kaha: Nabi ﷺ ne unke maamu Hazrat Haraam ﵁ ko ek (1) qaum ki taraf bheja, to unho'n ne kaha: Kya tum mujhe aman dete ho ke main tumhe'n Rasool Allah ﷺ ka paighaam pohonchau'n? Uske baad unho'n ne paighaam pohonchana shuru kar diya aur unse baate'n karne lagey.

Faaeda: Mazkoor unwaan se maqsood ye hai ke Rasool Allah ﷺ ki taraf se Allah ka paighaam logo'n tak pohonchana, ye unka fe'l aur amal hai. Jis par unhe'n Rabb ki taraf se jazaa aur sawaab diya jaaega. Aur jo "paighaam" pohonchana hai wo Allah ka kalaam hai aur wo ghair-makhlooq hai.

[7530] Hazrat Mugheera ﵁ se riwayat hai, unho'n ne kaha: Hamaare Nabi-e-Akram ﷺ ne hame'n apne Rabb ke paighaamaat mein se ye paighaam pohonchaya ke ham mein se jo koi (Allah ke raaste mein) qatl kiya jaaega wo jannat mein jaaega.[1693]

[7531] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Agar koi tum se ye bayaan kare ke Nabi-e-Akram Hazrat Muhammad ﷺ ne wahee-e-ilaahi se kuch chupa liya hai to uski tasdeeq mat karna (kyou'nke wo jhoota hai). Allah Ta'ala ne khud farmaya hai: "Aye Rasool! Aap Ke Rabb Ki Taraf Se Jo Paighaam Aap Ki Taraf Utaara Gaya Hai Usey Logo'n Tak Pohoncha Deejiye. Agar Aap Ne Ye Kaam Na Kiya To Goya Aap Ne Us (apne Rabb) Ka Paighaam Nahi Pohonchaya"[1694].[1695]

[7532] Hazrat Abdullah bin Masood ﵁ se riwayat hai, ek (1) aadmi ne poocha: Allah ke Rasool ﷺ! Kaunsa jurm Allah ke yahaa'n sab se bada hai? Aap ne farmaya: "*Ye ke tu Allah ke saath kisi ko shareek thehraae, halaa'nke usne tujhe paida kiya hai*". Usne poocha: Phir kaun sa? Aap ne farmaya: "*Ye ke tu apne baccho'n ko is dar se maar daale ke wo tere saath khaana khaae'nge*". Usne kaha: Phir kaun sa? Aap ne farmaya: "*Ye ke tu apne hamsaae ki biwi se zina*

[1683] Surah al Jinn: 28
[1684] Surah al Aaraaf: 62
[1685] Surah at Tauba: 94
[1686] Surah at Tauba: 105
[1687] Surah al Baqara: 2
[1688] Surah al Baqara: 2
[1689] Surah al Mumtahana: 10
[1690] Surah al Baqara: 2
[1691] Surah Luqman: 2
[1692] Surah Yunus: 22
[1693] راجع: 3159
[1694] Surah al Maaida: 67
[1695] راجع: 3234

kare”. Allah Ta’ala ne iski tasdeeq (in afaaz mein) naazil farmaai: “(Allah ke bande wo hain) Jo Allah Ke Saath Kisi Aur Ilaah Ko Nahi Pukaarte Aur Na Allah Ki Haraam-karda Kisi Jaan Ko Naa-haq Qatl Hi Karte Hain Aur Na Zina Hi Karte Hain Aur Jo Shakhs Aise Kaam Karega Wo Unki Saza Paake Rahega. Usko Dugna Azaab Diya Jaaega”[1696].[1697]

Baab 47: Allah Ta’ala Ke Farmaan “Keh Deejiye! Agar Tum Sacche Ho To Tauraat Laao Aur Usey Padh Kar Sunaao”[1698] Ka Bayaan

Nabi ﷺ ka irshad hai: Ahle tauraat ko tauraat di gai to unho’n ne us par amal kiya aur ahle injeel ko injeel di gai to unho’n ne bhi us par mal kiya aur tumhe’n Quran-e-Majeed diya gaya, tum ne bhi us par amal kiya.

Abu Razeen ne “يَتْلُوْنَهُ حَقَّ تِلَاوَتِهِ”[1699] ki tafseer karte hue kaha: Wo uski ittiba karte hain aur us par jaisa amal karna chaahiye aisa hi amal karte hain. Kaha jaata hai: “يُتْلَى”[1700] Yaane padha jaata hai. “حَسَنُ التِّلَاوَةِ” usey kaha jaata hai jiska Quran-e-Kareem padhna umda ho.

Irshad-e-Baari Ta’ala hai: “لَا يَمَسُّهُ”[1701] Quran-e-Kareem ka maza wohi paaega aur usse faaeda wohi uthaaega jo kufr ki aalaaish[1702] se paak ho, yaane wo quran par imaan laae. Is quran ko haq ke saath wohi uthaata hai jo us par yaqeen rakhta hai, kyou’nke Irshad-e-Baari Ta’ala hai: “Jin Logo’n Ko Tauraat Ka Haamil Banaaya Gaya, Phir Unho’n Ne Ye Baar Na Uthaaya, Unki Misaal Us Gadhe Ki Si Hai Jo Kitaabe’n Uthaae Hue Ho. Buri Misaal Hai Un Logo’n Ki Jinho’n Ne Allah Ki Aayaat Jo Jhutlaaya Aur Allah Ta’ala Zulm Karne Waalo’n Ki Rahnumaai Nahi Karta”.[1703]

Nabi ﷺ ne islaam, imaan, aur namaz ko amal kaha hai. Hazrat Abu Huraira ؓ ne kaha: Nabi ﷺ ne Hazrat Bilal se farmaya: “*Mujhe us pur-ummeed amal ki khabr do jo tum ne islaam laane ke baad kiya ho?*” Unho’n ne kaha; Mera pur-ummeed amal ye hai ke maine jab bhi wazoo kiya, uske baad do (2) rakate’n zaroor padhee’n. Aap ﷺ se poocha gaya: Kaunsa amal afzal hai? Aap ne farmaya: “*Allah aur uske Rasool par imaan laana, phir Allah ki raah mein jihaad karna, phir wo hajj jis ke baad koi gunaah baaqi na rahe*”.

[7533] Hazrat Ibne Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Guzishta ummato’n ke muqaable mein tumhari baqaa sirf is qadar hai jitna asr aur maghrib ke darmiyan ka waqt. Ahle tauraat ko tauraat di gai to unho’n ne us par amal kiya, yahaa’n tak ke din aadha ho gaya aur wo aajiz ho gae, unhe’n ujrat ke taur par ek-ek (1-1) qiraat diya gaya. Phir ahle injeel ko injeel di gai to unho’n ne us par amal kiya, yahaa’n tak ke asr ki namaz ka waqt ho gaya, phir wo aajiz ho gae to unhe’n bhi ek-ek (1-1) qiraat diya gaya. Phir tumhe’n quran diya gaya to tum ne us par amal kiya ta-aa’nke maghrib ka waqt ho gaya, tumhe’n do (2) qiraat ujrat di gai*”. Ahle kitaab ne kaha: In logo’n ne thoda waqt kaam kiya hai, lekin inhe’n ujrat ziyaada di gai hai. Allah Ta’ala ne farmaya: “Maine tumhare haq se kuch kam to nahi kiya?” Unho’n ne kaha: Nahi. Allah Ta’ala ne farmaya: “Ye mera fazal hai main jise chaahoo’n doo’n”.[1704]

Baab 48: Nabi ﷺ Ne Namaz Ko Amal Ka Naam Diya Hai Aur Aap Ne Farmaya: “Jo Shakhs (namaz mein) Surah Faatiha Na Padhe Uski Namaz Nahi”.

[7534] Hazrat Abdullah bin Masood ؓ se riwayat hai, ke ek (1) aadmi ne Nabi ﷺ se poocha: Kaunsa amal sab se afzal hai? Aap ne farmaya: “*Bar-waqt namaz padhna, waalidain se husn-e-sulook karna, phir Allah ke raaste mein jihaad karna*”.[1705]

[1696] Surah al Furqan: 68-69

[1697] راجع: 4477

[1698] Surah aale Imran: 93

[1699] Surah al Baqara: 121

[1700] Surah an Nisa: 127

[1701] Surah al Waaqiah: 79

[1702] T: (آلائِشْ) Aaloodgi, najaasat-e-baatini, fisq o fujoor, naapaaki, shar [Rekhta]

[1703] Surah al Juma: 5

[1704] راجع: 557

[1705] راجع: 527

Baab 49: Irshad-e-Baari Ta'ala "Insaan Thud-dila[1706] Paida Kiya Gaya Hai. Jab Usey Takleef Pohonchti Hai To Bohot Ziyaada Ghabraata Hai Aur Jab Usey Maal Milta Hai To Bakheel Ban Jaata Hai"[1707] Ka Bayaan

"هَلُوْعًا" ke maane hain: Bohot ziyaada be-sabri ka izhaar karne waala.

[7535] Hazrat Amr bin Taghlib ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas maal aaya to aap ne us mein se kuch logo'n ko diya aur kuch ko na diya. Uske baad aap ko maaloom hua ke is taqseem par kuch log naaraaz hue hain to aap ne farmaya: "*Main ek (1) shakhs ko deta hoo'n aur doosre ko chod deta hoo'n, aur jise main nahi deta wo mujhe usse ziyaada pyaara hota hai jise deta hoo'n. Jin logo'n ko deta hu'n wo is liye ke unke dilo'n mein ghabraahat aur be-chaini hoti hai, jabke doosre logo'n par etemaad karta hoo'n ke Allah Ta'ala ne unke dilo'n ko be-niyaazi aur bhalaai ataa farmaai hai. Un mein Amr bin Tighlab bhi hain*". (Ye sun kar) Hazrat Amr bin Tighlab ﷺ ne kaha: Rasool Allah ﷺ ke kalima-e-tehseen ke muqaable mein mujhe surkh oont bhi milte to main unhe'n hargiz pasand na karta.[1708]

Baab 50: Nabi-e-Akram ﷺ Ka Bayaan Aur Aap Ka Apne Rabb Se Riwayat Karna

[7536] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, Aap ﷺ apne Rabb se riwayat karte hain ke Allah Ta'ala ne farmaya: "Jab banda mujh se ek (1) baalisht mere qareeb hota hai to main ek (1) haath uske qareeb hota hoo'n, aur jab banda ek (1) haath mere qareeb hota hai to main uske do (2) haath qareeb hota hoo'n, aur jab wo mere paas paidal chal kar aata hai to main uski taraf daud kar aata hoo'n".

[7537] Hazrat Anas ﷺ se riwayat hai, wo Hazrat Abu Huraira ﷺ se bayaan karte hain ke unho'n ne kai baar Nabi ﷺ ka zikr kiya. Aap ne farmaya: (Allah Ta'ala ka irshad-e-giraami hai:) "Jab banda ek (1) baalisht mere qareeb hota hai to main ek (1) haath uske qareeb ho jaata hoo'n aur jab wo ek (1) haath mere qareeb aata hai to main do (2) haath uske qareeb ho jaata hoo'n".[1709]

(Raawi-e-hadees) Mu'tamir ne kaha: Maine apne waalid se suna, (unho'n ne kaha:) maine Hazrat Anas ﷺ se suna, wo Hazrat Abu Huraira ﷺ se bayaan karte hain, wo Nabi ﷺ se, aap apne Rabb-e-Azzowajal se riwayat karte hain.

Faaeda: Banda jab Allah ke qareeb hota hai to zaroori nahi ke wo apne badan ki harkat se Allah ke qareeb hota ho, balke wo anaabat[1710], rujoo-e-ilallah, dil ki tawajjo, aur Allah ki farma-bardaari ke zariye se Allah ke qareeb hota hai. Jaisa ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Banda ba-haalat-e-sajda apne Rabb ke bohot qareeb hota hai*". Isi tarah Allah Ta'ala ke bande ke qareeb hone ka matlab ye nahi ke Allah Ta'ala apne arsh se neeche utar kar bande ke qareeb hota hai, balke wo arsh par mustawi rehte hue apne bande ke qareeb hota hai. وما ذلك على الله بعزيز

[7538] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ tumhare Rabb se riwayat karte hain ke Us (Rabb) ne farmaya: "Har amal ka kaffaara hai aur roza mere liye hai aur main hi uski jaza du'nga, aur bila-shubha rozedaar ke mu'n ki boo Allah ke yahaa'n kastoori ki khsubahoo se badh kar hai".[1711]

Faaeda: Gunaah ke kaffaare ka matlab ye hai ke Allah Ta'ala us gunah par parda daalta hai aur usey moaaf kar deta hai. Agarche amal ki jaza Allah Ta'ala hi deta hai, taaham aksar taur par aamaal ki jaza farishto'n ke supurd kar deta hai, lekin roze ki ye khususiyat hai ke uski jaza farishto'n ke hawaale karne ke bajaae wo khud deta hai, kyou'nke roza Allah ke siwa kisi aur ke liye nahi rakha jaata aur na hi us mein koi riya aur dikhlaawe ka pehlu hota hai.

[1706] T: (تھڑ دِلا) Tang-dil, kam-zarf, kam-hausla [Rekhta]
[1707] Surah al Ma'aarij: 19-21
[1708] راجع: 923
[1709] راجع: 7405
[1710] T: (اِنابَت) Khuda ki taraf rujoo hona, tauba karna [Rekhta]
[1711] راجع: 1894

[7539] Hazrat Ibne Abbas ﵄ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, aap ne apne Rabb se riwayat karte hue farmaya: "Kisi shakhs ke liye jaaez nahi ke wo you'n kahe: "Aap Hazrat Yunus bin Matta se behtar hain" Aur aap ne Yunus ؑ ko unke baap ki taraf mansoob kiya tha".[1712]

[7540] Hazrat Abdullah bin Mughaffal ﵁ se riwayat hai, unho'n ne kaha: Maine fatah makkah ke din Rasool Allah ﷺ ko oontni par sawaar dekha, jabke aap Surah al Fath ya uski kuch aayaat padh rahe the. Unho'n ne farmaya: Aap ﷺ ne tilaawat karte waqt tajree'[1713] farmaai. (Raawi-e-hadees) Muawiya bin Quraah ne Hazrat Abdullah bin Mughaffal ﵁ ki qirat ki hikaayat karte hue kaha: Agar log tum par hujoom na kare'n to tarjee' karu'n, jaise Ibne Mughaffal ﵁ ne tarjee' ki thi. Wo is silsile mein Nabi ﷺ ki naqal karte the. (Shu'ba ne kaha:) Maine Muawiya se poocha ke Ibne Mughaffal ﵁ kaise tarjee' karte the? To unho'nne kaha: Aaa Aaa Aaa (آ آ آ) teen (3) baar madd ke saath aawaaz dohraate the.[1714]

Baab 51: Kutub-e-Ilaahiya Tauraat Waghaira Ki Arbi Aur Deegar Zubaano'n Mein Tafseer Karne Ka Jawaaz

Irshad-e-Baari Ta'ala hai: "(Aap keh de'n ke) Agar Tum Sacche Ho To Laao Tauraat Phir Usey Padho".[1715]

[7541] Hazrat Ibne Abbas ﵄ ne farmaya: Mujhe Hazrat Abu Sufyan bin Harb ﵁ ne bataaya ke shah-e-rome, harqil ne apne tarjuman ko bulaya. Phir Nabi ﷺ ka naama-e-mubarak mangwaaya aur usye padha: "Shuru Allah Ke Naam Se Jo Bohot Rahem Karne Waala Intehaai Meherbaan Hai. Allah ke bande aur uske Rasool Muhammad ﷺ ki taraf se harqil ke naam. Us mein ye aayat likhi thi: "Aye Ahle Kitaab! Aise Kalme Ki Taraf Aajaao Jo Hamaare Aur Tumhare darmiyaan Mushtarik Hai"[1716]".[1717]

[7542] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha: Ahle kitaab tauraat ko ibraani zubaan mein padhte aur ahle islaam ke liye uski tafseer arbi mein karte the. Rasool Allah ﷺ ne farmaya: "*Ahle kitaab ki tasdeeq o takzeeb na karo, balke you'n kaho:* Ham Allah Par Imaan Laae Aur Us Par Bhi Jo Ham Par Naazil Kiya Gaya"[1718].[1719]

Faaeda: Imam Bukhari ؒ ka maqsad is haqeeqat ka izhaar hai ke jab Allah ke kalaam ka kisi doosri zubaan mein tarjuma kiya jaae to us tarjume ko Allah ka kalaam nahi jaa sakta, kyou'nke wo to mutarjim ki koshish aur uska fe'l hai aur bande ka fe'l makhlooq hai. Jabke Allah ka kalaam ghair-makhlooq hai.

[7543] Hazrat Ibne Umar ﵄ se riwayat hai, unho'n ne kaha: Nabi ﷺ ke paas ek (1) yahoodi mard aur yahoodi aurat ko laaya gaya, jinho'n ne zina kiya tha. Aap ﷺ ne yahoodiyo'n se poocha: "*Tum aise dono (mujrimo'n) ke saath kya sulook karte ho?*" Unho'n ne kaha: Ham unka mu'n kaala karke unhe'n zaleel o ruswa karte hain. Aap ne farmaya: "*Agar tum is baat mein sacche ho to tauraat laao aur usey padh kar sunaao*". Chunache wo tauraat laae aur ek (1) aadmi se jis par wo mutmaeen the kaha: Aye Aa'uwar (أَعْوَرُ)! Ise padh. Chunache usne padhna shuru kiya, yahaa'n tak ke ek (1) muqaam par pohonch kar us par apna haath rakh diya. Abdullah bin Salaam ﵁ ne farmaya: Apna haath uthaao. Jab usne apna haath uthaaya to wahaa'n aayat-e-rajm chamak rahi thi. Usne kaha: Aye Muhammad! In dono ke liye rajm ka hukum to waaqai hai, lekin ham is hukum ko aapas mein chupaaya karte hain. Phir aap ke hukum se un dono ko rajm kiya gaya. Hazrat Abdullah bin Umar ﵄ ne kaha: Maine dekha ke zaani mard apni daashta ko pattharo'n se bachaane ke liye uspar jhuka padta tha.[1720]

[1712] راجع: 3395

[1713] T: (تَرْجِيع) Acchi aawaaz waala, sureeli, acchi aawaaz ke saath baar-baar dohraana [RSB]

[1714] راجع: 4281

[1715] Surah aale Imran: 93

[1716] Surah aale Imran: 64

[1717] راجع: 7

[1718] Surah aale Imran: 84

[1719] راجع: 4485

[1720] راجع: 1329

Baab 52: Nabi ﷺ Ke Irshad-e-Giraami: "Quran-e-Kareem Ki Mahaarat Rakhne Waala Qiyaamat Ke Din Kiraaman Kaatibeen Ke Saath Hoga Jo Allah Ta'ala Ke Intehaai Farmabardaar Hain" Nez "Quran-e-Kareem Ko Apni aawaazo'n Se Muzaiyyan Karo" Ka Bayaan

[7544] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne Nabi ﷺ se suna, aap ne farmaya: "*Allah Ta'ala kisi cheez ko itni tawajjo se nahi suntan jis qadar khush-ilhaani se padhne ki binaa par Nabi ﷺ ke quran padhne ko sunta hai, jab wo usey buland aawaaz se padhta hai*".[1721]

[7545] Hazrat Ayesha ؓ se riwayat hai, un par jab bohtaan laga to unho'n ne farmaya: Main apne bistar par leit gai aur mujhe yaqeen tha ke main is tohmat se bari hoo'n aur Allah Ta'ala meri baraa-at zaroor karega. Lekin Allah ke Qasam! Mujhe ye gumaan na tha ke Allah Ta'ala mere mutaalliq qurani aayaat naazil farmaega, jin ki hamesha tilaawat ki jaati rahegi. Mere nazdeek meri haisyat isse kamtar thi ke Allah Ta'ala mere mutaalliq aisa kalaam naazil farmae jiski tilaawat ho. Aakhir-kaar Allah Ta'ala ne mere mutaalliq ye poori dus (10) aayaat naazil farmae'n: "Bila-shubha Wo Log Jinho'n Ne Bohtaan Lagaaya, Wo Tumhi Mein Se Ek (1) Giroh Hai … aakhir tak"[1722].[1723]

[7546] Hazrat Baraa ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ se suna, aap namaz-e-isha mein "وَالتِّينِ وَالزَّيْتُونِ" padh rahe the. Maine aap se ziyaada khoobsoorat aawaaz mein quran padhte hue kisi ko nahi suna.[1724]

[7547] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ makkah mukarrama mein chup kar tableegh karte to quran-e-kareem ba-aawaaz-e-buland padhte the. Usey jab mushrikeen sunte to quran aur uske laane waale ko bura-bhala kehte. Uske mutaalliq Allah Ta'ala ne apne Nabi ﷺ se farmaya: "Apni Namaz Mein Na Aawaaz Buland Karo Aur Na Bilkul Pasth Hi Rakho"[1725].[1726]

[7548] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne Abdullah bin Abdur Rahman se kaha: Main tumhe'n dekhta hoo'n ke tum bakriyaa'n aur jungle bohot pasand karte ho. Lehaaza jab tum apni bakriyo'n ya jungle mein raho to buland aawaaz se azaan kaho, kyou'nke moazzin ki azaan jaha'n tak pohonchegi aur usey jinn o ins aur doosi jo cheeze'n bhi sune'ngi wo qiyaamat ke din uski gawaahi de'ngi.

Hazrat Abu Saeed Khudri ؓ ne kaha: Maine ye hadees Rasool Allah ﷺ se suni hai.[1727]

[7549] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ quran padha karte, jabke aap ka sar-e-mubarak meri godh mein hota aur main haalat-e-haiz se hoti.[1728]

Baab 53: Irshad-e-Baari Ta'ala "Jitna Quran Aasani Se Padh Sako Padh Liya Karo"[1729] Ka Bayaan

[7550] Hazrat Umar bin Khattab ؓ se riwayat hai, unho'n ne kaha: Maine Hisham bin Hakeem ؓ ko Rasool Allah ﷺ ki zindagi-e-mubarak mein Surah al Furqan padhte suna. Maine unki qirat ki taraf kaan lagaaya to wo Quran-e-Majeed bohot se aise tareeqo'n se padh rahe the jo Rasool Allah ﷺ ne mujhe nahi padhaae the. Qareeb tha ke main namaz hi mein un par hamla kar deta, lekin maine sabr se kaam liya aur jab unho'n ne salaam phera to maine unki gardan mein chaadar ka phanda daal diya aur kaha: Tumhe'n ye surah is tarah kisne padhaai hai, jo maine abhi tum se suni hai? Unho'n ne kaha: Mujhe is tarah Rasool Allah ﷺ ne padhai hai. Maine kaha: Tum jhoot bolte ho, mujhe to khud Rasool Allah ﷺ ne ye surah is tarah (tumhari qirat) ke alaawa tareeqa par padhaai hai. Phir maine unhe'n khee'nchta hua Rasool Allah ﷺ ke paas le gaya. Aur kaha: Allah ke Rasool ﷺ! Maine is shakhs ko Surah al Furqan un huroof par padhte suna hai jo aap ne mujhe nahi padhaae. Aap ﷺ ne farmaya: "*Usey chod do. Hisham! Tum padh kar sunaao*". Unho'n ne wohi qirat padhi jo maine unse suni thi. Rasool Allah ﷺ ne farmaya: "*(Ye surah) Isi tarah naazil ki gai hai*". Phir Rasool Allah ﷺ ne farmaya: "*Aye Umar! Ab tum padho*". Maine us qirat ke mutaabiq padha jo

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[1721] راجع: 5023

[1722] Surah an Noor: 11-20

[1723] راجع: 2593

[1724] راجع: 767

[1725] Surah al Isra: 110

[1726] راجع: 4722

[1727] راجع: 609

[1728] راجع: 297

[1729] Surah al Muzammil: 20

aap ne mujhe sikhaai thi. Aap ﷺ ne farmaya: "*Is tarah bhi naazil ki gai hai. Ye quran saat (7) huroof par naazil hua hai, is liye tumhe'n jis qirat mein sahoolat ho uske mutaabiq padho*".[1730]

Faaeda: Quran-e-Kareem ko saba' "سبعه" (7) huroof se padhne ka ye matlab nahi ke Quran-e-Kareem ke har lafz ko saat (7) tareeqo'n se padhna jaaez hai, kyou'nke chand-ek kalimaat ke alaawa bohot se kalimaat is usool ke tahat nahi aate. ○ Saba' ahraf se muraad saat (7) aimma ki qirat hargiz nahi, jo is silsile mein mash-hoor hue hain. Kyou'nke pehla shakhs jisne in saat (7) qira-aat ko jamaa karne ka ehtemaam kiya, wo Ibne Mujahid hain, jin ka taalluq chauthi (4th) sadi hijri se hai. Imam Jazri ؒ farmate hain ke main is hadees ko bohot mushkil khayaal karta tha, hatta ke maine tees (30) saal se zaaed is par ghaur o fikr kiya. Main is nateeje par pohoncha ke qirat ka ikhtelaaf saat (7) wujooh se baahar nahi. Wo hasb-e-zel hain: ✿ Maane aur soorat khati[1731] tabdeeli ke baghair sirf harkaat[1732] mein ikhtelaaf hoga, jaisa ke "بخل" ko chaar (4) aur kalma-e-"بحسب" ko do (2) tarah padha gaya hai. ✿ Soorat-e-khati mein ikhtelaaf ke bajaae sirf maane mein ikthelaaf hoga. Jaisa ke "فتلقى آدم من ربه كلمات" ko do (2) tarah se padha gaya hai: ○ Lafz-e-Aadam ki rifee' aur kalimaatin ki nasabi haalat. ○ Lafz-e-aadam ki nasabi aur kalimaat ki rifee' haalat. ✿ Soorat-e-khati ke bajaae huroof mein tabdeeli hogi, jisse maane bhi badal jaaega, jaisa ke "تبلوا" ko "تتلوا" padha gaya hai. ✿ Soorat-e-khati ke bajaae huroof mein tabdeeli hogi, lekin isse maane tabdeel nahi hoga, jaisa ke: "بصطة" ko "بسطة", aur "الصراط" ko "السراط" padha gaya hai. ✿ Soorat-e-khati aur huroof dono ki tabdeeli hogi, jisse maane bhi tabdeel ho jaaega, jaise "اشد منكم" ko "اشد منهم" padha gaya hai. ✿ Taqdeem o taakheer ka ikhtelaaf hoga, jaisa ke "فيقتلون و يقتلون" mein hai, is mein pehla maaroof aur doosra majhool hai. Ise you'n padha gaya hai: "و يُقتلون فَيَقتلون". ✿ Huroof ki kami-beshi mein ikhtelaaf hoga, jaisa ke "واوصَى" ko "ووصّى" padh agaya hai. Iske alaawa izhaar o idghaam[1733], rom o ishmaam[1734], tafheem o tarqeem[1735], madd o qasr[1736], takhfeef o tasheel[1737], aur ibdaal o naql[1738] waghaira jaise fann-e-qirat mein usool ka naam diya jaata hai. Ye aisa ikhtelaaf nahi jisse maane ya alfaaz mein tabdeeli aati ho.[1739]

Baab 54: Irshad-e-Baari Ta'ala "Ham Ne Quran Ko Naseehat Ke Liye Aasaan Bana Diya Hai, Kya Phir Hai Koi Naseehat Qubool Karne Waala"[1740] Ka Bayaan

Nabi ﷺ ne farmaya: "*Jis amal ke liye insaan paida kiya gaya hai wo uske liye aasaan kar diya gaya hai*". "مُسَيَّرٌ" ke aane hain: Taiyyaar kiya gaya, yaane aasaan kiya gaya hai.

Mujahid ne kaha: "يَسَّرْنَا الْقُرْآنَ بِلِسَانِكَ" ke maane hain: Ham ne aap par iski qirat aasaan kardi hai.

Matarul Warraaqu ne kaha: "وَلَقَدْ يَسَّرْنَ اَلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ" ka matlab hai: Koi ilm-e-quran ka taalib hai jiski uske mutaalliq madad ki jaae?

[7551] Hazrat Imran ؓ se riwayat hai, wo kehte hain ke maine poocha: Allah ke Rasool ﷺ! Phir log amal kis liye karte hain? Aap ne farmaya: "*Har shakhs ke liye us amal mein aasaani paida kardi gai hai jiske liye usey paida kiya gaya hai*".[1741]

[7552] Hazrat Ali ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ek (1) janaaze mein shareek the, ke aap ne wahaa'n ek (1) lakdi pakad li aur usse zameen kuredne lagey. Phir aap ne farmaya: "*Tum mein se har ek ki jagah*

[1730] راجع: 2419

[1731] T: (صورت خَطّی)

[1732] T: (حَرْكاتِ) Yahaan ishaara (حَرْكاتِ ثَلاثَه) harkaat-e-salaasa ki taraf hai, jaise: zer, zabar, pesh [RSB]

[1733] T: (اِدْغام) Noo'n-e-saakin (ں) ya noon-e-tanween (ن) ke baad "ر", "ل", "م", "ن", "و", "ی" mein se koi mutaharrik harf aane par "ن" ko baad ke mutaharrik se is tarah milaana ke wo mutaharrik harf mushaddad padha jaae ("ر", "ل" mein bila-ghunna aur baaqi mein ba-ghunna) jaise "غفورٌ رَّحيم", "سلطاناً نَّصيرا", "رزقاً لَّكُم", "كثيراً مِّن" [Rekhta]

[1734] T: (اِشْمام) Harf-e-mauqoof ko saakin karte hi ma-a'n (معاً) ho'nto'n se zamme (ضمے) ki taraf is tarah ishaara karna ke lab milne na paae'n, kisi harf mein doosre harf ki khafeef se aamezish [Rekhta]

[1735] T: (تَفْہیم و تَرْقِیم)

[1736] T: (مد و قصر)

[1737] T: (تخفيف و تَسْہِيل)

[1738] T: (ابدال و نقل)

[1739] An Nashr: صV1 P26

[1740] Surah al Qamar: 17

[1741] راجع: 6596

dozah ya jannat mein likh di gai hai". Sahaaba ne kaha: Kya ham usi par bharosa na kar le'n? Aap ne farmaya: "*Tum amal karte raho, har amal aasaan kar diya gaya hai (jiske liye insaan paida kiya gaya hai)*". Phir aap ne ye aayat padhi: "Jis Shakhs Ne Allah Ki Raah Mein Diya Aur Taqwa Ikhtiyaar Kiya…"[1742].[1743]

Baab 55: Irshad-e-Baari Ta'ala "Balke Wo Quran Badi Shaan Waala Hai Jo Lau-e-Mahfooz Mein (darj) Hai"[1744] Ka Bayaan

Irshad-e-Baari Ta'ala hai: "Kooh-e-Toor Ki Qasam! Aur Likhi Hui Kitaab Ki Qasam!".[1745] Qatada ne kaha: "مَّسْطُوْرٍ" ke maane maktoob, yaane likhi hui hai.

"يَسْطُرُوْنَ"[1746] Wo likhte hain. "فِي أُمِّ الْكِتَابِ"[1747] ke maane hain: Majmui aur asli kitaab mein. "مَّا يَلْفِظُ مِن قَوْلٍ"[1748] yaane jo kuch kalaam karega wo likh liya jaaega. Hazrat Ibne Abbas ﷺ ne farmaya: Khair aur shar likha jaata hai.

"يُحَرِّفُوْنَ"[1749] Iska matlab hai: Wo zaael[1750] karte hain. Allah ki kitaabo'n mein se kisi kitaab ka lafz koi bhi zaael nahi kar sakta, lekin wo uski khilaaf-e-waaqia taaweele'n karte hain.

"دِرَاسَتِهِمْ"[1751] ke maane hain: Unka taawilaat karna. "وَاعِيَةٌ"[1752] ke maane hain: Yaad rakhne waale. Isi tarah "وَتَعِيَهَآ"[1753] uski hifaazat karti hai.

"وَأُوحِيَ إِلَيَّ هَـٰذَا الْقُرْآنُ لِأُنذِرَكُم بِهِ" Aur Meri Taraf Ye Quran Wahee Kiya Gaya, Taake Main Iske Zariye Se Ahle Makka Ko Khabardaar Karu'n.[1754] "وَمَنْ بَلَغَ" se muraad doosre tamaam jahaan ke log hain. Un sab ko ye quran daraane waala hai.

Faaeda: Tehreef ke mutaalliq chaar (4) mauqif[1755] hasb-e-zel hain: ✽ Tamaam kutub-e-saabeqa ko yaksar badal diya gaya hai, lekin is itlaaq ko aksar par mahmool karna chaahiye, kyou'nke unki mutaaddid aayaat aisi hain jin mein koi tabdeeli waaqe nahi hui. ✽ Aksar taur par tehreef o tabdeeli waaqe hui hai. Iske mutaalliq mutaaddid Dalaael hain. Pehla qaul bhi isi par mahmool karna chaahiye. ✽ In kitaabo'n mein bohot kam tehreef hui hai, aur aksar hissa apni asliyat par baaqi hai. Imam Ibne Taimiyya ﷺ ne apni kitaab "الجواب الصحيح" mein isi mauqif ko ikhtiyaar kiya hai. ✽ Tehreef alfaaz mein nahi, balke maane mein hui hai. Alfaaz apni jagah par hain, albatta unki ghalat taawilaat ki gai hain. Is aakhri mauqif ko Imam Bukhari ﷺ ne ikhtiyaar kiya hai, jiski saraahat unho'n ne mazkora unwaan mein ki hai. Hamaare nazdeek tauraat o injeel mein tehreef, sirf maane ki soorat mein nahi, balke ahle kitaab ne unke alfaaz bhi badal daale hain. والله أعلم

[7553] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Allah Ta'ala ne jab makhlooq ko paida kiya to usne apne paas, arsh ke oopar ek (1) kitab likh kar rakhi. Us mein ye bhi hai ke meri rahmat mere ghusse par ghaalib hai, ya mere ghusse se aage badh chuki hai*".[1756]

[7554] Hazrat Abu Huraira ﷺ hi se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko farmate suna: "*Allah Ta'ala ne makhlooq paida karne se pehle ek (1) navishta[1757] tehreer kiya, ke meri rahmat mere ghazab se badh kar hai, aur wo navishta arsh ke oopar uske paas likha hua hai*".[1758]

[1742] Surah al Lail: 5
[1743] راجع: 1362
[1744] Surah al Burooj: 21-22
[1745] Surah at Toor: 1-2
[1746] Surah al Qalam: 1
[1747] Surah az Zukhruf: 4
[1748] Surah Qaaf: 18
[1749] Surah an Nisa: 46
[1750] T: (زَائِل) Door hone waala, mit jaane waala [Rekhta]
[1751] Surah al Anaam: 156
[1752] Surah al Haaqqa: 12
[1753] Surah al Haaqqa: 12
[1754] Surah al Anaam: 19
[1755] T: (مَوقِف) Nuqta-e-nazar, andaaz-e-fikr, zaawiya-e-nigaah [Rekhta]
[1756] راجع: 3194
[1757] T: (نَوِشْتَه) Likha hua, tehreer-shuda, dastawez [Rekhta]
[1758] راجع: 3194

Faaeda: In dono riwayaat mein ba-zaahir tazaad[1759] hai. Ek (1) mein hai ke makhlooq paida karne ke baad navishta likha aur doosri mein hai ke makhlooq paida karne se pehle usey tehreer kiya. Iska jawaab is tarah diya gaya hai ke "قضى الله الخلق" ka matlab ye hai ke usne pehle khalqat[1760] ka paida karna thaan liya. Agar isse muraad ye ho ke wo paida kar chuka tha to muwaafaqat ki soorat ye hogi ke khalqat ki takhleeq se pehle tehreer likhne se muraad kitaab likhne ka iraada karna hai aur wo Allah Ta'ala azal mein kar chuka tha aur khalqat ki takhleeq se pehle wo iraada maujood tha. والله أعلم

Baab 56: Irshad-e-Baari Ta'ala "Halaa'nke Allah Ta'ala Hi Ne Tumhe'n Paida Kiya Aur Usey Bhi Jo Tum Karte Ho".[1761] Nez "Beshak Ham Ne Har Cheez Ko Ek (1) Andaaze Se Paida Kiya Hai"[1762] Ka Bayaan

Qiyaamat ke din tasweer banaane waalo'n se kaha jaaega ke jo tum ne paida kiya hai us mein jaan daalo.

Irshad-e-Baari Ta'ala hai: "Yaqeenan Tumhara Rabb Wo Hai Jis Ne Aasmaano'n Aur Zameen Ko (che (6) din mein) Paida Kiya … Rabbul Aalameen Bohot Barkat Waala Hai".[1763]

Sufyan bin Uyayna ne kaha: Allah Ta'ala ne khalq aur amr ko alag-alag bayaan kiya hai, jaisa ke Irshad-e-Baari Ta'ala hai: "Aagaah Raho! Usi Ke Liye Takhleeq Hai Aur Usi Ka Hukum Chalta Hai".[1764]

Nabi ﷺ ne imaan ko amal ka naam diya hai, jaisa ke Hazrat Abu Zar ؓ aur Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ se sawaal kiya gaya: Kaunsa amal sab se afzal hai? To aap ne farmaya: "*Allah par imaan laana aur uske raaste mein jihaad karna*". Irshad-e-Baari Ta'ala hai: "Ye badla hai uska jo wo karte the".[1765] Wafad Abdul Qais ne Nabi ﷺ se arz ki: Aap hame'n chand aise jaame aamaal bataa de'n jin par amal karke ham jannat mein daakhil ho jaae'n. Aap ﷺ ne unhe'n imaan, shahaadat, namaz qaaem karne, aur zakat dene ka hukum diya. Is tarah aap ne in tamaam cheezo'n ko amal qaraar diya.

[7555] Hazrat Zahdam se riwayat hai, unho'n ne kaha: Qabila-e-jarm aur ash'ari qabile ke darmiyan mohabbat aur bhai-chaare ka muaamala tha. Ek (1) martaba ham Hazrat Abu Moosa Ashari ؓ ke paas the aur unke yahaa'n bani taimillah ka ek (1) shakhs bhi tha. Ghaaliban wo arab ke ghulam logo'n mein se tha. Hazrat Abu Moosa Ahshari ؓ ne usey apne yahaa'n khaane ki daawat di to usne kaha: Maine murgha ko gandagi khaate dekha to usi waqt se qasam uthaai ke uska gosht nahi khaau'nga. Hazrat Abu Moosa Ashari ؓ ne kaha: Aao! Main tumhe'n iske mutaalliq ek (1) hadees bayaan karta hoo'n. Main Nabi ﷺ ke paas ash'ari qabile ke chand afraad le kar haazir hua aur ham ne aap se sawaari maangi. Aap ﷺ ne farmaya: "*Allah ke Qasam! Main tumhare liye sawaari ka bandobast nahi kar sakta aur na mere paas koi cheez hai jise main tumhe'n sawaari ke liye doo'n*". Phir Nabi ﷺ ke paas maal-e-ghanimat mein se kuch oont aae to Aap ﷺ ne hamaare mutaalliq dariyaaft kiya: "*Ashari kaha'n hain?*" Phir Aap ﷺ ne hame'n paanch (5) umda oont dene ka hukum diya. Jab ham unhe'n le kar chale to ham ne kaha: Ye ham ne kya kiya hai? Rasool Allah ﷺ ne qasam uthaai thi ke wo hame'n sawaari ke liye koi jaanwar nahi de'nge aur na aap ke paas koi aisa jaanwar hai jo hame'n sawaari ke liye de'n. Uske baawujood aap ne hame'n sawariya'n di hain. Ham ne to Rasool Allah ﷺ ko aap ki qasam se ghaafil kar diya hai. Allah ke Qasam! Aise haalaat mein to ham kabhi bhi kaamyaab nahi ho sake'nge. Phir ham aap ki taraf laute aur aap se baat ki to Aap ﷺ ne farmaya: "*Maine tumhe'n sawariyaa'n nahi dee'n, balke Allah Ta'ala ne di hain. Allah ki qasam! Main jab koi qasam uthaata hoo'n, phir uska ghair usse behtar dekhta hoo'n to wo karta hoo'n jo behtar hota hai, aur qasam ka kaffaara de kar usse khalaasi[1766] kar leta hoo'n*".[1767]

[7556] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Qabila-e-Abdul Qais ka wafad Rasool Allah ﷺ ke paas aaya aur unho'n ne kaha: Hamaare aur aap ke darmiyan qabila-e-muzar ke mushrikeen haael hain, is liye ham aap

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[1759] T: (تَضاد) Ikhtelaaf, farq, imteyaaz [Rektha]
[1760] T: (خَلْقَت) Makhlooq, bani-e-aadam [Rekhta]
[1761] Surah as Saaffaat: 96
[1762] Surah al Qamar: 49
[1763] Surah al Aaraaf: 54
[1764] Surah al A'raaf: 54
[1765] Surah as Sajdah: 17
[1766] T: (خَلاصِی) Najaat, chutkaara, rihaai [Rekhta]
[1767] راجع: 3133

ke paas sirf hurmat waale mahino'n mein aasakte hain. Aap hame'n kuch jaame ahkaam bataa de'n. Ham jin par amal-paira ho kar jannat mein chale jaae'n. Nez un ahkaam ki taraf un logo'n ko daawat de'n jo hamaare peeche hain. Aap ne farmaya: "*Main tumhe'n chaar (4) cheezo'n ka hukum deta hoo'n aur chaar (4) cheezo'n se manaa karta hoo'n. Main tujhe'n imaan billah ka hukum deta hoo'n, tumhe'n maaloom hai ke iman billah kya hai? Is baat ki gawaahi dena ke Allah ke siwa koi aur maabood-e-bar-haq nahi, nez namaz qaaem karne, zakat dene, aur ghanimat mein se paanchwaa'n (⅕) hissa dene ka hukum deta hoo'n. Aur tumhe'n chaar (4) kaamo'n se rokta hoo'n: Kaddu ke bartan, lakdi ke bartan, tarcoal kiye hue bartan, aur sabz matko'n mein nabeez bana kar usey mat nosh karo*".[1768]

[7557] Hazrat Ayesha ﵂ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Bila-shubha in tasweere'n banaane waalo'n ko qiyaamat ke din azaab diya jaaega aur unse kaha jaaega: "Jo tum ne paida kiya tha unko zinda karo".*".[1769]

[7558] Hazrat Ibne Umar ﵄ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*In tasweere'n banaane waalo'n ko qiyaamat ke din azaab diya jaaega aur unse kaha jaaega: Jo tum ne paida kiya tha, unhe'n zinda karo*".[1770]

[7559] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko farmate suna: "*Allah Ta'ala ka irshad-e-giraami hai: Us shakhs se bada zaalim kaun ho sakta hai jo mere paida karne ki maanind paida karna chaahta hai. Agar un mein himmat hai to wo choti si choo'nti paida karke dikhaae'n ya uske alaawa daana ya jau paida kare'n*"[1771]

Baab 57: Faasiq Aur Munaafiq Ki Tilaawat Ka Bayaan Aur Ye Ke Unki Aawaaz Aur Tilaawat Unke Halaq Se Neeche Nahi Utarti

[7560] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Momin ki misaal jo quran padhta hai atranj[1772] ki tarah hai jiska zaaeqa bhi accha aur khusbhoo bhi umda hai. Aur jo quran nahi padhta uski misaal khajoor jaisi hai ke uska zaaeqa to accha hai, lekin uski khushboo nahi hoti. Aur faajir ki misaal jo quran padhta hai gul-baboona ki tarah hai, jiski khushboo to acchi hai, lekin uska zaaeqa kadwa hai, uar wo faajir jo quran nahi padhta uski misaal indraaen (تمہ) ki si hai, ke uska maza bhi kadwa hai aur us mein koi khushboo bhi nahi hoti*".[1773]

Faaeda: Is hadees se maqsood ye hai ke quran aur tilaawat mein farq waazeh kiya jaae aur ye bataaya jaae ke quran Allah ka kalaam hai aur tilaawat bande ka fe'l hai. Yehi wajah hai ke bande ke fe'l ki wajah se tilaawat, tilaawat mein farq hai. Ek (1) aamil momin ka tilaawat karna atranj ki tarah hai, jo be-shumaar fawaaed ka haamil hai aur bad-kirdaar ki tilaawat se mahol moattar nahi hota aur us mein koi farq nahi padta. Is binaa par quran Allah ka kalaam, ghair makhlooq aur momin o munaafiq ka tilaawat karna unka zaahit fe'l hai aur fe'l hone ke etebaar se wo Allah ke paida-karda hain. Bahar-haal bando'n ke afaal sab makhlooq hain jin ka Khaaliq Allah Ta'ala hai.

[7561] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha: Kuch logo'n ne Nabi ﷺ se kaahino'n ke mutaalliq sawaal kiya to aap ne farmaya: "*Unki kisi baat ka etebaar nahi hai*". Unho'n ne kaha: Allah ke Rasool ﷺ! Ye log baaz auqaat aisi baate'n bayaan karte hain jo saheeh saabit hoti hain. Nabi ﷺ ne (wazaahat karte hue) farmaya: "*Un ki saheeh baat wo hoti hai jo shaitan (farishto'n se sun kar) yaad kar leta hai. Phir wo murghi ke kat-kat karne ki tarah apne dost (kaahin) ke kaan mein daal deta hai aur wo us mein sau (100) jhoot bhi milaa dete hain*".[1774]

[7562] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, wo Nabi ﷺ se bayaan karte hain ke aap ne farmaya: "*Kuch log mashriq ki taraf se roonuma ho'nge. Wo quran padhe'nge, lekin quran unke halaq se neeche nahi utrega. Ye log deen se is tarah nikal jaae'nge jis tarah teer shikaar se nikal jaata hai. Phir wo waapas deen mein nahi laute'nge yahaa'n tak ke teer apni jagah par waapas aajaae*". Poocha gaya: Unki alaamat kya hogi? Aap ne farmaya: "*Unki alaamat sar mundwaana hai*" ya farmaya: "*Baalo'n ko jad se neesth o naabood karna hai*".

[1768] راجع: 53
[1769] راجع: 2105
[1770] راجع: 5951
[1771] راجع: 5953
[1772] T: (اترنج) Citrus fruit [RSB]
[1773] راجع: 5020
[1774] راجع: 3210

Baab 58: Irshad-e-Baari Ta'ala "Aur Ham Qiyaamat Ke Din Adl o Insaaf Par Mabni Taraazu Qaaem Kare'nge"[1775] Aur Logo'n Ke Aamaal o Aqwaal Tole Jaae'nge Ka Bayaan

Imam Mujahid ne kaha: "اَلْقِسْطَاسُ" roomi zubaan ka lafz hai, iske maane hain: Adl o insaaf. "مُقْسِطِ" ka masdar "قِسْطُ" hai, jiske maane aadil aur munsif. Aur "قَاسِطُ" ke maane hain: Zaalim aur gunahgaar.

[7563] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha, Nabi ﷺ ne farmaya: "*Do (2) kalme aise hain jo Rahman ko bohot pasand hain, zubaan par bade halke-phulke (lekin qiyaamat ke din) taraazu mein bohot bhaari ho'nge. Wo ye hain "سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْمِ" Paak hai Allah apni hamd ke saath, paak hai Allahjo bohot azmat waala hai*".[1776]

Faaeda: Choo'nke Hazraat-e-Ambiya ﷺ ki daawat ka mehwar[1777] tauheed-e-Baari Ta'ala hai, is liye Imam Bukhari ﷺ ne bhi Kitab ut Tauheed par apni "الجامع الصحيح" to khatam kiya hai aur duniya mein ikhlaas-e-niyyat ke saath amaal ka etebaar kiya jaata hai. Is liye Imam Sahab ﷺ ne hadees "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ" se is kitaab ka aaghaaz farmaya. Aur aakhirat mein aamaal ka wazan kiya jaaega aur us par kaamyaabi ka daar o madaar hoga, is liye hadees-e-mizaan ko kitaab ke aakhir mein bayaan farmaya. Nez, tambeeh farmaai ke qiyaamat ke din aise aamaal ka wazan hoga jo ikhlaas-e-niyyat par mabni ho'nge aur jin ki bunyaad "haq" hogi. Khulaasa-e-kalaam ye hai ke aakhirat mein ek (1) to amaal ka wazan kiya jaaega aur doosri baat ye ke sirf ahle imaan ke amaal ka wazan hoga. Kuffaar o mushrikeen ke acche aamaal bhi nahi tole jaae'nge, kyou'nke unke paas wazan-e-amaal ki asal asaas aur bunyaad hi nahi hai, ke unka aqida durust nahi.

Dua hai ke Allah Ta'ala hame'n duniya mein ikhlaas ki daulat se maala-maal farmae aur qiyaamat ke din hamari nekiyo'n ka palda bhaari kar de. Jis din na maal koi faaeda de ga aur na aulaad kaam aaegi. Illa ye ke qalb-e-saleem le kar Allah ke yahaa'n haazir ho.

سُبْحَانَكَ اللّٰهُمَّ وَ بِحَمْدِكَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوْبُ إِلَيْكَ

وَصَلَّى اللهُ عَلَى نَبِيِّهِ مُحَمَّدٍ وَّ آلِهِ وَأَصْحَابِهِ وَ أَتْبَاعِهِ وَ إِخْوَانِهِ أَجْمَعِيْنَ.

Transliterators End Notes:

Alhamdulillah, 13th Ramadan 1443 - April 14th, 2022 ko roman-urdu script typing khatam hui aur revision 16th Dhul Qada 1443 - June 15, 2022 ko khatam hua. Aur aaj (13th Dhul Qada 1443 - June 22nd, 2022) font, page setup, pdf conversion aur uploading waghaira.

Allah meri is koshish ko sharf e qubooliyat se nawaaze, duniya o aakhirat mein iska faaeda sab se pehle mere waalidain, mujhe, mere ahl, aal-aulaad aur jis kisi ne is kitab mein behtari laane ke liye apne qeemti mashwaro'n se nawaaza hai use ataa farmaae. Aameen ya Rabbal A'lameen.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰی نَبِیِّنَا مُحَمَّدْ وَ عَلٰی آلِهِ و اَصْحَابِهِ اَجْمَعِیْن وَ اَلْحَمْدُ لِلّٰهِ اَلَّذِیْ بِنِعْمَتِهِ تَتِمُّ اَلْصَّالِحَاتُ.

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[1775] Surah al Ambiya: 47

[1776] راجع: 6406

[1777] T: (مِحْوَر) Madaar, daaera, raasta [RSB]